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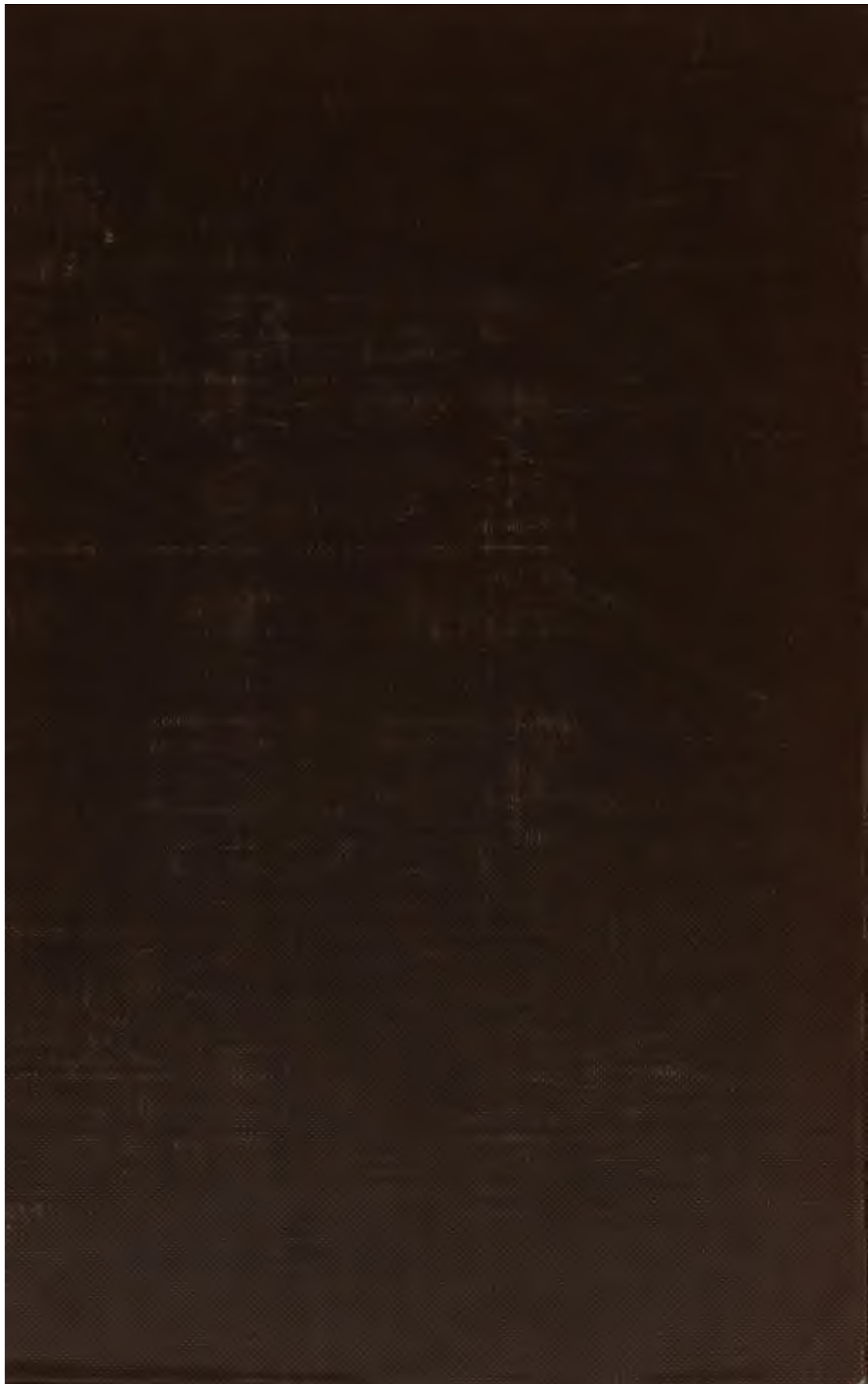
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MAN

A MONTHLY RECORD OF ANTHROPOLOGICAL SCIENCE.

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ROYAL ANTHROPOLOGICAL INSTITUTE
OF
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HAIDA PORTRAIT MASK.
PITT RIVERS MUSEUM, OXFORD.



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ORIGINAL ARTICLES.

America, North-West.

With Plate A.

Balfour.

Haida Portrait Mask. *By Henry Balfour, M.A.*

It is by no means of common occurrence to find savage artists indulging in attempts at realistic portraiture of their fellows, most of their representations of the human form being more or less conventionalised, and portrait studies, at any rate successful ones, are therefore somewhat scarce among the art productions of primitive peoples.

The mask represented in Plate A is, I think, of some interest as being undoubtedly a portrait; and, I may add, it is one of the most successful examples of realistic carving which I have hitherto seen from the hands of a savage sculptor. It was carved by a Haida man some forty years ago, and was obtained from him by Dr. F. Dally in Queen Charlotte Island in 1863. It is a true mask, hollowed out at the back so as to fit over the face and perforated through the eyes, though there is no depression into which the wearer's nose would fit. There are lateral holes above the ears for tying-on strings. The mask is carved from a solid block of the wood of some coniferous tree. Dr. Dally records that it was intended to be a portrait of the artist's wife, and he adds that it was a *good* likeness. The carving is life-sized and has been executed with very considerable skill, and the close attention manifestly given to detail affords evidence of an unusual appreciation of the surface modelling of the human face. The general contour is excellently rendered, and the eyes and other features are skilfully treated. The facial wrinkles have been represented with care and give considerable character to the face. An interesting feature is the representation of the fashionably large wooden plug or stud inserted in the lower lip, distending the latter to a remarkable extent. The tension upon the lower lip, due to this plug, imparts a drawn appearance to the upper lip, faithfully rendered in the mask: the obliteration of the central, sub-nasal furrow, technically known as the *philtrum*, being, no doubt, caused by the downward and lateral tension of the muscles due to the extreme projection of the lower lip. The displacement of the lower lip exposes the lower front teeth, while tending to draw the upper lip more over the upper row of teeth. The ears are to a slight extent conventionally treated. The colouring of the mask is brownish-red, resembling Indian red in

tint, the *alæ* of the nose and the ears being painted in a darker tone of the same colour. The hair, eyebrows, and eye-pupils are black, and the teeth are whitened.

This interesting mask was acquired by the late General Pitt Rivers, together with other specimens from Dr. Dally's collection, and is now in the Pitt Rivers Museum at Oxford.

HENRY BALFOUR.

Australia.

Marett.

Australia: Prayer. By R. R. Marett, M.A.

I should like to see the question threshed out, whether Mrs. Langloh Parker's cases of prayer amongst the Euahlayi will bear critical examination. At present I incline, for reasons I shall try to set forth, to question their authenticity (though not, of course, the *bona fides* of the authoress). Perhaps Mr. Lang, if he disagrees with me (and has time), would undertake their defence.

Mrs. Langloh Parker cites two occasions when prayer occurs: (1) at the Boorah ceremony; (2) at the graveside of a man who had been initiated at the Boorah. In both cases the prayer is addressed to Byamee, "the great one," who presides over the Boorah. In (1) he is asked to let the blacks live long, since they have kept his ceremony, the Boorah; in (2) to let the dead man enter Bullimah (heaven), since he has kept the Boorah laws.

Mrs. Langloh Parker speaks at second-hand; "It was told to me" (p. 8). In (1) we are left to presume that the informant was a native, though it is morally certain that he (or she?) was. In (2) the native informant is mentioned by name; he was a man who conducted the funeral of a woman, and might be supposed to know all about what he was describing. In neither case are the *ipsissima verba* reported.

Was the practice current when Mrs. Langloh Parker wrote? As to (1), she says she was told it occurred "at some initiatory rites." Does this mean simply "at the inner Boorah ring" (p. 79), or that the practice was occasional? Mr. Lang (Introduction, p. x), we may note, speaks of the Boorah initiations as preserved "in a decadent form." As to (2), the custom is clearly stated to be obsolete (pp. 8 and 89). Curiously enough, the natives have dropped the prayer, but have retained such practices as sweeping round the grave to discover the track of the totem-animal of the author of the death. Moreover, it has been dropped, although initiations, and therefore the deaths of initiated persons, continue. It does not seem deep-rooted.

What about missionary influence? Mr. Lang speaks of "the absence of missionary influences" (p. x) in the case of the Euahlayi (though they were by no means "wild blacks," but lived round a station, acted as helps, &c.). But the Boorah ceremony was not confined to the Euahlayi. "Tribes" from hundreds of miles round met to celebrate it, differing so much from each other that some had the custom of knocking out teeth whilst others had not (p. 74). Now is it certain that none of these tribes had come under missionary influences, direct or indirect? Let us remember that Byamee (Baiaame) was used as a term for the Christian God by missionaries amongst the Kamilaroi as far back as 1856 (p. 5); which use must have spread by means of native converts or whites of a proselytising tendency, even if no one ever proselytised immediately round Mrs. Langloh Parker's station. Moreover, what is the significance of what we hear (pp. 75, 76) about the tales told to the boys by the old men about the curse that would come to the country in the shape of the "white devils" if the tribes fell away from the Boorah rites? May we not reconstruct the situation thus? The rites were decadent; there followed curses for those who fell away, prayers on behalf of those who stuck to the ceremonies; all this after the "white devils" advent in the country (if "white devils" may in this context be identified with white men, cf. p. 101), after missionary exploitation of the name Byamee, and instruction in the art of praying to him.

Finally, is Mrs. Langloh Parker a reporter capable of refraining from asking leading questions, colouring what she is told, and so on? Let me call attention to the following passage (p. 79): "Though we may say that actually these people have " but two attempts at prayers, one at the grave and one at the inner Boorah ring, " I think, perhaps, we are wrong. These two seem the only ones directly addressed " to Byamee. But perhaps it is his indirect aid which is otherwise wished. Daily " set prayers *seem to them* a foolishness and an insult, rather than otherwise, to " Byamee. He knows; why weary him by repetition, disturbing the rest he enjoys " after his earth labours?" The italics are mine. To me this seems a bad case of colouring. Or else the Enahlayi *have* been proselytised. R. R. MARETT.

Archæology.

Lang.

Celtic Sword Blades. *By Andrew Lang.*

In *L'Anthropologie* (May-August, 1906, pp. 342-358) M. Salomon Reinach presents a new interpretation of a strange Greek passage on the badness of Celtic iron. The passage (Polybius, ii., 33) is familiar to all. The author describes the victory of the Consul, C. Flaminius, over the Insubres, in 223. The Gauls, he says, used large iron swords, which bent at the first stroke, and were useless if the warrior had not time to straighten them with his foot against the ground. The Roman officers therefore gave to their front rank the pikes of the *triarii*; the Celtic swords doubled up against the pikes, and the Romans gave the point with their swords. Polybius does not say that these tactics were adopted in any other battle.

The story is puzzling, for the Gauls had long been in the age of iron, yet it seems that they would have found bronze more serviceable than pointless sword blades of bad iron.

Plutarch, in his *Camillus*, represents the Celtic swords as equally bad more than a century earlier; Camillus therefore arms the Romans in harness of iron. Plutarch may follow Polybius, or may have erred for the same reason as M. Reinach supposes Polybius to have done. Modern authors have credited Livy with a similar statement, but there is no such passage in Livy. If Plutarch merely follows Polybius, Polybius is the only authority for the badness of Celtic iron.

In 1774 a captain of cavalry, de Segrain, remarked that Polybius must be speaking of a single occasion, for a people like the Gauls would not have conquered far and wide, and resisted Rome so long, with such worthless weapons. The fact would be impossible, unless the iron of other races were equally bad; and if it were, why did these races abandon the use of bronze?

The explanation of M. Reinach is that Polybius, though he was "an historian of the first rank," and though he was born only eight years after the battle which he describes, introduced a mere ætiological myth. It was common to destroy the objects buried with the dead man—to *kill* them as he was killed—perhaps to set the spirits of the objects free that they might accompany the spirit of their dead owner. Many doubled-up Celtic swords are found in graves. The hypothesis is that people finding these spoiled swords in tombs supposed that they had been spoiled in battle, and that their doubling up thus caused the defeat of their owners. But doubled-up *bronze* spear-heads are common in graves, and no myth avers that *they* were spoiled in battle. Again, all the grave goods would equally be injured, not the swords alone.

Polybius, being confessedly an historian in the first rank, can scarcely have adopted an ætiological myth, supposed to have been evolved in his own time, and introduced it, as a matter of fact, with an account of a corresponding change in Roman tactics, into his description of a single battle. If he had no literary source of information, being born in 215, he would learn as much about this battle from the talk of his seniors as a man born in 1753 would gather from survivors about

the battle of Culloden, fought in 1746. But he had a literary source, in Fabius Pictor, who had fought in the Gallic war.

There is a passage descriptive of a battle of about A.D. 1000, in the *Eyrbyggja saga*, in which a hero has to straighten a beautiful sword of bad metal, with his foot, whenever the blade strikes on armour. Is *this* borrowed from Polybius? If Polybius really introduced a perfectly new myth, with fanciful details, into his history of an event perhaps forty years old when he wrote, his character as a first class historian is totally lost. Herodotus did nothing so fantastic.

M. Reinach finds the rapid evolution of the myth curious "in the full light of history and from the pen of so great an historian as Polybius," and it is no less curious that the doubled-up spear heads of bronze, found in tombs, did not generate a similar fable, while no myth arose from the other broken grave goods which, as M. Reinach says, were brought to Rome from Corinth.

The passage in Polybius remains a puzzle, and certainly should not be advanced as proof that Celtic iron sword blades were universally execrable.

ANDREW LANG.

Archæology : Pyrenees.

Cartailhac.

Les mains rouges et noires de la grotte de Gargas. By E. **4**
Cartailhac.

La grotte de Gargas, commune d'Aventignan, Hautes-Pyrénées, est bien connue. Sa situation au voisinage de Moutréjeau et de Luchon la rend accessible à tous les touristes. M. Félix Regnault, de Toulouse, y a recueilli à diverses reprises d'admirables spécimens de la grande faune quaternaire, notamment des ours de tailles diverses, des hyènes, une panthère, un loup qui ont enrichi le museum de Paris et que M. Albert Gaudry et M. Boule ont décrits.

Plus récemment M. F. Regnault a exploré un large foyer, depuis longtemps entrevu, qui lui a livré des vestiges fort intéressants du séjour de l'habitant primitif de la vaste caverne. M. l'abbé Breuil et moi nous avons pu examiner ces trouvailles et reconnaître que cette station humaine est l'une des plus anciennes des Pyrénées. Elle correspond à cette ample période post-mousticienne qui comprend le facies d'Aurignac et dont l'importance est plus considérable qu'on ne le supposait naguère.

M. Regnault dans une récente visite à la grotte eut son attention attirée par quelques traces rouges sur un point de la parois. Il constata que c'était un groupe de mains et s'empessa de signaler cette découverte à la Société d'Anthropologie de Paris.

Averti par M. Regnault et sa communication ayant informé le public, je me suis empressé d'aller observer le fait nouveau dans une grotte qui est propriété communale, louée à un fermier toujours à la disposition des visiteurs.

Le fait était naturellement exact et très curieux. Mais ma surprise fut grande et ma joie peu ordinaire de constater que, dès l'entrée, le pourtour de la grande galerie principale offrait de nombreuses traces semblables.

La grotte de Gargas apparaissait comme une des plus remarquables de la série des cavernes ornées de peintures. Ses peintures offrent une physionomie exceptionnelle. Elles complètent nos connaissances sur l'art et les mœurs des paléolithiques dans une mesure très inattendue, comme M. l'abbé Breuil et moi nous essayerons de l'exposer dans une notice qui suivra notre publication sur la grotte de Marsoulas (Haute-Garonne).

Les mains de la grotte de Gargas ne sont pas uniquement rouges, bon nombre sont noires et dans plusieurs groupes on voit des unes et des autres rapprochées systématiquement, semble-t-il.

Mais la figure de la main n'est pas peinte. Elle se détache en clair sur un fond de couleur. Des gens ont posé la main sur le rocher et avec de la couleur ou a limité sa surface, marqué ses contours. C'est le procédé dit au patron. La main enlevée son image reste visible en épargne sur le fond coloré.

Il y a des mains isolées ; le plus souvent elles sont groupées, comme par tas, irrégulièrement juxtaposées. Nous en comptons près de quatre-vingt. Tantôt elles s'étalent sur de belles surfaces, tantôt dans des recoins mystérieux, dans les rideaux capricieux des stalagmites. Nous avons déjà constaté pour d'autres signes, dans la caverne d'Altamira surtout, cette singulière distribution.

En général l'image de la main comprend le poignet. Les doigts sont écartés. Mais quelquefois le pouce et l'index sont seuls étendus, ou même le pouce et le petit doigt. Les autres sont repliés sous la paume de la main. Si on se laisse influencer par le volume de la tache colorée on dirait de grandes mains. Si l'on applique une main moyenne sur l'image en épargne, ou juge au contraire qu'elles sont plutôt petites. Il faut cependant tenir compte que l'application de la couleur a pu réduire le tracé. On note la prédominance des mains gauches.

Presque partout cette couleur est fixée à la roche par un vernis calcaire naturel. Sur quelques points de légers coulages de stalagmites la recouvrent, la voilent ou la cachent. Nous avons donc là des œuvres franchement anciennes ; et, pour préciser cette antiquité, nous n'avons qu'à noter leurs liens positifs avec l'ensemble de nos peintures et gravures des cavernes.

Nous avons déjà signalé la main humaine peinte en rouge sur le plafond d'Altamira, et à côté d'elle, là ou ailleurs, à Marsoulas et à Font-de-Gaumes, sont des mains stylisées, réduites à des signes linéaires. Ce mois dernier en révisant les nouvelles cavernes ornées de l'Espagne que M. Alcalde del Rio a su découvrir et fort bien signaler, M. Breuil a rencontré une quarantaine de mains. La plupart étaient massées à l'entrée de la caverne del Castillo. Ce sont aussi des mains gauches qui dominent et elles sont quelquefois très petites.

Toutes ces images, découvertes presque en même temps dans deux cavernes pyrénéennes, mais fort éloignées, fort séparées, rentrent incontestablement dans le bloc si impressionnant de nos peintures paléolithiques. Ainsi elles appartiennent à une très longue période. Nous sommes autorisés à attribuer les mains de Gargas aux primitifs occupants dont le foyer mentionné fixe l'époque, la haute antiquité. Or cette conclusion concorde avec ce que nous savons sur l'âge de nos gravures et peintures de la Dordogne, des Pyrénées françaises ou espagnoles.

Des régions autrement lointaines apportent de leur côté leur contingent de faits comparatifs. Les mains jouent un rôle considérable dans les superstitions de nombreuses races. Laissons de côté les exemples qui abondent chez des populations assez civilisées ou barbares. Ceux qu'offre l'Australie nous touchent tout particulièrement.

Là, les voyageurs ont souvent observé des mains peintes sur les rochers, sur les parois des cavernes. On a copié, on a publié ces figures. Il y a identité entre les mains australiennes et les mains de Gargas. (Voir notamment la planche xxix du vol. 27, 1898, *Journal of the Anthropological Institute*.) Identité dans l'aspect individuel et dans le groupement, identité de technique.

Or nous savons comment procédaient les australiens. Ils appliquaient leur main sur la roche mouillée et avec la bouche ils soufflaient de la poudre rouge ou de la poudre blanche, moins souvent de la couleur liquide. D'autres fois ils couvraient la main, ses contours, avec de la pâte de couleur. La main enlevée, la pâte supprimée, le rocher gardait l'image dans un nuage de couleur et cette couleur se fixait à merveille : elle dure depuis des siècles. Voilà des indications dont nous pouvons profiter à Gargas.

Enfin nous avons aussi des renseignements sur le rôle de ces mains. Ces images ont pour but de fixer le souvenir de certains actes essentiels, de commémorer des conventions et des décisions prises. Ailleurs elles procèdent de croyances superstitieuses.

Il est probable que les mains de Gargas ont joué le même rôle. Les européens d'avant le bel âge du renne avaient déjà la mentalité qui régne encore chez les attardés du lointain continent austral.

E. CARTAILHAC.

Egypt.

Seton-Karr.

On a Maul from Upper Egypt. By H. W. Seton-Karr.

5

The photograph illustrates a fine example of a certain type of maul found in a tomb at Nagada, and now in the collection of Mr. R. de Rustafjaell. This implement is interesting in several ways. It is in an unusually good state of preservation. The type is to the best of my recollection a very rare one in museums, if not unique. It shows a special style of hafting. Other examples of mauls found in Egypt are hafted in a different manner. It may have been employed in the excavation of tombs. The whole series of heavy stone tomb-making implements I found at Thebes are in the museum at Cairo, and these may have been similarly hafted, though the form of the implement is different. It may be comparatively modern.



In connection with the subject of alleged antiquities purchased, by travellers in Egypt, in some of the dealers' shops, most of the objects are spurious; why do the Egyptian Government allow this trade in antiquities, and particularly in spurious antiquities, to continue?

A maul from Alderley Edge, Cheshire, is described in *Journ. Anthr. Inst.*, Vol. V, p. 2. They have been found in ancient copper mines in Spain, Portugal, Wales, Austria, and by Mr. Bauerman in the Egyptian turquoise mines at Wady Maghara (Evans, *Ancient Stone Implements*, p. 234); and of later date in ancient copper mines on Lake Superior. But I know of no implement precisely similar to this one.

It is a matter for regret that no description of, or date for, the tomb, if the implement really belonged to the interment, can be obtained. It seems a pity that out of the surplus revenue a better guard over the desert cannot be kept.

H. W. SETON-KARR.

Obituary.

Vanderkindere.

Leon Vanderkindere: born 1841; died November 9th, 1906.

6

By the death of Professor Leon Vanderkindere Belgium and Europe have lost one of their most distinguished anthropologists and historians. So long ago as 1879, and before the complete publication of Virchow's labours in the same field, he had carried out and published the colour-census of all the Belgian school-children, and demonstrated the existence and importance of perhaps the most remarkable colour-frontier in Europe, that which divides the Flemings and Brabançons from the Walloons. In later days he turned away somewhat from the cultivation of physical anthropology

towards that of archæology : a valuable paper of his in that domain was a study of the respective shares of the Franks, Saxons, and Frisians in the Germanic colonisation of Belgium. Probably his greatest historical work was *The Age of the Artaveldes*. In 1875, with his distinguished brother-in-law M. Charles Buls, he attended the Bristol meeting of the British Association, and paid a visit to "Little England beyond Wales," in order to investigate the results there of Flemish colonisation : this last journey, however, was rather disappointing. Vanderkindere died at Uccle, of which place he was Burgomaster, on the 9th November, 1906, in the 65th year of his age. His widow is a sister of M. Buls, long known as Burgomaster of Brussels, and as a leader of the party of progress and enlightenment in Belgium ; and he leaves children and grandchildren to lament his death, in which those who had the privilege of knowing him will sincerely join with them.

J. BEDDOE.

Rhodesia.

Eyles.

Notes and Queries on Dr. Randall-MacIver's "Mediæval Rhodesia." By Fred Eyles.

7

The following remarks are not intended to be either a review or a criticism. The writer has been many years in South Africa, where he has from the first taken a keen interest in native languages and traditions, of which he has some general knowledge. He has also seen some of the ruined buildings treated of in *Mediæval Rhodesia*, and has on many occasions questioned the natives about them.

Mr. Randall-MacIver's book appears to me clear and convincing from the purely archæological standpoint which he takes in treating his subject, but on the ethnographical side there are several difficulties which must be removed before his theory can be unreservedly accepted. Mr. MacIver has to some extent anticipated these, and has pointed out that it is for South African anthropologists and philologists to elucidate that aspect of the question which is chiefly in my mind as I write, and my object is to record some of the problems that a perusal of his book has suggested, with the hope that they may be solved.

On page 37 we read : "That they were native Africans who built these ruins is abundantly evident." This is the conclusion at which the author arrives as the result of his careful and, relatively, exhaustive researches, a conclusion supported by many and convincing proofs. But here the first difficulty arises. Does the art of building with stone still survive amongst the Bantu peoples ?

If so, among what tribes, and to what extent ? I am well aware that in some districts there may be found rough stone scanzes admittedly erected in recent years by local natives, but as these are practically nothing but heaps of stones, their relationship with the elaborate and carefully laid walls of the ancients cannot be assumed, for of the latter Mr. MacIver is able to write in the following terms : "It must be observed that the entrance into a pit (Inyanga) from its corridor is a masterpiece of dry building in stone" (page 11).

In this connection I am very interested to notice in Vol. XXXV of the *Journal*, pp. 368-9, in the article on the "Bawenda" of north-east Transvaal, by Rev. E. Gottschling, the following paragraph : "The Bawenda kraals in the mountains are, moreover, often protected by walls of from 6 feet to 8 feet in height, by which they are surrounded and subdivided. The walls are from 4 to 6 feet thick at the base and from 2 to 3 feet at the top. A double wall of raw undressed stones is built, without mortar, but the space between the two sides of the wall is filled up with dry soil."

As far as my knowledge extends, the art of stone building is to-day, amongst the Bantu peoples generally as a race, extinct and unknown as though it had never

existed. If the stone edifices of Rhodesia were built by ancestors of the present Bantus, I would tentatively suggest the following explanation. There may have been at the date fixed by MacIver one tribe, and one only, acquainted with the art of making stone defences. That tribe must have been paramount, and would have secured and retained its dominance by virtue of its knowledge of fortress building. But, again, where is it to-day? Was it so completely exterminated that its very memory and the memory of its stupendous works have been wiped out of the minds of the kindred tribes who must have shared the work of destruction? The relatively modern date fixed by MacIver is in itself a difficulty, for it is hard to conceive how an art so highly valuable to its possessors can have been absolutely lost in the comparatively short period of 300 or 400 years. May the remnants of this once ruling tribe be found to-day amongst the Bawenda, or elsewhere?

One cannot dispute the author's deduction on page 27 that "these walls have been made exactly as the modern Kaffir makes them, viz., of a circle of stakes, strengthened by wattle lashings inside and outside, against which thick clay is plastered"; and again on page 19, "The people who lived in these ruins built their houses and shelters exactly like the modern Kaffirs, although they surrounded them with girdle walls and entrenchments unlike any which are made at the present day"—referring in both instances to the impermanent abodes of which some fragments are found within the indestructible ancient walls. But are we not making the lesser include the greater if from this premise we argue that, therefore, the builders to-day of similar temporary huts are descendants of the architects of the great and extensive stone walls? It may here be noted that huts generically, if not specifically, identical with those of the Bantu are general throughout Africa, while remains of stone buildings are limited to a few districts.

On page 19 we read that certain circular platforms "are highly suggestive of hut foundations." And further on, that in these, beneath a section of earth, charcoal, &c., "is a paving of stone slabs . . . supported on pillars of rough stone." Does this mode of hut foundation exist to-day? If so, where? On page 21 occurs the sentence, "In L. stood seven narrow, upright stones, which probably once supported a slab for the grinding of meal." Why is this probable? Do the natives still support their grinding slabs on upright stones?

It is evident that the authors of the great ruins of Rhodesia were a gregarious people who made cities for their occupation. We read that the Niekerk ruin "extends over more than fifty square miles, and there are few places within this large area where it is possible to walk ten yards without stumbling on a wall, a building or an artificial heap of stones." The Bantu to-day are an agricultural and a pastoral people who live in kraals that are periodically moved. These kraals are scattered, and usually contain only a few huts. Also it is contrary to the religion of the Kaffirs to remain more than a few years in one locality, a new site being always chosen after the death of the headman of a kraal; and a change of site is dictated at even shorter periods by economic reasons connected with agriculture and sanitation. What, then, is the relationship between the semi-nomads, who continually shift their quarters on the smallest excuse, and the people who built for themselves strong and permanent cities in the past? Are they the same people, and have they completely changed all their customs and mode of life in three or four centuries? If so, is there any parallel in history of so sudden and perfect a transformation?

Another question. Do the Bantu traditions or folk-tales contain any reference whatever to stone edifices or their builders? If so, amongst what tribes do such traditions exist? If not, how is the omission to be explained except on the supposition that neither the present aborigines nor their forbears had any connection with the buildings in question? When Europeans first came in contact with the Bantus of

South Africa these people were able to give their genealogies for periods extending back 150 to 200 years (*i.e.*, of their chiefs). It is also an admitted principle that amongst people unacquainted with the art of writing, their history is carried down from generation to generation, with fairly approximate accuracy, by means of oral tradition. And there is no reason to assume that the relatively highly civilised Bantu was an exception to the rule. Therefore, on the supposition that the ancestors of these tribes, only three or four hundred years ago, were the possessors of a highly organised polity or civil constitution such as would enable them to build permanent fortresses and immense cities, how is it that their ancient folk-tales contain no references to this recent golden age?

Here, again, I will with diffidence suggest an explanation. As most Bantu traditions appear to refer to hero ancestors and their doings, with no references to modern times or hints of contact with Europeans, is it not possible that their tales date their origin from a time older than that of the supposed great Bantu incursion from the North, and so come down from a period when Europeans and stone edifices were alike unknown to them.

On page 48 the author says, "Can there be any reasonable doubt that the date of Dhlo-Dhlo is the date of this blue and white Nankin china, that is to say, mediæval or post-mediæval?" This argument appears to be sound and unanswerable, but it is a curious thing that the writers of the sixteenth and seventeenth centuries agree to speak of the Rhodesian buildings as being "ancient," "of unknown origin," also as being "ruins" and "fragments," for surely if built and occupied by natives of that or an adjacent period the structures would have been in fair preservation and there would have been no doubt or mystery as to their origin and use.

On page 28 we read, with reference to the Niekerk ruins, "They were inhabited by a people who must have been in perpetual apprehension of attack, and therefore protected themselves behind one of the vastest series of entrenchment lines to be found anywhere in the world." If the natives of South Africa are descended from these people, are we to suppose that only a few centuries ago the Bantus were gifted with a power of organisation, foresight, and industry entirely foreign to the Kaffir character, and a mode of defending themselves altogether alien to the genius of a race who, in time of danger, simply scatter and hide themselves in neighbouring bush and kopje? Is not some direct evidence required before we can venture to think of the Bantus as designers and builders of works so stupendous as those described by the author.

After a careful perusal of *Mediæval Rhodesia* I am not an objector, but an enquirer in difficulties. I have no position to defend not being attached to one theory or another. Mr. MacIver's historical and archæological data I accept as accurate, and my inclination is to accept also his general theory, for I agree that it would be most interesting if it can be shown that the present inhabitants of South Africa are descendants of the ancient builders, but I am puzzled by some of the problems I have endeavoured to state above, and shall be glad if they can be satisfactorily answered.

FRED. EYLES.

Switzerland.

Archæology.

The Proposed Exploration of the Station at La Tène.

Early in the coming spring the Historical Society of the Canton of Neuchâtel expects to begin a thorough and systematic exploration of the station at La Tène. The work may continue several years, as it will not be possible to conduct the examination during the season of high water.

Not since 1883 has any important work been attempted on that site, but at that time much valuable material was discovered.

It has been estimated that the cost of the exploration will be about 20,000 francs, which is to be given partly by the city of Neuchâtel and the Historical Society, together with a special grant made by the Swiss Government. All objects discovered are to be deposited in the Musée Historique at Neuchâtel. D. I. B., Jr.

REVIEWS.

Africa : Liberia.

Johnston.

Liberia. By Sir Harry Johnston, G.C.M.G., K.C.B., D.Sc. With an Appendix on the Flora of Liberia by Dr. Otto Stapf, F.L.S., Principal Assistant Kew Herbarium. Two vols. London : Hutchinson & Co., Paternoster Row, 1906. 28 plates. Appendices. Pp. xxviii, 1-520 ; xvi, 521-1183. 25 x 17 cm. Price 42s.

Turning over the pages of these two fascinating volumes, the reviewer is again and again reminded of a voyage from Monrovia to Plymouth which he had the privilege of sharing with the author last January. Sir Harry Johnston had been called away from his constituency during the fight of the general election to visit Liberia on important business affairs, and was returning home greatly impressed with all that he had seen and heard in that country. He and the reviewer sat at the table of the purser, Mr. James Fothergill, who has had many years' experience of "the Coast," and is one of the most genial and popular officials on board Messrs. Elder, Dempster, and Co.'s line of steamers. Sir Harry Johnston and Mr. Fothergill knew everybody or about everybody who had ever visited West Africa, and so, listening to their conversation and yarns, the reviewer found the long voyage far less monotonous than is usually the case. The author used to spend the greater part of the day in his cabin at work on the closing chapters of *Liberia*, but, after leaving the Canary Islands, the ship pitched so unceasingly until we were through "the bay" that writing became almost an impossibility, and then the reviewer had the good fortune to enjoy some interesting anthropological conversations with Sir Harry Johnston on deck. Several years' residence in inland districts of Southern Nigeria had given the reviewer sufficient elementary knowledge of anthropology to appreciate listening to the experiences and views of the much-travelled and learned author of such monumental works as *The Uganda Protectorate* and *Liberia*, and Sir Harry was good enough to explain his methods of collecting and arranging his material.

Those of us "coasters" who have never personally visited Liberia nevertheless feel ourselves by no means strangers to that country, for have not we all lain at anchor off Monrovia, Grand Basa, Cape Palmas, and other ports, tossing sixpences to be dived for by naked urchins clamouring for "munee, munee [money, money]," while the sweet-tempered "skipper" has been shouting through the megaphone for the much-needed crew of Kru "boys" whom, however, a German steamer has already engaged?—have not we all at some time or another been more or less faithfully served by one of these same Kru boys, exiled with us for a year from their dearly-loved "wee country"? These boys readily adapt themselves to our language and to our ways and wants, but how little we ever get to know about them and their people, homes, and customs? Therefore, of all the readers of this important work, we Britishers—merchants, miners, missionaries, Government officials—who work on the coast, or in the hinterland, from Bathurst to Calabar, should especially welcome its appearance and take the most interest in the stores of information which it contains relative to the past history, present condition, and future prospects of Liberia, the home of the Krumen.

In the short space allotted to this review it is impossible to do more than discuss briefly those chapters treating of Anthropology. Chapters I-XVII of the first volume treat of the history of Liberia from the most ancient times until the present day. Then follow four chapters on commerce, geography, climate and rainfall, geology,

and minerals. The second volume begins with Chapter XXII, devoted to flora, to which is appended Dr. Otto Stapf's extremely interesting and valuable *List of the Known Plants of Liberia* (pages 570-668). Chapters XXIII-XXVI treat of the fauna—mammals, birds, reptiles, amphibians, and fish; invertebrates—and to each is appended a tabular list, that of birds being compiled by Mr. Charles Chubb of the British Museum. Then follow three chapters on Anthropology—historical, physical, social—and one on folklore. The last two chapters are devoted to languages and vocabularies. The index is excellent.

Liberia is written in such a style that it should form interesting reading to those who have no particular interest in West Africa, and to those who have made no special study of anthropology, of philology, of flora, or of fauna. Readers of *The Uganda Protectorate*—the most read and most reviewed book of its day—need not to be told that Sir Harry Johnston's style is far from "dry." He is very erudite, and he gives us an immense amount of information, but he drapes his facts so delightfully that he manages to conceal from view those hard angular rocks of dullness upon which so many learned writers make shipwreck.

The three chapters devoted to anthropology do not include any new information of more than ordinary interest, but they contain a mass of miscellaneous anthropological jottings which will be of considerable use to those scientists who deduce theories from an extensive study of the customs of semi-civilised peoples. Sir Harry Johnston has somewhere admitted that, as far as anthropology is concerned, he does not profess to be more than one of those foragers on the outskirts of the Empire who collect provender to feed the hobby-horse (elephant, according to Sir Walter Scott) of the learned expert who, sitting in a comfortably-padded armchair in his peaceful study, receives the said provender and sifts the tares from the wheat. The eventual outcome of this sifting process is the publication of a volume in which the foragers have the honour of receiving grateful mention in a foot-note or perhaps in the preface. The author of *Liberia*, however, fortunately combines in his own person the first-hand experiences of the forager and the discriminating skill of the learned stay-at-home sifter, and therefore we have in these three chapters a valuable contribution to anthropology.

The author estimates that Liberia contains 12,000 Americo-Liberians and about 2,000,000 indigenous negroes. Of the interior parts but very little is known. As regards natural products, it is said to surpass all other West African countries. As for social conditions, extremes meet in Liberia in a superlative degree, for, while the natives of the hinterland are cannibals, the 12,000 negroes of the coast are apparently so much up to date that in some ways they might, one ventures to think, "give points" to our own "smart set" at home.

Cannibalism, the author suggests, may have arisen through a craving for salt. "Those people," he says (II, 899), "who stayed in the forest from choice or necessity were forced to keep up some kind of commerce with the people on the sea coast, or the people to the north on the open plateau, in order to get supplies of salt. Whether or not cannibalism arose from this longing for salt and the satisfaction which was derived from the salt-tasting blood of man, is an undecided point."

The author is of opinion that, putting aside the bushmen and Hottentot groups, "the remaining mass of black negroes must be divided into two principal physical types, the *short-legged* and the *long-legged*" (II, 932).

Like all negroes living near abundance of water the people are cleanly in person, but the local point of view regarding head parasites is eminently peculiar, for "every few weeks a woman friend examines the heads of her friends and removes and eats the lice, which are esteemed a delicacy" (Vol. II, p. 954).

"The houses of the Liberian natives may perhaps be divided into two types, which . . . are found widely distributed throughout negro Africa, often side by side, and sometimes mingling their characteristics. They are the round and the "rectangular or oblong" (II, 1004). According to the reviewer's experiences in various parts of southern Nigeria these two types of houses are never found side by side except in those villages where the population is cosmopolitan, owing to riverine position or to being trade centres. The difference in the shape of the hut is indeed so markedly characteristic of different tribes that one can tell to what tribe a village belongs by noticing the shape of the huts. In the upper parts of the Cross River circular huts are found only in Ikwe villages. The only non-Ikwe village in "the Ikwe bank" is Eferekpi. When the reviewer first visited it he took the people for Ikwe, but they said, "We are Eshupum, not Ikwe; look at our huts, they are not round." Again, in the 500 villages of the Ibibio tribe, Ikot-Ekpene district,



"SANDE" OR "BONI" GIRLS (OF THE INITIATION SCHOOL), WESTERN LIBERIA.

(Reproduced by courtesy of Messrs. Hutchinson & Co.)

there is only one circular "club house," and that was built by a "stranger," an Ibo from the other side of the creek (the tribal boundary).

"Pottery is made by all the tribes," and "the potters in almost all cases are women" (II, 1008-1009); "weaving is done entirely by men" (II, 1022). These two occupations are confined to the same sexes in southern Nigeria, but why? The reviewer recollects asking an Ibibio woman why her sex never wove cloth. She laughed and looked as surprised and startled as if she had been asked why she did not fly like a bird.

The well-known game of "mancala," so widely distributed throughout Africa, is called *pô* in Liberia (II, 1011). *Bark-cloth* is still in use in central Liberia and among certain Kru-speaking people (p. 1015). Among the elder generation of the

Efik tribe at Calabar there are some who remember hearing that their ancestors used to wear bark-cloth. These Efik trace their ancestry from the Ibibio who live on the other side (right bank) of the Cross River, but throughout the whole Ibibio country bark-cloth is now quite unknown. Many of the Ibibio, however, still wear cloth woven from the fibre of *Raphia vinifera*. The Liberian spindle is similar to that of the ancient Egyptians (p. 1022).

Sir Harry Johnston likens the institution of *initiation-schools* to confirmation services in branches of the Christian church, to the Catholic sodalities, to boys' and girls' clubs, and so on (p. 1030). He also suggests that the origin of the "devil" of the West African dance or play may perhaps have been "the superstitious dread which the negro of forested Africa feels for the gorilla or even the chimpanzee" (p. 1030). As regards "clubs," he says (p. 1036): "I have no hesitation myself (after long experience of these institutions in many parts of Africa) in saying that they are merely instrumental in keeping the negroes who still practise them in a state of savagery." The reviewer ventures to differ somewhat from this opinion, for his belief is that these clubs, though undoubtedly engines of vice and oppression, have been a powerful factor in helping the "primitive" savage onward to semi-civilisation.

"Widows," says the author (p. 1044), "are the licensed women of pleasure, and public opinion permits them to dispense their favours in return for an emolument." The Ibibio of southern Nigeria have a word which is synonymous for widow and harlot. At p. 1051 and in a footnote at p. 1048 the author discusses the long period of lactation observed by the Liberians. "In no tribe," he says, "(except, of course, among the Christians on the coast) is it permissible to resume sexual intercourse with the wife until after the child has been weaned. This long period of separation between husband and wife is at least eighteen months in duration." Dr. Blyden, the learned West Indian who has made a special study of negro questions, maintains that this custom produces "a stronger and healthier race." The same opinion holds among the Efik of Calabar, whose rule is that, after delivery the woman should have no connection with her husband for two or three years. Their reasons are: (1) that the child, thus receiving its mother's full attention, will grow quickly and strong, and (2) that there may be such intervals between the ages of the woman's children that the elder may be old enough to be left in charge of the younger. The Efik scorn a woman who transgresses this rule. The reviewer agrees with Dr. Blyden that the principal reason why Christianity advances so slowly in West Africa is because missionaries refuse to recognise polygamy as natural and lawful for negroes.

Sir Harry Johnston aptly defines the essence of true negro religion as "ancestor worship, a belief in the ghosts of the departed" (p. 1062).

Of totemism he says: "There is no decided clear totemism now remaining in the Liberian peoples, though in one district and another there are animals that men or women may not eat. In this list are fowls and goats. This is unusual, for at any rate, among totemistic tribes in Southern Nigeria, all domestic animals are rigidly excluded from tabu. He adds that "children, too, at birth are often dedicated to some animal or vegetable, and may not eat or destroy the same during their lives" (p. 1090). Then follows Binger's list of animals and plants, regarded as totems by the Mande peoples, and this includes the dog, another domestic animal.

The following sentence at pp. 1054-55 is worthy of special notice: "If one could combine a scrupulous respect for law and order and an administration of law (without the engine of ferocious customs connected with the use of 'devils,' secret societies, or witchcraft ordeals) with a minimum of interference on the part of European civilisation, a minimum introduction of European clothing, theology,

"hypocrisy, and daily labour, these people might arrive at the leading of a life of
"great material happiness."

The numerous illustrations are all very good indeed, and are extremely well reproduced. One grave fault must be found with these two volumes, they are very heavy, their united weight being 11 lbs. ! Surely the publishers, Messrs. Hutchinson and Co., might have evaded this. The cover, too, is ugly ; the armorial shield of Liberia, though appropriate, is vastly inferior to the handsome native who adorns the covers of *The Uganda Protectorate*. C. P.

Pottery.

Walters.

History of Ancient Pottery—Greek, Etruscan, and Roman. By H. B. Walters, M.A., F.S.A., based on the work of Samuel Birch. London : Murray, 1905. 10
2 vols. Pp. xxxvi + 504 ; xiv + 588. 24 x 15 cm. Price 63s.

The standard work of reference on "Greek Vases" had always been the well-known book of the late Dr. Samuel Birch, in spite of the march of knowledge having rendered it of late years somewhat obsolete, until about ten years ago, when it became impossible for the layman to use it any longer with safety. Its place has now been taken by Mr. H. B. Walters' book, which is based upon it. That much may be said : but Mr. Walters' work is practically a new book ; little of the original work remains but the chapters describing the processes of pottery-making. The rest has entirely been rewritten by Mr. Walters. It has been necessary to enlarge certain parts of the book to a length of which the original author would hardly have contemplated the possibility, so much that is new has the study of Greek archaeology told us during the last twenty years. This has necessitated pruning in other parts. We may regret the disappearance of Dr. Birch's chapter on Egyptian pottery, but Mr. Walters has no doubt done right in excising it. Our knowledge of Egyptian pottery and its development has increased so much of late years, owing to the systematic publication and study of the results of excavation, that to treat this subject properly would have taken up more space than Mr. Walters was prepared to give to it. His attention is chiefly focussed on the Greek vase-making of classical times, and he was no doubt well-advised to confine himself to the subject of Greek and Italian pottery, thus making his book much more of a unity than otherwise would have been the case. Yet we may say one valedictory word to this important part of Birch's book, which now disappears from the *History of Ancient Pottery*. We have of late years got too much into the habit of thinking that nothing at all was known of the stuff of Egyptian archaeology—that the Egyptologists thought of nothing but the written word alone—till the steady archaeological work of our time began in the 'eighties. This, however, is not the fact, as a reference to Birch's chapter of 1874 on Egyptian pottery will show. Birch knew nearly as much of the general scheme of dating of Egyptian pottery as we do now. Modern work has filled up the gaps, has filled out our knowledge, and has added a new chapter to it in the shape of the pottery of the earliest dynasties. But Birch knew what was of the XVIII or XIX dynasty, what was Saïte, and what was Roman, almost as well as we do. Little has been added to what he knew of the pottery of the XVIII and XIX dynasties. Nor need this be wondered at, since the pottery most represented in his time in the museums was Theban pottery of the New Empire period, and this he had studied as carefully and scientifically as any of us can do now. *Vixerunt fortes ante Agamemnona*, and Birch was a great archaeologist as well as Egyptologist.

Mr. Walters' book is then confined to the ancient pottery of Greece and Italy. Naturally the greater part of the book is taken up with the description of the Athenian vases of the great period, and to these it is a complete guide. Altogether, with regard to the Greek pottery of the historical age we seem to have in his work everything

that is known put before us, marshalled and in order. As a work of reference it is most valuable, and as a description very readable and interesting. But the shape and weight of the volumes debar them from after-dinner easy-chair perusal; they can only be read at the desk.

Does not Mr. Walters concentrate his attention perhaps rather too much on the most important part of his book? We do not mean that he has written too fully about the Greek vases of the grand style; he has treated them thoroughly, exhaustively, but not more so than their importance in the history of art warrants. But we do think, and we fancy this opinion will be shared by other archæologists, that his interest in what the layman used to call "Etruscan urns," and now knows as "Greek vases," has caused him to mete out a rather stepfatherly treatment to that other world of Greek pottery which has become known to us since Birch's day; the world of prehistoric Greek ceramic art, which excavation has revealed to us at Mycenæ and Ialysos, in Melos, and in Crete. Admirably does Mr. Walters describe "Mycenæan" and "Minoan" pottery in the small space (only forty pages out of a thousand) which he devotes to them, and what he says is thoroughly up to date, but—forty pages out of a thousand! It is not enough. No doubt Mr. Walters wishes to wait until we know more—until Dr. Arthur Evans publishes Knossos in full, for instance—before he says more on the subject. At present the "debateableness" of matters Minoan and Mycenæan has evidently decided him to make this chapter as brief as possible. Also he has evidently not considered himself justified yet in expressing any very decided opinions of his own about the early pottery; he tells us what is known without much comment. We regret this, as we expected some illuminating discussions and criticisms of the new discoveries from him. But perhaps he is right; the discoverers have themselves not yet had their say. When Mr. Walters went to press, Dr. Mackenzie had only published a part of his treatise on the pottery of Knossos in the *Journal of Hellenic Studies*. Another part has only just appeared. Nevertheless, Mr. Walters might, at any rate, have given us more *illustrations* of the early pottery, especially that of Crete. The "Minoan" pottery of Knossos is hardly illustrated at all, and of the wonderful polychrome "Kamáraes" ware only one picture is given. However, in the next edition, Mr. Walters will no doubt be prepared to expand this chapter to four or five times its present size (even if he has to cut down some of his description of the later pottery in order to do it), and will give us a complete series of illustrations of the ceramic art of the great prehistoric civilization of Greece.*

We wish Mr. Walters would not call this art "primitive." The black pottery of Troy, the polished ware of Vasilikí in Crete, the ruder vases from Cyprus, may be called primitive fabrics, but, surely, not the pottery of Knossos or Ialysos; and we are surprised that Mr. Walters has included Minoan and Mycenæan ceramics under this term. What is prehistoric is not necessarily primitive. But the use of such a term for the chapter dealing with the ceramic art of the, if anything, over-civilized Minoans is in this case a mere chance. Dr. Waldstein may think that Minoan art must have been primitive because it was a thousand years older than the barbarous art of the Greek Middle Age, the period which we used to call "Archaic," and considered to have been the beginning of all things in Greece. But we are sure Mr. Walters does not. He has merely treated the developed ceramics of Knossos and Mycenæ in the same chapter as the really primitive fabrics from which they sprang, and has unluckily named the whole chapter after these last.

But this kind of thing will be rectified when Mr. Walters, in a second edition, devotes to the early pottery the full space which then he will, no doubt, consider it

* In a second edition Mr. Walters will also probably advance the Museum of Candia to the dignity of clarendon type in his note of existing collections of vases (vol. i, p. 27 ff).

to deserve. Meanwhile, the whole book is one on which the author may be congratulated. It must have caused him much time and trouble to prepare, even though the work was done *con amore*. The references alone are indicative of much labour: they are innumerable.

H. H.

Ireland : Linguistics.

Quiggin.

A Dialect of Donegal. By E. C. Quiggin. Cambridge, 1906. Pp. x + 247. 11
22 x 14 cm. Price 10s.

In this essay Mr. Quiggin has made a careful and detailed examination of the dialect of Gaelic spoken in a Donegal valley, Meenawannia, where he lived for two or three years while collecting his materials and acquiring a practical knowledge of the spoken tongue. The result is a scientific work on Gaelic phonology which does for a dialect of Northern Irish what Finck has done for that of Arran. The greater part of the book is concerned with phonetics pure and simple, every sound being treated in detail, and fifty pages are occupied with texts, proverbs, and tales, taken down from the narration of John Hegarty, whom Mr. Quiggin found to be the best speaker of the uncorrupted language, for, unfortunately, phonetic and linguistic corruption is very widely spread. It is to be regretted that these texts, being as they are in an unfamiliar and little known dialect, are not accompanied by an English translation which would render them accessible to students of folklore who are not Gaelic scholars. Even persons accustomed to read Gaelic would find great difficulty in reading stories in this remote dialect.

For philological purposes the isolation of the district gives the dialect a greater value and has preserved it from being affected to any appreciable extent by the literary language or operations of the Gaelic league.

The phonetic part of the volume is of the greatest importance and will no doubt be fully treated in philological journals. One of the most interesting sections is that relating to Sandhi, which has never been so fully dealt with previously. The rules of Sandhi bear a strong resemblance to those found in Sanskrit and the Prakrits, especially as regards the assimilation of non-palatals to palatals.

The book is one of the most important contributions to Celtic philology that has appeared of late years.

M. LONGWORTH DAMES.

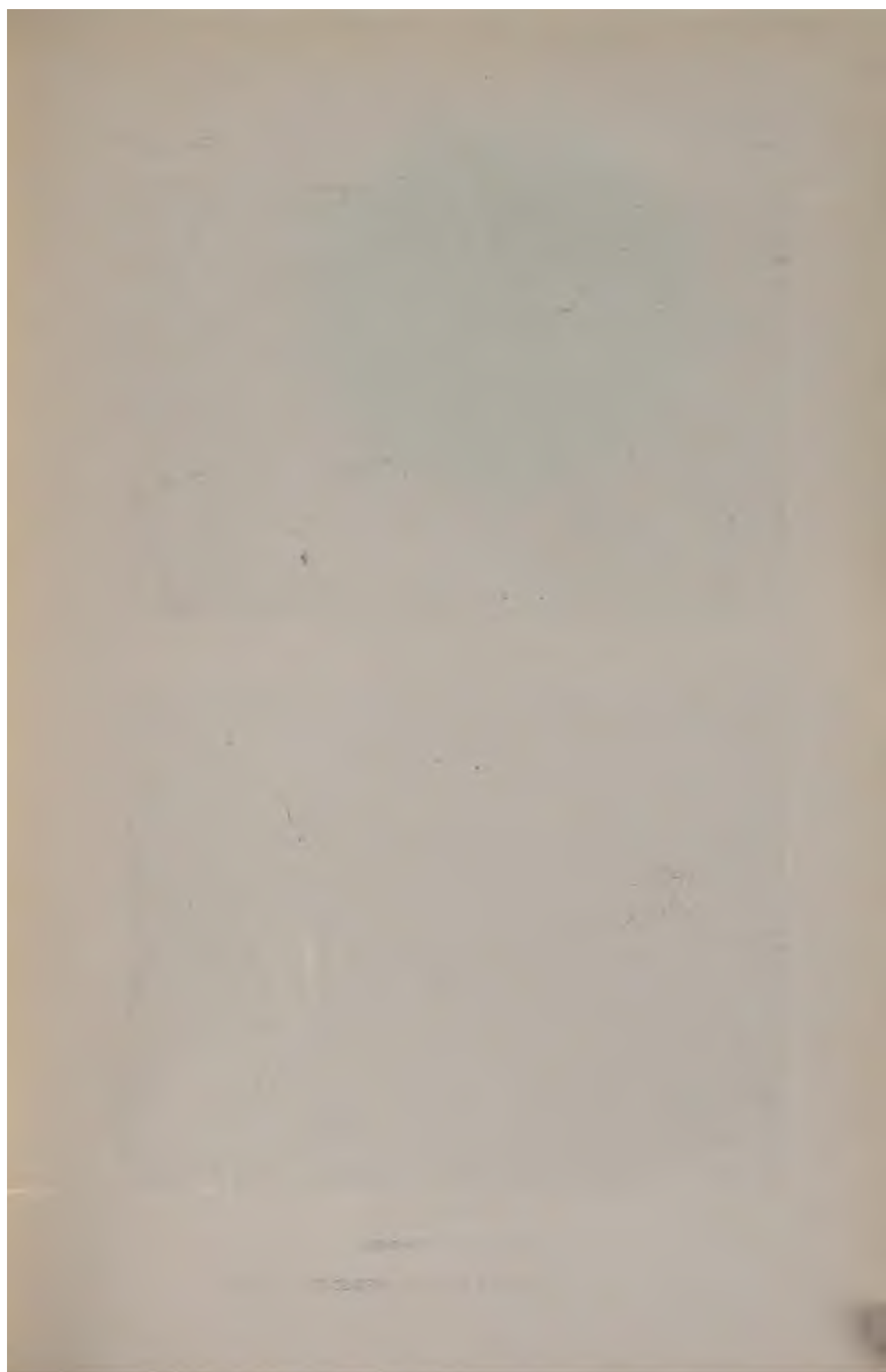
CONGRESS.

Anthropology.

Congress.

**Proposed International Congress of Anthropological Societies at 12
Cologne in August, 1907.**

The thirty-eighth general meeting of the German Anthropological Society will be held in Cologne in August, 1907. It is proposed that this meeting should be constituted an International Congress, and the Cologne Anthropological Society have issued a cordial invitation to Fellows of the Anthropological Institute and others interested in anthropology and archaeology to attend the Congress. It is further proposed to arrange a tour of two or three weeks in the Low Countries and France to take place after the Congress. During this tour places of the greatest interest from an anthropological point of view will be visited. In case a section of the visitors would prefer to make a tour in Germany the authorities are kind enough to state that they will consider the possibility of carrying out any proposition they may receive. A complete programme will be published very shortly. Meanwhile, Fellows of the Institute and other students of anthropology and archaeology who would like to attend this Congress are requested to communicate with the secretary of the Anthropological Institute, 3, Hanover Square, W.





PAN III. SURROUNDED BY DEBRIS AND BLUE CLAY.



PAN IV.

SALT PANS AS DISCOVERED.

PRIMITIVE SALT-MAKING IN THE MISSISSIPPI VALLEY.

ORIGINAL ARTICLES.

America, North.

With Plate B.

Bushnell.

Primitive Salt-Making in the Mississippi Valley. By David I. **13**
Bushnell, Junr.

Although such a short time has elapsed since the greater part of North America was claimed and occupied by the native tribes, nevertheless we possess rather scant knowledge of their arts and customs as practised a century or more ago. This is especially true in regard to the tribes west of the Alleghany Mountains, and so it is with a degree of satisfaction that we are able to trace back to prehistoric times the art of making salt as followed by the tribes in the Mississippi Valley.

Springs of salt water occur in various parts of the Mississippi Valley, but are more numerous in the central part, along the Ohio and as far north as the Missouri and Illinois rivers. Many of these springs are quite large and their waters were often utilised by the early settlers; but even before the coming of the Europeans the localities had been frequented by the Indians, by whom the water was evaporated and a supply of salt obtained.

During the autumn of 1902 the writer, while conducting an exploration for the University of California and the Peabody Museum of Harvard, discovered a very interesting and extensive site where salt had been made, which had remained undisturbed since it was last used by the Indians. The large earthen pans in which the water from the neighbouring spring had been evaporated were found in a good state of preservation.

The site is located about thirty miles below the mouth of the Missouri and one and a half miles west of the Mississippi, near the small village of Kimmswick in Jefferson county, Missouri. The entire site covers between one and two acres, is level, and is elevated about twenty feet above a small creek which flows to the Mississippi. Less than fifty yards from the foot of the elevated area, in marshy ground, and only a few inches above the creek, is a small spring of salt water, which, however, was evidently of sufficient importance to attract many Indians.

Several excavations were made on the elevated ground, but only the largest and most important, a plan of which is shown in Fig. 1, can be described in this brief article.

At an average depth of some thirty inches below the present surface an undisturbed surface of clay was encountered, this was the *surface* at the time the site was occupied and, as will be shown later, the superstratum was formed during and subsequent to that time.

In the main excavation more than 8,000 square feet of the original clay surface were exposed to view. On this surface were discovered four large earthen pans placed as they had been when last used, fragments of four similar pans, probably broken while in use, and twenty-eight fire-beds.

The four entire pans extended in a line from north-west to south-east, the distance from I to II being 19 feet 6 inches, from II to III 17 feet, and from III to IV 17 feet. A drawing of a section through III and IV, showing the superstratum, is given in Fig. 2. The pan designated as II is 25½ inches in diameter, 9 inches deep, and less than three-quarters of an inch thick. It was set in the clay, allowing the rim to extend less than two inches above the surface. To make this pan more substantial large fragments of a similar vessel had been placed under the bottom and around it at a distance varying from a half to one and a half inches, the intervening space having been filled with blue clay from the bed of the creek.

The next example, III, is the smallest of the four. The dimensions are: diameter 21 inches, depth 7½ inches. It was set in the clay, the rim extending about two inches

above the surface. Fragments of pottery and a mass of blue clay surrounded it, similar to Number II. A photograph of this vessel before it was removed from the clay is reproduced, Plate B. The fragments of pottery surrounding the pan are visible. The largest pan discovered (I) was not set in the yellow clay as were all the others ; but rested upon a mass of ashes and earth a few inches above the

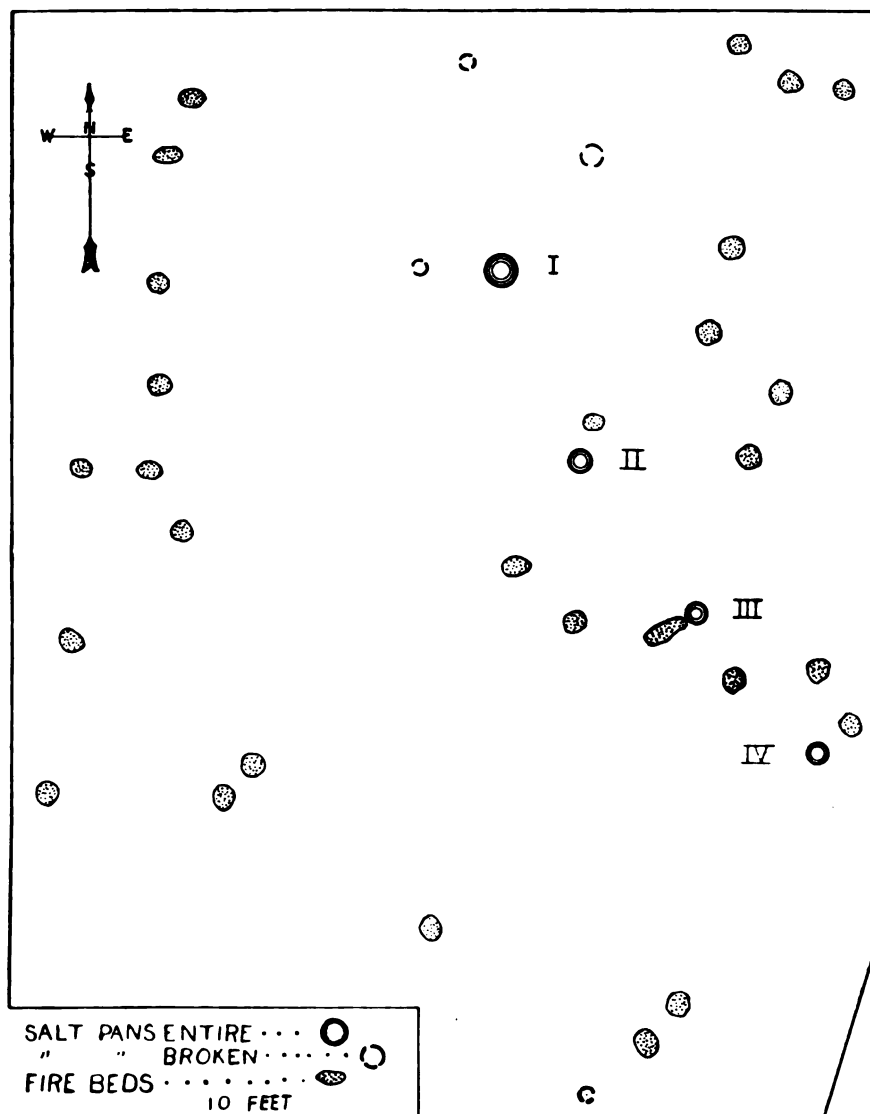


FIG. 1.—PLAN OF THE MAIN EXCAVATION, KIMMSWICK SITE, 1902.

clay surface—probably it had never been used. The dimensions of this large vessel are : diameter 31 inches, depth 12 inches. This, although of the greatest capacity, is the thinnest of the four ; in many places it is not more than half-an-inch in thickness. Pan IV was set into the clay with its rim extending two inches above the surface. Dimensions : diameter 24 inches, depth 9 inches. Although neither blue clay nor sherds surrounded this vessel it was found to be in an excellent state of preservation. A photograph of this pan as it was discovered is shown in Plate B. All were made

of clay, to which a large quantity of pulverised shell was added. The surfaces, both inside and outside, are smooth and without decoration of any sort.

The fire-beds, twenty-eight in number, averaged more than 2 feet in diameter, and beneath many the heat had reddened the clay to a depth of from 6 to 9 inches; while, of course, the surfaces had become quite hard. In pan II a piece of stone about 8 inches in diameter was found which showed the effect of fire; similar stones



FIG. 2.—PANS III AND IV IN THE UNDISTURBED CLAY: A FIRE-BED SHOWING EXTENT OF DISCOLORATION CAUSED BY THE HEAT. SUBSTRATUM OF REFUSE, VEGETABLE MOULD, ETC. PRESENT SURFACE REPRESENTING 20 FT. IN EXTENT.

were discovered either near or resting upon different fire-beds, all showing unmistakable evidence of having been heated. And

so we may conclude that the stones were heated and placed in the pan containing the water from the spring, the water would soon evaporate, leaving the salt in the bottom of the vessel.

The superstratum, resting upon the natural clay surface, is formed of wood ashes, charred wood, vast quantities of broken pottery vessels or pans, many bones of animals, birds and fish, antlers of deer and elk, and broken implements and ornaments of stone, bone, shell and pottery, all intermixed with vegetable mould.

This was apparently camp refuse which had accumulated during a long period of time. During the time the site was occupied, or rather frequented, by the native tribes, ashes and refuse must necessarily have accumulated in heaps at different points near the fire-beds. After the site was no longer visited the action of the rains and winds would have had a tendency to level the surface. Later a growth of timber covered it, and so it remained until some thirty years ago, when it was cleared and ploughed for the first time.

It will not be possible to describe in so short an article all the material discovered in the mass of refuse and vegetable mould which was found to cover the original clay surface. Only the more interesting pieces can be mentioned.

As would be expected, very few perfect specimens of any sort were recovered.

Among the objects of earthenware were several jars of a cylindrical form. One is shown in Fig. 3, B. The dimensions are: height, 12 inches; diameter of opening, $4\frac{3}{4}$ inches, tapering to the lower or closed end. Another unusual type is shown (A) in the same figure. This is $5\frac{3}{4}$ inches in diameter and $6\frac{1}{2}$ inches in height. Being of a conical form and surmounted by a knob or handle makes it appear to have been used as a lid or cover. These are believed to be forms heretofore unknown in the Mississippi Valley.

Many fragments of earthen vessels of different shapes and sizes were found in all parts of the excavation. Some were portions of large jars which would have held from three to four gallons. Also many fragments of shallow plates—similar to the modern



FIG. 3.—POTTERY COVER AND JAR. (A)

soup plate—the flat, flaring rim being decorated with incised straight lines. Some were coloured red, others black. The largest specimen found measured 14 inches in diameter.

In addition to the vessels were many smaller objects of pottery, including many discs from 2 to 4 inches in diameter (one, being perforated, had probably served as a spindle whorl), and small pestle-shaped objects, which were probably used in smoothing the surface of pottery vessels.* Some small bowls less than 2 inches in diameter, a small gourd-shaped rattle, and a figure of an owl, all made of pottery, were probably toys.

The implements of stone were similar to those found throughout the adjacent country, on both sides of the Mississippi. It is rather difficult to account for the large number of broken celts, usually a half or a third of an implement, which were found in all parts of the excavation. Many were pieces of large specimens probably from 6 to 8 inches in length. No grooved stone axes were found, although two excellent examples made of hematite were discovered near pan III. Among the pestles or grinders was one of unusual interest; adhering to the flat surface were many small pieces of shell, showing it to have been used to pulverise the shell which was mixed with the clay when making pottery.

The finding of pumice may be accounted for, as it often occurs on the sand-bars in the Mississippi, having been brought down from the Rocky Mountains by the current of the Missouri.

Bone needles and awls were quite numerous, but the lance-head shown in Fig. 4 is by far the most interesting of all the bone objects discovered. It is $5\frac{3}{4}$ ins. in length and only $\frac{1}{8}$ inch in thickness.

A great many deer antlers were found. The thick section of the antler near the skull was often utilised, as many such pieces, from 4 to 6 inches in length, were found, the ends of all being rounded and smoothed from use. These have often been considered as "flakers" used in working stone, but had they been so employed the ends would not have been smoothed but roughened, consequently they appear to have been utilized for an entirely different purpose.

The following fresh-water shells, all of which occur in the streams of Jefferson county, were found in quantities:—*Quadrula undulata* (Barnes), *Quadrula pustulata* (Lea), *Lampsilis luteolus* (Lamarek), and the *Lampsilis rectus* (Lamarek). In addition to these, two marine shells from the Gulf of Mexico: *Strombus altus* (Gmel) and *Sycotypus perversus* (Linn.). The finding of these marine shells is of special interest when we consider the distance from the Gulf, some 600 miles in a



FIG. 5.—SHELL OBJECTS. (A.)

direct line and more than twice as far by the course of the Mississippi.

Two worked shells are shown in Fig. 5: A is a specimen of the *Quadrula undulata* perforated, undoubtedly to make it possible to attach it to a wooden handle.

* W. H. Holmes, *Twentieth Ann. Rep. Bureau Eth.*, p. 36.



FIG. 4.—BONE LANCE POINT. (A.)

Similar pieces have been found in the adjacent parts of the valley. *B* is a more finished object. The entire outer surface of the shell had been smoothed and polished and the edges shaped. This and a similar specimen were found in the bottom of a broken salt pan in a small excavation near the south-west corner of the site; others, however, were discovered in the main excavation. Probably they served as spoons and may have been attached to handles.

Bones of the bear, deer, fox, turkey, and of a large fish, antlers of the deer and elk and teeth of the beaver were found in all parts of the excavation. This appears to strengthen the theory that the mass, now forming the upper stratum, was originally heaps of refuse which had accumulated during the days the site was visited by the natives for the purpose of making salt.

Many references could be quoted from the histories and other writings relating to the Mississippi valley, but certainly the most interesting of all appears in Du Pratz's work,* which reads:—"After we have gone up the *Black River* about thirty leagues, we find to the left a brook of salt water, which comes from the West. . . . The *Indians* come a great way off to this place, to hunt in winter, and make salt. Before the *French* trucked coppers with them, they made upon the spot pots of earth for this operation: And they returned home, loaded with salt and dry provisions." This place was not far from the northern boundary of the present state of Louisiana.

It is evident from this statement by Du Pratz that the Indians ceased making earthenware pans as soon as they were able to obtain metal vessels from the European colonists. The Kimmswick site was probably similar to the one on Black River, not a permanent village, but merely a locality visited from time to time by different bands for the purpose of hunting and replenishing their supply of salt. The site is evidently quite old as no objects of European workmanship were found in either the superstratum or the stone-lined graves, many of which were discovered near by. These are to be described in a separate article.

And so it would appear the place had been abandoned before the arrival of the French in Upper Louisiana.

D. I. BUSHNELL, JUNR.

England: Archæology.

Lewis.

The Flint Supplies of the Ancient Cornish. (See MAN, 1906, 97.) **14**
By A. L. Lewis, F.C.A.

My friend, the late Francis Brent, F.S.A., of Plymouth, gave much consideration to this matter, and collected large numbers of worked flints (mostly of small size) from various parts of Cornwall, and especially from Dozmarè Pool, several of which he gave to me during my various visits to him. Vol. 9 (1886) of the *Journal of the Royal Institution of Cornwall* contains a short paper on the subject by him, but it is principally a list of places where worked flints had been found, to which he afterwards added Boscawen-un (near the circle), and Polurrian headland, near Mullyon. I tried to get him to write a paper for the Anthropological Institute respecting the sites from which the flint was in his opinion obtained; that he did not do, but he gave me the following particulars, which are not contained in the paper cited. At various spots along the west coast of the Land's End peninsula there were green sand flints, the nearest point of supply of which was, he thought, Haldon above Dawlish, and red chert from Chard. His belief was that the Dozmarè flints were brought in bulk from Bere, on the Devonshire Coast, and worked on the spot where they were found in such large numbers, and that some found at Kyuance Cove came from the same source. Red chert, as he thought from Chard, was also found at Kynance Cove and at Goonhilly on the Lizard peninsula. In a lecture delivered by Mr. Brent before

* *History of Louisiana*. London, 1763. Vol. I., p. 283.

the Plymouth Institution on March 25, 1880, he said "I have found them" (flakes, scrapers, borers, and cores), "on Staddon and Maker heights, near Tavistock, and on " White Tor, also at Dozmarè Pool, Kynance, and the Land's End, and, from the fact " that they are usually accompanied by fragments, chips, and broken pieces, I am of " opinion that they were manufactured on the spot from pebbles brought from a " distance, and were not themselves usually made articles of barter in their perfect " condition."

A. L. LEWIS.

Solomon Islands.

Edge-Partington.

Ingava, Chief of Rubiana, Solomon Islands; died 1906. *Extracts* **15**
from a letter from T. W. Edge-Partington, Deputy Commissioner.

There has been a tremendous lot of sickness among the natives, both in Simbo and in Rubiana. They have been dying every day and are still doing so. It is

carrying off all the old men and women. Poor old Ingava is dead. I must tell you all about his funeral, as it was rather quaint. Immediately he was dead, they strapped him into a rough sort of chair that they had made, so that he was in a sitting position. Then they put on all his shell arm rings, amounting to about thirty on each arm—and on his breast his large "Bakhia"—all around him they arranged his Po-ota or money, and by his side they laid his shield, spears, and tomahawks. He was left in this sitting position for two days; hundreds of natives came down to take a last look at their great fighting king. It was a real "lying in state" or rather "sitting in state." Ingava was known to have been the biggest fighter in



INGAVA.

(Reproduced by kind permission of Rear-Admiral Davis.)

the group. The mourning arrangements were as follows. His two chief relations, Gumi and Gemu, and their children all have to shave their heads and are supposed to remain on Ingava's island for 100 days. His widow has to remain in Ingava's

house for the same period and is not only not allowed to go outside but is not allowed to put her feet to the ground for the whole of that time. These rules are not so strictly observed now as formerly—they do the 100 days mourning on the island and shave their heads but they do not remain on the island all the time, for I saw some of them in the villages. The successor is Gemu, Ingava's eldest cousin. At the death of Ingava they had a big feast which is repeated every thirty days. Ingava was buried next to his father and brother at the end of his own island. Their form of burial is to leave the body in the fork of a tree until the flesh has rotted away, after which they remove the skull and put it into the Tamate house where all the relatives' skulls are kept.

T. W. EDGE-PARTINGTON.

Australia.

van Gennep.

Questions australiennes. Par A. van Gennep. (Cf. MAN, 1906, 95.)

16

M. Lang donne au mot *justement* un sens précis qu'il ne saurait avoir étant donnée la place qu'il occupe dans la phrase. Cependant j'accepte cette interprétation et fais remarquer à M. Lang que dans ses citations de *Native Tribes* n'est point contenu ce qu'il y voit (MAN, 1906, 112) :—

1° Dans la première (*Native Tribes*, p. 401), les Ancêtres descendirent sous terre ; mais il n'est pas dit qu'ils moururent.

2° Dans la deuxième (*ib.*, p. 410) il y a : "An old Panunga man . . . opened a vein in his arm and thus flooding the country, drowned the Achilpa men in blood ; a large number of stones sprang up to mark the spot and they still remain to show where the men went into ground." Comment descendirent-ils sous terre après avoir été noyés ? Il y a là une contradiction sur le sens de laquelle seuls MM. Spencer et Gillen peuvent nous renseigner. M. Lang n'a pas cité ce passage *in extenso*.

3° Dans la troisième (*ib.*, p. 413) les hommes moururent mais il n'est pas dit qu'ils descendirent sous terre au moment même de leur mort.

4° Il en est de même pour les autres citations (*ib.*, pp. 414, 415, 417).

Il n'y a donc pas corrélation entre *descendre sous terre* et *mourir* dans ces passages. Et cette corrélation, c'est MM. Spencer et Gillen, ou plutôt M. Lang en les interprétant, qui l'ont introduite. J'espère que M. Lang s'explique maintenant "how I failed to discover what is so manifest !" Sans compter qu'il ne s'agit dans les passages cités que des Hommes Achilpa, dont l'existence mythique est le sujet d'un cycle légendaire particulier ; il reste toutes les autres légendes où le semblant de corrélation en question ne se découvre même pas.

Cette discussion n'a d'ailleurs qu'une importance polémique. Il en est autrement de la question du "silence." Ce que je prétends, c'est que les opinions des demi-civilisés sur les phénomènes d'ordre sexuel sont encore fort mal connues en général. Nous sommes même relativement bien renseignés pour les Australiens. Mais là encore restent de grandes lacunes. Les observateurs ont trop de pudeur, ou manquent de connaissances biologiques et médicales, ou de connaissances ethnographiques, qui leur feraient entrevoir la nécessité d'enquêtes approfondies sur la vie sexuelle et leur feraient comprendre des détails entrevus en passant. Je crois que l'idée qu'on s'est faite à divers moments et en divers lieux du mécanisme physiologique de la conception a joué un rôle important dans l'élaboration d'institutions comme le mariage, l'héritage, etc.

De même que les demi-civilisés ont leur cosmologie, leur cosmographie, leur zoologie, leur toxicologie, etc., ils ont leur biologie. Et parmi les processus d'ordre biologique, celui de la reproduction a dû les intéresser, et leur suggérer des théories pré-scientifiques. Un exemple connu : le pouvoir du mari et du père dans divers

codes du midi de l'Europe tient à ce que dans cette région l'idée que la génération est l'œuvre de l'homme seul, la femme n'étant qu'un réceptacle, s'est imposée de plus en plus généralement.

Cette opinion a été rencontrée dans l'Australie du Sud et du Sud-Est par M. Howitt, du moins dans quelques tribus. Mais les autres : comment expliquent-elles la génération ?

Or c'est là pour moi la question importante, les cas australiens ne me servant provisoirement que de matériaux pour un travail plus étendu. Mais ce n'est pas, comme le croit M. Lang, la question de la réincarnation. A tous ses correspondants M. Lang demande, semble-t-il : " Les Australiens au contact desquels vous vivez " croient-ils à la réincarnation ? " C'est là un problème intéressant en soi. Mais la théorie réincarnationniste n'est que l'une des explications demi-civilisées du procès physiologique et biologique. Et ce qui le prouve, c'est que les Euahlayi de M^{me} K. Langloh Parker et les Australiens de l'Ouest informateurs de M^{me} Bates ont répondu par delà la question secondaire posée (réincarnation) à la question fondamentale sous-entendue (mécanisme de la conception).

Quoiqu'il en soit, M. Lang dit en (v) à propos de la " théorie conceptionniste " que la vérité se fera jour : et il l'aide en cela, contre sa propre théorie, en publiant les réponses de M^{me} Bates.

S'il m'est permis de donner la formule de la question à poser, ce sera celle-ci : " *De quelle manière se font (ou : avez-vous) vos enfants ?* " Ainsi on ne préjuge ni animisme, ni réincarnationnisme et on laisse à l'indigène toute latitude de s'expliquer complètement. Ceci ne vaut pas seulement pour les Australiens, mais pour tous les demi-civilisés.

Enfin je trouve un cas intéressant de " convergence " (mot qui a semblé étrange à plusieurs critiques) dans *The Euahlayi Tribe* : " The first division among this " tribe is a blood distinction :—

" Gwaigulleah - - light blooded.

" Gwaimudthen - - dark blooded.

" This distinction is not confined to the human beings of the tribe, who must be " of one or the other, but there are the Gwaigulleah and Gwaimudthen divisions in " all things (p. 11). . . . The origin of this division is said to be the fact that " the original ancestors were, on the one side, a red race coming from the west, the " Gwaigulleah ; on the other a dark race coming from the east." Il y aurait donc eu convergence de groupes appartenant à deux races différentes, ensuite fusionnées, mais continuant à se partager l'univers d'un commun accord.* De même M. Siebert a recueilli chez les Dieri une légende mettant en scène des enfants à la peau noire, Ngatani-maru-maru, et des enfants à la peau claire ou rougeâtre, Ngatani-maralye (cf. Miss Howitt in *Folk-Lore*, 1902, pp. 414-417) ; et au témoignage de M. O. Siebert (*Folk-Lore*, op. cit. p. 404) on distingue dans la région du lac Eyre trois teintes de peau.

A défaut d'autres renseignements, il est difficile de préciser ici la concordance entre le type ethnique et la phratrie ou la classe. Et je ne prétends pas que dans le système de 8 ou de 4 sous-groupes ou groupes il faille admettre l'existence de 8 ou de 4 " races " différentes. Mais le cas des Dieri et des Euahlayi peut s'être présenté fréquemment. Il serait maintenant intéressant de savoir si les désignations dieri à base anthropologique ont aussi, comme chez les Euahlayi, une valeur de classification générale et une portée sociale.

A. VAN GENNEP.

* Suivant un procédé bien exposé par MM. E. Durkheim et Marcel Mauss dans *l'Année Sociologique*, T. VI (1903).

REVIEWS.

India, South.

Rivers.

The Todas. By W. H. R. Rivers. London: Macmillan, 1906. Pp. xviii **17**
+ 755. 23 × 15 cm. Price 21s.

In this goodly volume Dr. Rivers has given a remarkable account of a remarkable and exceptional race, dwelling for an unknown period on an extensive mountain plateau in southern India, apart from the peoples of the plains, unlike them in appearance, customs, and religious observances, and at the present day, when their hills have become the resort of numerous Europeans and other nationalities, still remaining unchanged. This tribe is in nowise savage or barbarous, but rather a pastoral inoffensive people whose life and habits are bound up with their herds, consisting of buffaloes of a fine breed, the milk of which enters largely into their food and ceremonial rites. Some of each herd are held sacred, though undistinguished by any marks, and their treatment and movements are attended with special formalities when changing to fresh enclosures and pasturages.

Dr. Rivers has given a full and elaborate account of Toda life, observances, and ceremonials, so complete and minute an account indeed of a most intricate and complicated subject, abounding with details difficult to acquire, with names and terms also given in the uncouth Toda tongue, as to excite wonder at the success with which he has carried out the undertaking.

The Todas are divided into two distinct groups, marriage between whom is not allowed; each division is further divided into "clans" each with its own name, taken from the village in which they live; the division named the Tartharol, comprising twelve clans, is double the size of the other division, the Teivaliol, which has only six. The Todas live in little villages scattered about the hills, in some parts more thickly than others, at some time, it is thought, more generally than at present; the Toda name for them is Mad, but commonly they are known as Mand. The huts are peculiar in shape, round and topped like half a boat or barrel, thatched, the ends closed with planks, a door in front, the interior sometimes roomy, sometimes small and stuffy, there is a fireplace within, and usually raised seats outside in front; the hut is often enclosed by a rough stone wall with a narrow opening. Near most villages there is another hut held sacred as the dairy, and near it a circular enclosure or pen in which the buffaloes are confined at night. The dairy hut is the centre of Toda dairy life and ceremonial. It is presided over by a dairyman-priest called *pâlol*, who must belong to the Teivaliol division; he is the most sacred personage, and his inauguration in the office is a very complicated ceremonial, and his life and actions are severely regulated. A village possessing a dairy hut is called *ti*. Some possess more than one, and some clans have many dairies and corresponding dairy men. The herds of buffaloes in the villages comprise both ordinary and sacred animals, the latter often of different degrees of sanctity, and their milk is used and churned in dairies of different grades, the higher distinguished by the possession of a sacred bell and a more elaborate ritual; the buffaloes of all kinds, however, are the property, not of the clan, but of families or individuals.

There are two kinds of Toda dairies, one like the ordinary dwelling-hut, containing usually two or three rooms in which the varied and numerous vessels and utensils used in daily life and ceremonies are stored; the other has a conical roof, drawn up into a sort of spire, and is held of much superior sanctity. Dairies of this kind were once more numerous, but now only three or four exist. Each dairy has its special name according to the kind of buffalo connected with it. Within the dairy a number of vessels in daily or ceremonial use are stored, each with its own name, they are of earthenware or bamboo, and, as well as the interior of the dairy, are very elaborately purified every day. The dairy priest, as well as the other Todas, usually rises before

daylight, and on rising says a word of benediction, and on issuing from the hut salutes the sun. The dairy-man then goes through an elaborate ritual of washing and salutation, lights a lamp by rubbing together three pieces of a special wood, and goes through many evolutions of prayer and gesticulation, then adjusts his clothing, and going outside begins to churn the coagulated milk that had been drawn the evening before. He then salutes the buffaloes, which meanwhile have been let out of their enclosure, milks them in the appointed way, and when the vessels are filled, recites the prayer of the village, standing in a prescribed position and place, and finally seats himself by the dairy-door and calls on a boy to bring him buttermilk, which after certain formalities he drinks from a leaf-cup, which is then thrown away. This concludes the dairywork of the morning, but much the same operations are repeated in the afternoon. On these occasions buttermilk is served out to some privileged Todas, not to all, for ordinary Todas may not approach the *Pâlol* except on certain days, and women only by an allotted path when receiving buttermilk.

The life of the Todas, especially when in priestly office, is so rigidly environed with minute observances and regulations that it is difficult to give even a general view ; much must be omitted or lightly passed over, and closer enquiry referred to Dr. Rivers's exhaustive volume.

In appearance the Todas are a striking, picturesque race, quite distinguishable from the peoples of the plains on both sides of the Nilgiris, tall and well-proportioned, their skins dark brown, lighter than the Hindus of the plains, the head long and the black hair thick and abundant, especially of the women, who wear it in long ringlets, never seen on women of Dravidian race. They hold themselves much superior to all surrounding nationalities, and are grave in demeanour and intelligent. Both men and women wear a long mantle thrown round the shoulders without fastening, giving a sort of picturesque, almost classical, appearance. When showing respect the Toda man bares and exposes his right arm. A curiously characteristic salutation takes place between a man and any younger female relative when they chance to meet ; the man raises his foot whilst the woman places her hand under the foot and raises it to her forehead, and repeats the same with the other foot.

As in all Hindu nations of Southern India the system of kinship amongst the Todas is extremely complicated. The subject is dealt with at length in Chapter 21 of the volume under consideration, but room for even an abstract could hardly find place in a notice like the present. There are sets of terms expressing kinship, one used when speaking of relatives and another when speaking to relatives. A father, his brothers, all males of the same generation, and husbands of sisters have their special form of address ; elder brothers of the father are addressed in one way and younger brothers in another way. There are separate forms, too, of speaking of and to a mother, also to any other wife of the father, to the mother's sisters, the wives of the father's brothers, and sisters of the wife's father. This complicated system of address and nomenclature cannot be followed up here. A curious point is the difference of kinship terms used in speaking to or of a relative ; the terms in speaking *to* seem largely based on relative ages and generations. A Toda may not mention the name of the man from whom he has received his wife, nor of his grandfather or grandmother, nor of a dead relative ; such can only be mentioned in a roundabout way.

The marriage customs of the Todas have long excited attention, polygamy being prominent and well established amongst them. So is infant marriage, in which a form of agreement between the parents of the boy and girl is arranged, and a kind of betrothal takes place in which the boy, after performing prescribed salutations to the girl's parents and brothers, gives her a cloth as a wedding gift. Father and son then return to their village, the girl sometimes, but rarely, with them. Much oftener she remains at her own home till fifteen or sixteen years of age ; the boy meanwhile

has to repeat the gift of a cloth twice a year. No man or woman may marry a member of his or her clan, but must marry into another clan. Marriage between two members of the same clan is absolutely forbidden. There are other prohibitions too long to detail. Notwithstanding this, however, there is extreme laxity in sexual matters, both before and after marriage, adultery is regarded as no offence, and polyandry is an organised system. When a woman marries it is understood she also becomes the wife of his brothers. It is the same when men live together as if they were brothers, even should they live in different villages the wife lives with each in turn, usually for a month. When pregnant one of the husbands is chosen to perform the ceremony of giving an imitation bow and arrow formed from a bent stick, a slip of bark as a string, and a stalk of grass as an arrow; both stick and grass are of special kinds. This ceremony is of great importance and must be performed during a first pregnancy, the man who gives the bow and arrow being thereby marked and regarded as the father of the child, even though he had nothing to do with the woman before. After the ceremony the woman goes to her usual home and stays till delivery takes place. The child then born belongs to the clan of the husband who has given the bow and arrow, and this is the rule in any succeeding pregnancies. So loose is the marriage tie among the Todas that wives are frequently transferred from one husband or group of husbands to another on payment of a fine of buffaloes; such transfers are made quite peaceably on mutual agreement; divorce, too, exists, when a husband is dissatisfied with his wife, on payment of a fine of one buffalo to the wife's people. The extraordinary looseness of marriage bonds does not appear to lead to quarrels or jealousy, as indeed is natural when adultery is looked upon as no offence. It would be too long to enter into the social organisation of the Todas, their laws of property and inheritance, their clan-divisions, and privileges and offices peculiar to each. Their government by a definite council, their beliefs and traditions, are all minutely described in this laborious volume.

The Todas believe in several gods, much like themselves, who once intermixed with and ruled them, but are now unseen, and most of them inhabit the summits of the hills. Two of them are pre-eminent. One a male god, named *On*; the other a female, *Teikirzi*. Many forms of prayers are used by the Todas in connection with the dairy ceremonial and on certain other occasions. Each village has its own form of prayer, the general burden being petitions for the health of the buffaloes and to avert evil. The Todas are very averse from giving examples of prayers used, but Dr. Rivers was able to obtain some which he has given at length.

The funeral ceremonies of the Todas are remarkable and extremely complicated; they are minutely described in the volume under notice; only a general view can be given here. The body of a dead Toda is burnt, and this is regarded as a first funeral and has its special name and ceremonial. After an interval that may extend from a month to a year, a second funeral ceremony, also specially named, is held, and on the next morning before daybreak the relics are finally burnt and all ashes buried within a circle of stones in which the last burning took place.

The extraordinary number of observances and ceremonies performed at these funerals cannot be enumerated and described in a notice like this, all are strictly followed and described at length in Dr. Rivers's book. Toda life, indeed, is passed in the observance of extraordinary elaborate ceremonials at birth, marriage, and death. Daily offices, worship, food-taking, and movements are all rigidly regulated.

It has been said that the Toda tribe differs in appearance, way of living, habits, and speech from any of the peoples inhabiting the plains surrounding their mountain abode. The first European who saw them was a priest belonging to the Christians of St. Thomas, on the rumour of a race descended from the ancient Christians of

St. Thomas said to be living upon mountains in the interior of Malabar. A priest, Father Finicio, was accordingly sent to explore and get information by a Bishop of Calicut in 1603. The father reached the top of the then unknown mountains after a most toilsome and difficult journey and saw the Todas, who from his account appear to have been the same in appearance and customs as at present; the father made but a short stay of two days and returned to Calicut. Since then till the early years of last century no record of the Todas exists. Whence they came remains uncertain. Dr. Rivers is inclined to think they were an offshoot from some of the races in Malabar between whose customs and theirs some shades of resemblance exist. In some points, especially in funeral ceremonies, there are similarities between Toda customs and those of other parts of India, but their own manners and customs and physical characteristics remain the best evidence. They must for long centuries have been resident on the Nilgiris. How and whence they came there no one can tell. There is no tradition amongst them of being driven from other regions by war or persecution; their mountains, remote and difficult of access, with a climate extremely repellent to Hindus, who would never resort there by choice, have nevertheless been their abode from a distant antiquity, and their exceptional observances, such as the very complex rituals connected with their buffaloes, milk, and dairies appear to have been evolved amongst themselves, as well as their system of mountain-dwelling deities. Polyandry, too, though not unknown in other parts of India, is a much more habitual and organised feature in their life than elsewhere. In fine, notwithstanding likenesses in some details between the Todas and other Hindu races, the Todas give rise to an impression of singularity and apartness, which is strengthened by Dr. Rivers's very searching, complete, and interesting account here too inadequately noticed.

M. J. W.

Greece.

Lang.

Homer and his Age. By Andrew Lang. London: Longmans, Green & Co., 18
1906. Pp. xii + 336, with 8 plates. 22 x 15 cm. Price 12s. 6d.

It was high time that someone protested against what may be called the Higher Criticism of the Homeric poems, and many a student will rejoice to know, on excellent authority, that most of his difficulties are imaginary. "In searching with microscopes " for Homeric discrepancies and interpolations " the critics have brought bewilderment on the reader, and in some cases ridicule on themselves; and but for Mr. Lang's knowledge and enthusiasm, we might still be wondering whether the simple interpretation of the poems could, after all, be the true one. Though the author is compelled to fight the separatist critics with their own weapons and thus to deal with several questions in minute detail, his main position can be easily understood, and may be put in his own words: "It is our effort to show that the *unus color* " of Wolf (one harmony of colour) does pervade the epics; that recent details are " not often, if ever, interpolated; that the poems harmoniously represent one age, " and that a brief age of culture; that this effect cannot, in a thoroughly uncritical " period, have been deliberately aimed at and produced by archæological learning, " or by sedulous copying of poetic tradition or by the scientific labours of an " editor in the sixth century B.C."

It was admitted by Wolf more than a century ago that the Iliad, and still more the Odyssey, had artistic unity; but he adds that this consummate piecing together is just what one would not expect from an early poet who merely recited single rhapsodies. In the light of Mr. Lang's treatise, this must rank as sheer perversity. Granted the supreme genius of Homer, the wonder would be that this unity could be preserved without a written text through four centuries. An excursus throws doubt on the editing of the poems under Pisistratus, and "against the

"hypothesis of the existence of early texts, there is nothing, except the feeling of "some critics that it is not likely."

Chronological limits for the composition of both poems are easily found, as the date generally agreed upon for the fall of Troy is about 1100 B.C. and the earliest Cyclic poems, which presuppose the Iliad, date from about 776 B.C. Further, the Homeric civilisation is evidently earlier than that represented in the Dipylon cemetery outside the walls of Athens, and for that age of geometrical design the earliest date is 900-850. A marked feature of that cemetery is the occurrence of burnt and unburnt burials, the former being an exotic rite that recalls the treatment of the Homeric dead. For once Mr. Lang agrees with the view taken by his fellow translator of the Iliad, Dr. Leaf, who holds that Homer described an age later than that of the famous tombs discovered by Schliemann on the acropolis of Mycenæ, and earlier than the Dipylon tombs of Attica. The poems incline rather to the earlier than the later period, and cremation at Athens must be regarded as a survival from the time when cairns were raised over cinerary urns on the plains of Troy. Mr. Lang would tentatively put the latest expansions of the poems before 1000 B.C., but there are solid reasons for attributing the bulk of the Iliad and Odyssey to the tenth and eleventh centuries. From this standpoint the vexed questions of Homeric criticism are boldly faced. Iron is shown to have been in use for implements of various kinds; but, perhaps owing to imperfect tempering, it had not superseded bronze as the material for swords and spears. On a potsherd of the Dipylon period are seen shields of three different shapes, and in view of the conflicting evidence, it may well be that the shields of Homer's day were not of uniform pattern: in any case they were not inordinately heavy, and did not render a chariot absolutely necessary in action. Another interesting theory is advanced to explain the bronze covering of the Homeric shield; while layers of oxhide, bent into the figure-of-8 form, had been sufficient to keep out stone-tipped arrows in the Mycenaean age, metal plates were required against arrow-heads of bronze, which were tanged not socketed.

There are other chapters on armour, the Homeric house, notes of change in the Odyssey (which reminds one of the snakes in Ireland), changes in language, certain interpolations, and, by way of novelty, a comparative study of early epics, which goes to show that poets (except in a modern age of criticism) do not cultivate archaeology, but in rehandling the poetic themes of their predecessors, give to the stories "a new costume" in the fashion of their own day. An editor who could have put together the Homeric poems as we know them in the sixth century, must have been a greater genius than the originator of the component lays.

Warmly as we welcome this volume, with its illustrations and copious index, it seems to have lacked a final revision. A few misprints in foreign words can be easily overlooked, but there are from time to time repetitions of the main points that might well be spared: one instance more conspicuous than others may be found on pp. 191 and 192. Mr. Lang has also given us better metaphors than the "masterless floating jellyfish of old poems and new," on p. 41—if, indeed, the words quoted are his own. These are, however, but spots in the sun, and we join the author in the hope that burial cairns may yet be discovered in the neighbourhood of Troy to show if Homer lied.

R. A. S.

India, South.

Thurston.

Ethnographic Notes in Southern India. By Edgar Thurston. Madras, 1906. Pp. viii + 580. Forty plates. 22 x 14 cm. Price 6s.

The many official and other publications of India—Census reports, district gazetteers and manuals, reports of commissions and surveys, missionary journals, &c.

—contain a vast amount of valuable ethnographic material which is not readily accessible. Mr. Thurston is performing a great service to anthropology in bringing together in convenient form collections of this material from the south of India, and in adding to it the fruits of his own researches and much information gathered by his assistants and friends.

The book consists of three long articles and many shorter papers. The first article on marriage customs is reprinted from Mr. Thurston's *Bulletins*, but with many interesting additions, including a group dealing with the part played by the maternal uncle in connection with marriage. The second article on death ceremonies is wholly new and gives a very valuable picture of the beliefs and customs accompanying the disposal of the dead. It comes out very clearly that the original method of disposing of the bodies of the dead is burial, and that this method only becomes replaced by cremation as Brahmanic influence becomes strong. It is interesting that burial in the sitting posture is frequent among the ruder tribes. There is an interesting account of the funeral customs of the different tribes in and around the Nilgiri district showing how special features belonging to the ritual of one tribe may be borrowed by others.

The third of the longer articles deals with magical beliefs and practices of various kinds, with omens, the evil eye, beliefs connected with animals, and votive offerings. Especially interesting are the practices of the forcible removal of the teeth of a sorcerer in order to counteract the evil effects produced by his spells and the custom of calling in the members of low castes or tribes to commit crimes of violence. It is evident that in the latter case the practice is a direct result of the belief in the magical powers of aboriginal races. Those who have acquired the habit of calling on these people for help in any nefarious designs against others have continued to do so when the designs involve physical violence instead of charms and spells.

A very suggestive ceremony of the Madigas is recorded. At the marriage of one of these people an animal is sacrificed and the sacrificer impresses his blood-stained hand on the wall of the house, the object being to avert the evil eye. It is possible that we have here a primitive custom which has been one source of the widespread belief in the efficacy of the hand, and especially of the red hand, as a charm against the effects of the evil eye.

In one of the shorter articles on fire-walking, Mr. Thurston has brought together several accounts by European eye-witnesses, from which it is evident that, in many cases at any rate, no more mysterious attribute is needed in the fire-walker than the normal thickened sole of those accustomed to go barefoot, assisted sometimes by the application of some substance to diminish the sensitiveness of the feet. The other articles deal with deformity and mutilation, with torture in the past and corporal punishment in the present, with slavery, fire-making, infanticide and human sacrifice, dress, names, the *Couvade*, earth-eating, boomerangs, &c. In the article on the *Couvade* several doubtful examples are included. The seclusion of women after child-birth has almost certainly a motive very different from that of the *Couvade*, arising from the idea of pollution attaching to this period. If the seclusion is shared by the husband, it is due to his having been in contact with the source of pollution and not to the sympathetic relation between father and child which is almost certainly the motive of the *Couvade*.

The large volume in which this valuable collection is embodied, a volume issued at the price of only 6s., illustrates the extraordinary wealth of Southern India in material for the student of sociology and religion. It will serve to whet our appetites for the large work on the tribes and castes of Southern India which Mr. Thurston promises us.

W. H. R. RIVERS.

Tibet.

O'Connor.

Folk-Tales from Tibet, with Illustrations by a Tibetan Artist, and some Verses from Tibetan Love-Songs. Collected and translated by Captain W. F. O'Connor. London: Hurst & Blackett, 1906. Pp. viii + 176. 23 × 18 cm. Price 7s. 6d. **20**

This collection of Tibetan folk-tales distinctly advances our knowledge of this interesting people. Outwardly they seem a most stolid and unimaginative race; but, as their folk-tales show, they possess a lively sense of humour, and Captain O'Connor vouches for the fact that he has known a story interrupted for ten minutes at a time by the uncontrollable merriment aroused by some comic incident. Hitherto little has been known of Tibetan folk-lore except in Miss Busk's *Sagas from the Far East*, and in Schiefner's tales translated from the Kah Gyur into German, and thence into English, under the title of *Tibetan Tales derived from Indian Sources*, by Mr. Ralston.

Captain O'Connor professes to have winnowed from his collection those of foreign origin—Indian and Chinese. But here he has not been quite successful, unless, of course, we assume that similar tales have been independently invented. Thus the ninth tale of the hare who induces the lion to look at his shadow in the water and thus loses his life, and the tenth in which he frightens the wolf by pretending that he has been directed to collect ten wolf skins, both come direct from the Panchatantra and other Hindu sources. The tale, again, of the man who prospers by befriending a wounded sparrow is almost certainly Buddhistic; and that of the magic water which revives the dead suggests the Indian Amrita. All this is exactly what we might expect in view of the close connection between Tibetan and Indian Buddhism, and the constant visits of Indian pilgrims to the sacred mount of Kailāsa and the holy lake, Mānsarovar in Western Tibet.

A number of the tales deal with animals, and here the hare is not only the clever beast, but assumes a malignant, almost demoniac, form. He induces the tiger to pluck out his eyes and eat them; he gets the fox and wolf to strangle themselves, and, as we have seen, he destroys the tiger and frightens the wolf. The other clever beast is the frog who befools the crow.

The tales abound in the familiar incidents common to such stories all over the world. Thus we have the separable soul in the story which tells how the ogre can be slain only by one who strikes him from behind, and what Captain O'Connor calls his "mascot" is a boy on whose life his depends. In a somewhat similar tale the ogre keeps his life in a green parrot, and when its neck is wrung he dies also. So we have a supernatural birth story where the agency employed is a number of pills, a lion which vomits gold, helping animals, and important variants of the master thief and the swan maidens.

The book, in fact, is full of interest, and the tales are admirably told. We trust Captain O'Connor will be encouraged to supply us with another budget from his stores, and he should certainly retain the services of the native artist at Gyantse, who has given us a set of illustrations which are excellent examples of the grotesque.

W. CROOKE.

Africa, East.

Maugham.

Portuguese East Africa. By R. C. F. Maugham. London: Murray, 1906. Pp. xii + 340. 23 × 15 cm. Price 15s. **21**

The native inhabitants of the territory of Portuguese East Africa have been more or less under European influence for the last 400 years and prior to the Portuguese conquest were under Arab influence. This fact, combined with a considerable

amount of miscegenation between the native and the alien races and the disintegration of tribes caused by the export of slaves, has tended to break down their tribal organisation and to modify their tribal customs. For this reason, although the territory affords less opportunity for original anthropological research than others that have been less subjected to alien influence, it is interesting to notice which customs common to most African tribes have survived and which have disappeared. In the above book the author devotes two chapters to a description of the natives in the territory under review. He notes an absence of tribal designations and political organisation. Faith in witchcraft and the efficacy of trial by ordeal, on the other hand, and the belief that human ghouls sometimes secretly devour corpses, are still deeply rooted in the minds of the people. The author, in common with one or two other observers, considers that the last-mentioned belief is not wholly without foundation. His description of the poison ordeal is the more valuable because he received it at first hand from a man who had survived it. The custom of wife purchase has been modified to the extent of allowing the prospective bridegroom to pay for his wife with European money instead of with such valuables as usually serve for currency. Apparently there is no actual marriage ceremony. Rainmakers are still credited with power to influence the weather, but one of these very rightly refuses to exercise his skill until the Government shall grant him official recognition and a salary. The tribes between Lake Nyassa and Mozambique have always successfully resisted and still resist Portuguese authority. They should therefore afford interesting material for original research, especially among one of these tribes, the Makua, the custom of polyandry, rare among Bantu people, is practised. The author lays stress on the mental deterioration that follows on the period of puberty, and compares the effect that British, Portuguese, and Arabs respectively have on the natives who come under their influence. Besides the two chapters on the natives the author includes a useful vocabulary and some very practical remarks on camp equipment, food supplies, and the safeguarding of health.

RALPH A. DURAND.

Archæology.

Thieullen.

Les Préjugés et les Faits en Industrie Préhistorique. Par. A. Thieullen. 22
Paris: Imprimerie Larousse, 1906. Pp. 32, with illustrations in the text.
31 x 21 cm.

No. 102 of MAN, 1904, gave a very brief account of a little work by M. Thieullen, describing, firstly, certain flints found by him, which, in his opinion, had been chipped to represent various objects, and secondly, the unfavourable manner in which his views had been received. In no way daunted by his failure to convert the archæological world, and reinforced by some further specimens, M. Thieullen returns to the charge in the booklet before us, and gives illustrations of three more examples:— a fish, the tail of which he contends only a defect in his eyesight caused M. Adrien de Mortillet to pronounce not artificially formed; a resemblance of a human face; and an elephant, which latter, however, was found in two pieces, at different places, and at an interval of five years. It is certain that some men have in past times chipped flint into the resemblance of living creatures; it is probable that they may have done so in palæolithic times; and it is even possible that some of M. Thieullen's specimens may be examples of their work: but every case must be judged on its own merits, and the evidence on which the two pieces of his elephant are supposed to belong to one another is not sufficiently clearly stated. We can but echo the suggestion of M. Rutot, quoted by the author, that if he will only continue his researches he may find something which will be absolutely conclusive.

A. L. L.



BOTTOM.



TOP.

NEW ZEALAND BOX (WAKA), (1)

ORIGINAL ARTICLES.

New Zealand.

With Plate C.

Edge-Partington.

A New Zealand Box (Waka). By J. Edge-Partington.

23

The box here figured was purchased by myself at the sale of Sir Charles Frederick's effects at Shawford Hall, near Winchester. I was, however, unable to obtain any information as to how it came into his possession. The fact of its having been considered "an Indian chief's coffin" perhaps explains its burial amongst other Indian "curiosities." The term feather box (*waka huia*) seems to me hardly applicable to a box of this size which, according to Hamilton (*Maori Art*, p. 422), "would be capable of holding greenstone meres or other valuable property." The measurements (3 feet by 11 inches by 10½ inches) exceed those of any known specimen; the weight is 19½ lbs. The carving on the lid differs from the ordinary type in that the two figures are both represented as males; these are cut in very high relief and are, with the exception of the ornaments on the top of the heads, identical. The eyes are inlaid with haliotis shell. The box has every appearance of great age. The underside is convex with a longitudinal ridge; the handles at the ends are formed by the heads of two figures, the bodies of which appear on the



SIDE VIEW OF BOX.

base, the eyes of one of these have been inlaid, while those of the other are in an unfinished condition, and this is the case with all the other figures on the base. With the exception of the protruding heads there is no carving on the ends. The inside of the box shows very clearly that it has been worked upon by stone tools.

J. EDGE-PARTINGTON.

Polynesia: Rennell Island.

Woodford.

Notes on Rennell Island. By C. M. Woodford, Resident Commissioner British Solomon Islands, Local Correspondent Anthropological Institute.

24

Rennell Island is situated about 90 miles south-westward of San Cristoval, and is about 45 miles in length and not more than about six miles wide. It is about 400 feet high, almost of uniform height from end to end, as appears from the point of view of a vessel in the offing. It is composed entirely of upheaved coral and is densely wooded. The north coast is almost straight from one end to the other, but the south coast line is broken up into a succession of bays divided one from another by slightly projecting headlands.

In the largest of these bays about the centre of the island we managed to find a fair-weather anchorage, protected from the south-east in about fifteen fathoms, with a sandy bottom, situated about a quarter of a mile from shore, well within the eastern point of the bay. At all other places where we communicated with the natives the vessel stood off and on.

This island and the smaller island of Bellona, which lies about fifteen miles N.W. by W. of it, are perhaps as little known as any islands in the western Pacific. They

are sparsely inhabited and the natives have no produce to sell. For these reasons a visit to Rennell was all the more interesting, as it afforded an opportunity of forming an acquaintance with a race of people almost entirely free from previous contact with white men.

The natives are pure Polynesians, and are, doubtless, the descendants of castaways from some of the islands inhabited by Polynesians situated to the north of Santa Cruz. The distance from Santa Cruz in a direct line, which would clear the south-east end of the Solomon Group, is about 300 miles in a W.S.W. direction. During the last twenty years I have known of several canoes drifting from the Reef Islands north of Santa Cruz to the Solomons.

So little is known of these two islands that even the native names have not been ascertained, nor was I able to learn them from the natives during my visit. The Melanesian natives of San Cristoval know Rennell by the name of Totohuke, and I have mentioned elsewhere that I believe Rennell may be identified with the island known to the Sikaiana natives as Fenuanala (Fenuahala) (MAN, 1906, 103); this is, of course, a purely Polynesian name.

The natives may be said at present to have arrived at the "hoop-iron age" of civilisation, but, although I saw no stone or shell axes actually in use, they were most eager to secure a shell axe which I showed them.

We communicated with the natives in five places, and, from the anchorage, penetrated about three miles inland.

The coastline of the island is bordered for the most part by an almost precipitous coral cliff covered with a stunted and wind-swept growth of trees. In places there is a small talus of fallen coral at the foot of the cliff upon which a more flourishing growth prevails, but in some places the coast is for miles perfectly steep-to, and it is only at the heads of the bays that an occasional small sandy beach is to be found.

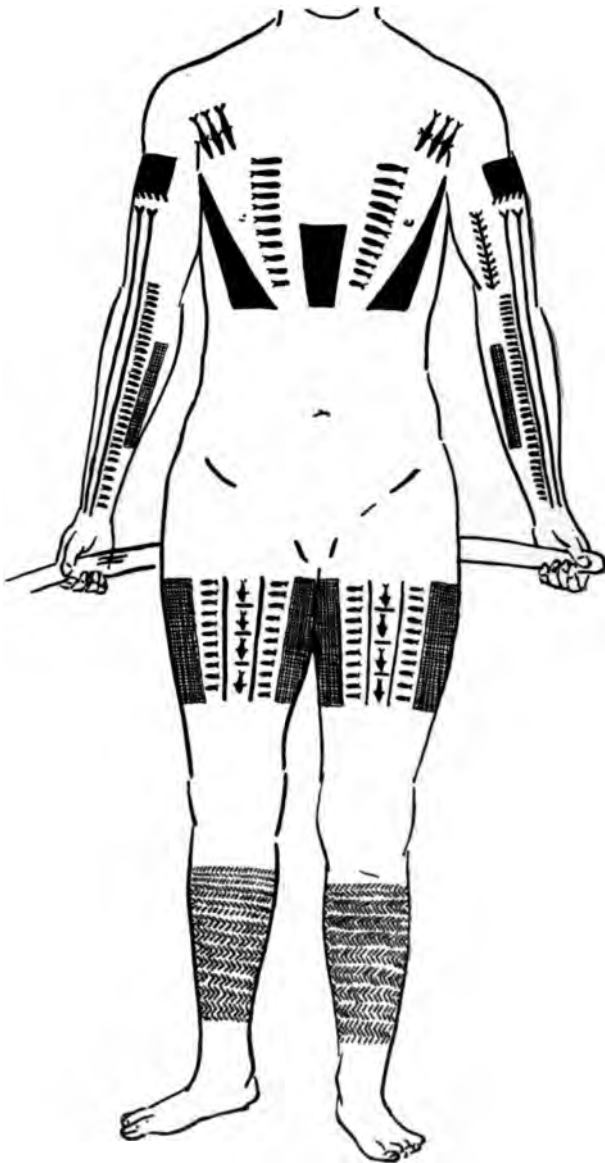


FIG. 1.

MAN OF RENNELL ISLAND.

In some places a few coco-nuts were noticed growing near the sea. Upon examination they were found to bear nuts of a large size, but apparently few were allowed to arrive at maturity. At the place where we landed, having surmounted the coastal coral precipice, we descended again, almost to sea level, into what must have been the central lagoon of the reef before its upheaval.

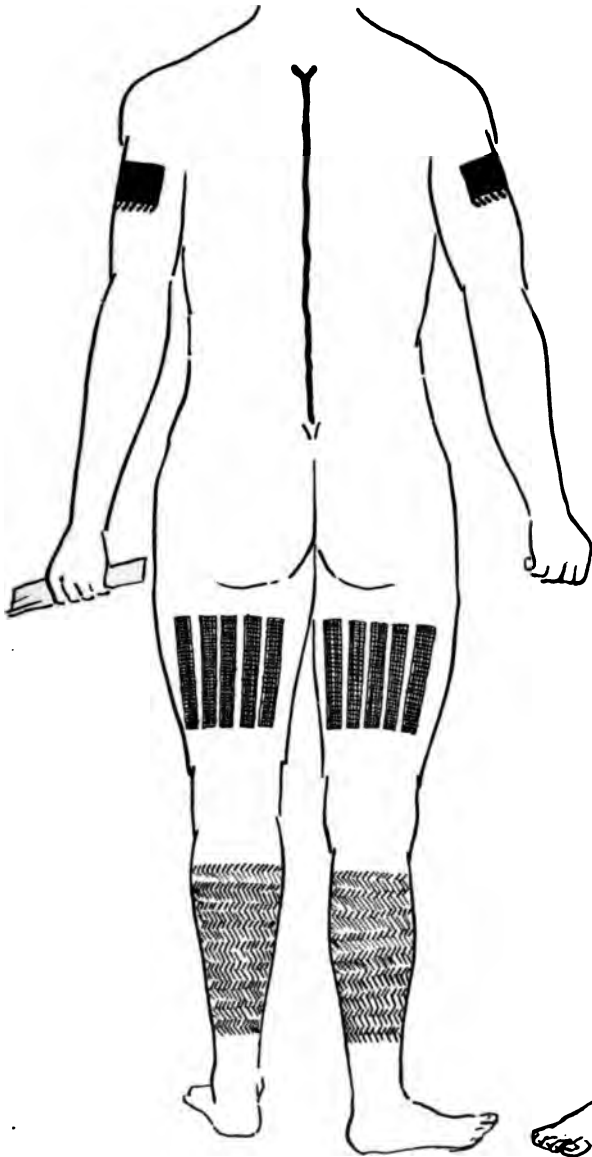


FIG. 2.

MAN OF RENNELL ISLAND (BACK VIEW).

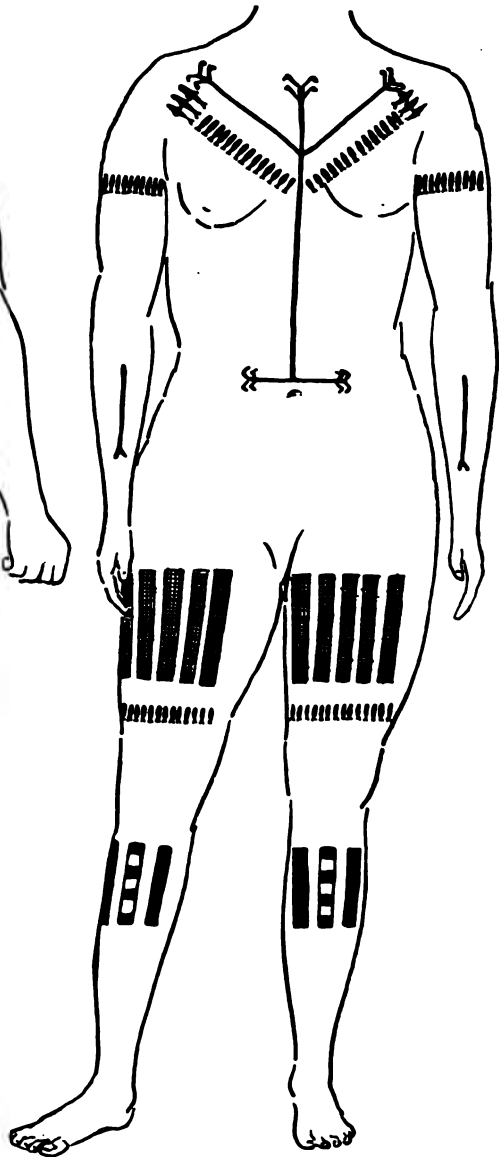


FIG. 3.

WOMAN OF RENNELL ISLAND.

Some gardens were noticed in the bed of this ancient lagoon in which a few inferior yams, taro, papaws, morinda citrifolia, and a few areca palms were cultivated.

The most depressed parts of the ancient lagoon, where the vegetable humus washed away from the higher ground had collected, had evidently been selected for these garden sites, but in one or two places patches of a reddish clay were noticed

which looked as if it were of volcanic origin. The coral substratum was, of course, too porous for water to stand in the bed of the lagoon, but all along the coast, wherever we landed, springs of water were noticed coming out of the rocks at and below sea level.

We were not fortunate enough to reach any native settlement and, consequently, the only communication held with the natives was with fishing parties off the beach.

They chew the nut of the areca palm with lime in the usual way but apparently without the betel pepper, so that their teeth are not stained. It would seem, therefore, that the betel pepper does not occur on Rennell.

The men wear the hair long, about 12 inches, and frequently bind it with a fillet of bark cloth stained yellow with turmeric; the women wear it short. In this custom both sexes follow the fashion of the natives of Lord Howe's group and Stewart Island. They wear necklaces and ornaments made of the teeth of the flying fox and of the

vertebræ of fish. The clothing of both sexes consists of a broad band of folded bark cloth, frequently stained a bright yellow with turmeric; the cloth passes round the loins and between the legs, and the end is tucked in at the waist. Stuck in it they carry their adzes and other small articles. With the women it appears to be in imminent danger of falling off.

They use spears about 8 feet long tipped with bone, but not barbed, and I secured two small clubs of unusual form, a lime box of coco-nut shell with curiously carved stopper, two lime spatulas, a wooden head rest, several fishing nets, some finely plaited mats and bags, necklaces of fox teeth, and a hoop-iron adze, &c.

I was unable to find out whether they are acquainted with the cross weaving loom. I should suspect so, but I saw no woven mats during my visit.

The dead appear to be interred.

They do not understand the use of tobacco, but are most eager for anything in the way of knives, axes, fish-hooks, or even nails, in fact metal of any kind.

In one place, where we met a fishing party on the beach, an old lady of most respectable appearance was detected in the

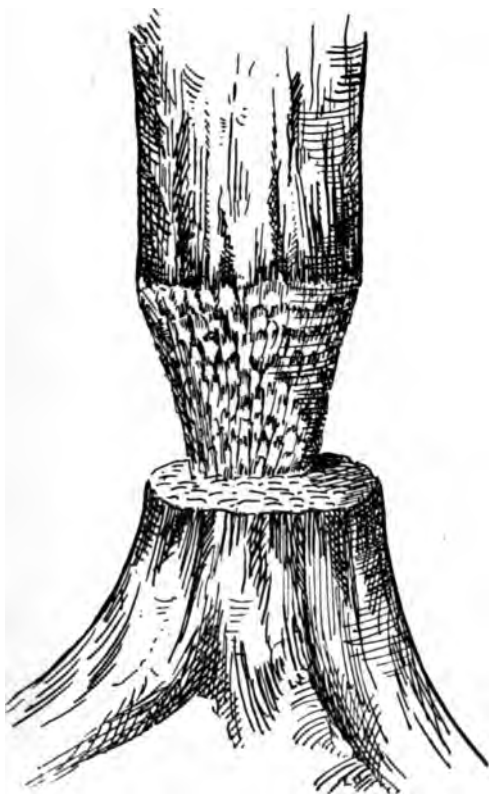


FIG. 4.—METHOD OF FELLING TREES.

act of walking off with one of the iron rowlocks of our boat. The crutch of the rowlock was carefully palmed beneath a biscuit which had been given her, the shank hidden by her wrist. Simultaneously a most innocent-looking boy of about twelve years of age, accidentally of course, dropped another overboard into 2 feet of water, but fortunately it was noticed in time.

One can afford to pardon these poor people for such attempts when it is taken into consideration that a piece of iron in their estimation represents more to them than ten times its weight in gold would to us.

During the expedition into the interior of the island I noticed a tree which had been cut down to make a small canoe. The operation had evidently been effected

with a hoop-iron adze, and it must have been a laborious task ; the trunk was from 15 to 18 inches in diameter. I presume the same course was followed when stone or shell adzes were in use and, as I am not aware that any one has ever described or illustrated the method of procedure, I append a sketch showing the method of felling.

All I was able to procure in the way of language was the following :—

Numerals.—1, tasi ; 2, gua ; 3, tolu ; 4, va ; 5, lima ; 6, ono ; 7, vitu ; 8, walu ; 9, sivo ; 10, katoa. Eye, mata ; ship, vaka ; mouth, gutu ; tooth, niho ; nose, isu ; ear, tagina ; hand, tonu ; foot, tapuna ; wood, gan.

Even these few words will serve to show the Polynesian origin of the Rennell islanders. C. M. WOODFORD.

Archæology.

Sturge.

Thin Arrowheads. By W. Allen Sturge.

25

In connection with the arrowhead found at Cannington Park Camp, near Bridgwater, Somerset, and figured in MAN, 1906, 96, it may be of interest to record the fact that in my collection is an arrowhead which in shape, size, and thinness corresponds almost exactly with this piece. The type with the ogee outline is not common, but I have specimens of this very special type from Gloucestershire, Derbyshire, and the Yorkshire Wolds. The arrowhead I am comparing with that recorded by Mr. St. George Gray is one of five which were found in two of the stone cists in Ringham Low, Derbyshire, explored by the late Mr. Thomas Bateman in 1885, and recorded in *Ten Years' Diggings*, p. 95.

Another of these five arrowheads is of the same shape but considerably larger, being perhaps the finest specimen of the variety ever found. It measures $2\frac{3}{8}$ inches in length by 1 inch in breadth at its widest part. It is extremely thin and weighs only 42 grains.

Two others of the five arrowheads are equally large and equally thin, and of the finest possible workmanship ; but they are more definitely kite-shaped and do not present the ogee outline. The fifth is smaller and resembles the two first described, except that the outline going up to the point is straight instead of incurved.

Mr. Gray may, I think, take it as certain that all arrowheads of this particular variety were pointed at the lower end. There are certain types with the ogee outline which have rounded bases, but none of these types are quite comparable with the particular type in question.

W. ALLEN STURGE.

Wales : Archæology.

Lewis.

Notes on some Rude Stone Monuments in Glamorganshire. By A. L. Lewis, F.C.A.

26

About six miles west from Cardiff, on a farm called Tinkinswood, which is in a lane between St. Nicholas village and Duffryn House, there have been several cromlechs or dolmens. The largest of these is in a little wood near the farmhouse, and is the only one of which any particular notice seems to have been taken. It has been described under the name of the St. Nicholas cromlech by the Rev. E. L. Barnwell in the *Journal* of the Royal Archæological Institute about twenty years ago, and in Lewis's *Topographical Dictionary*, where it is stated to be composed of "large flat stones nearly 6 feet in height, enclosing an area of 17 feet in length by 13 feet in breadth, upon which rests a table 24 feet long and varying in breadth from 17 feet to 10 feet." Mr. Barnwell said the chamber "is 19 feet long and hardly 11 feet broad, but, as upon one side of the chamber all the stones have been removed, it is not easy to decide where the line should be drawn." Since his visit to it the chamber has been partly filled with earth, which makes it still more difficult to

ascertain the exact measurements ; those already given are, however, sufficiently accurate for all practical purposes. There are in the British Museum four models of cromlechs made by Mr. R. Tongue in the early part of the last century, on the respectable scale of one inch to a foot. Having seen and measured the originals of all of them, I am bound to say that the only one of the four which bears any useful resemblance to its original is that representing the monument just described under the name of the Duffryn cromlech, and that is the more valuable because it shows the capstone unbroken ; whereas when Mr. Barnwell visited it, the smaller end had been cracked and broken off, though still in its place, but slightly sunken, and remains so at the present time. Mr. Barnwell thought this fracture had been caused by the weight of a superincumbent tumulus, but, unless Mr. Tongue imported a certain amount of restoration into his model, the fracture must have taken place, say, between 1840 and 1880. The long axis of this chamber is about east and west, and it was probably a tomb. A few feet north-west from it are seventeen blocks of stone piled together in a shapeless mass, which are most likely the remains of some other monument. Against the fence of the wood are two standing stones from 3 feet to 4 feet high, and in the meadow just outside it are two large stones which look like the capstones of a buried chamber. In the same meadow there are some other stones which do not look like natural outcrops, and in the next one to it are the unmistakeable remains of a fallen cromlech, the capstone of which is 9 feet long by 5 feet to 7 feet wide, and still rests on one of its supporting stones.

About a mile to the south of this group there stands in a meadow in the parish of St. Lythan's a very fine cromlech or dolmen, consisting of three upright stones from 6 feet to 7 feet high, supporting a heart-shaped capstone, the extreme dimensions of which are 12 feet or 13 feet each way. These form a chamber 5 feet wide from north to south, and 8 feet or 9 feet long from west to east, the open side being at the east ; the stone at the west end has a small hole through it, about a foot from the top ; it leans inward, must always have done so, and was probably intended to do so. There is some appearance of a slight platform of earth round this monument which many would say was the last remain of a tumulus, but which I regard rather as a suitable levelling of the somewhat sloping ground. This cromlech has been described by the Rev. E. L. Barnwell in the *Journal* of the Royal Archæological Institute. He maintained that all structures of this kind were originally used as tombs, and covered by a mound of earth or stones. That this was most frequently the case I do not doubt, but I think there were exceptions, and that this monument may have been one of them ; it is extremely like Kit's Coty House, in Kent, the principal difference being that the end or middle stone is in the middle of the two side stones at Kit's Coty House, and at the end of them at St. Lythan's, so that the latter is more like a sepulchral chamber than the former ; on the other hand, it is wider at the entrance than at the back, whereas the sepulchral chambers are usually widest at the furthest end of them. At both St. Lythan's and Kit's Coty House the capstone projects all round, and gives the dolmen an appearance of completeness, such as no partially destroyed sepulchral chamber ever presents, and I am inclined to regard them both as three-sided shrines or "coves," such as existed at Avebury, Arborlow, and Stanton Drew, and perhaps at other places, but with the addition of a capstone.

There is a somewhat similar shrine, which, however, has more than three supporting stones, on the Great Orme, near Llandudno ; it stands at the end of a tolerably complete barrow, by which, however, it was evidently never covered nor intended to be covered. This little, and in most respects insignificant, monument is, I think, of great importance in showing that there certainly were dolmens that were never buried, but were intended to be "free-standing." Our colleague, Mr. Walhouse, has said that he has seen many little open shrines like this in India, and the Bishop

of Madras has recently exhibited at the Anthropological Institute photographs of two shrines of village deities in Southern India which appear to be practically identical in form with the dolmen at St. Lythan's.

A. L. LEWIS.

England: Archæology.

Warren.

The Flint Supplies of the Ancient Cornish. By S. Hazzledine Warren, F.G.S. **27**

In reference to the recent articles in MAN (1906, 97; 1907, 14) under the above heading there is one factor which, it seems to me, has an important bearing upon the problem.

At intervals, all round the coast of Cornwall, there are raised beaches underlying the beds of sub-aërial angular *débris* known as the "head." The material composing the "head" is of purely local origin, but the old beaches contain, in addition to local material, numerous rolled chalk flints. It is from the erosion of these old beaches that the occasional flint pebbles found upon the present beach, and referred to by the Rev. H. G. O. Kendall, are derived.

De la Beche in his *Report on the Geology of Cornwall, Devon, and West Somerset*, published in 1839 (p. 429), suggested that these rolled flints in the raised beaches might possibly have been brought artificially by man. But their wide distribution, their quantity, which, in the aggregate, must be very great, and their entirely unworked state as they are found in the beaches, renders this theory in the highest degree improbable. Beyond this, we now know more of the age of these deposits than was known in 1839. The "head" belongs to the Pleistocene period, and probably, in part at least, represents the glacial deposits further to the north while the raised beaches are earlier than the "head," and may very well be contemporary with the "pre-glacial" beaches of the South of Ireland and elsewhere.

Be this as it may, the raised beaches of Cornwall which yield the chalk flints are clearly Pleistocene, so that if the flint was brought by man it was brought by Palæolithic man and not by Neolithic man. It is not necessary to insist that such a theory would be unreasonable and absurd. In fact, should their pre-glacial age be accepted, they would be very much earlier than even Palæolithic man.

The most probable hypothesis to account for their presence is, to my mind, that suggested by Mr. W. A. E. Ussher in the *Geological Magazine* for 1879, page 109. He suggests that during a period of much greater elevation of the land the flints were borne westwards along the river valleys under what is now the English Channel, and that, as depression set in again, they were drifted upwards by the waves to form the new beaches. An alternative suggestion is that the drift of the beach shingle along the south coast may formerly have been from east to west, and not, as is now the case, from west to east.

In support of the former theory one may mention a patch of gravel upon the eastern promontory of St. Martin's, one of the Scilly Islands, which is chiefly composed of chalk flints and Greensand chert.* This is considered to be a remnant of a gravel deposited by a river flowing westward when the English Channel was dry land. In fact, flint is capable of withstanding so much wear and tear, and is, moreover, practically insoluble, that it is no uncommon thing to find it as an "erratic" in drift deposits far from any *original* source of supply. Thus, to mention two other instances, we find chalk flints in considerable quantities in certain parts of the glacial drift of South Wales,† as also in that of the Isle of Man.

* G. Barrow, *The Geology of the Isles of Scilly* (*Memoirs of the Geological Survey of the United Kingdom*), 1906, p. 15.

† J. W. E. David, *Quart. Journ. Geol. Soc.*, Vol. XXXIX., 1883, p. 44.

Whatever geological theory to account for its presence we may accept, it is at least the fact that Cornwall does furnish a natural source of flint supply almost all round its borders. It would, of course, need industry to collect this flint along the coast, but the conditions are somewhat similar to those found in the Isle of Man. There, also, flint does not naturally occur except in the form of erratics in the glacial drift, but though comparatively scarce, as it is in Cornwall, it was yet collected by prehistoric man and very extensively used for the fabrication of his implements. The working sites in the Isle of Man are usually situated near to where the raw material is to be found.*

As to the amount of flint contained in the Cornish beaches, I cannot say that I have given this point much attention myself, but Sir Joseph Prestwich,† in his memoir on *The Raised Beaches, and Head, of the South of England*, quotes Mr. A. Whitley to the effect that the proportion of chalk flint to other rocks is as 2 : 41 (or nearly 5 per cent.) in the raised beach near St. Ives. Thus the amount of raw material available was by no means inconsiderable; while it must further be remembered that these old beaches are undergoing erosion at the present time, and so must have been more extensive in the days of prehistoric man than they are to-day. This effect would also be enhanced by the depression of the land which has taken place since Neolithic times.

The next question to be considered is this: Is the flint that was used by prehistoric man in Cornwall of such a character that it might have been obtained from the old beaches? In many cases, at least, I think that this can be unhesitatingly answered in the affirmative.

The Rev. H. G. O. Kendall in his paper in MAN (1906, 97) speaks of the number of small flint pebbles, smooth and water-worn, found upon the site of the coast settlements, evidently brought there ready for use. There can be no doubt that these were collected from the local beaches, where such pebbles may be found. But that this is universally so I should be very sorry to assert, each case must be judged upon its own merits. I do not know the Dozmaré flints referred to by Mr. A. L. Lewis; it is chiefly on the north coast of Cornwall that I have collected.

At one place, in particular, near Newquay, I found a considerable number of worked flints a few years ago. The site on which they were found was rather an interesting one; it was nothing but a barren, narrow ledge of rocks jutting out into the sea, and yet I have seldom seen a greater number of worked flints upon so small a space. I could not conceive of any purpose for which prehistoric man should occupy it, except that of fishing from the rocks into the sea. Among the flints found here there were a few well-formed flakes of small size, but the greater part of the material consisted of the *débris* of fabrication—cores and chips, a large number of the latter being of minute size. It was evidently the actual working site to which the raw material had been brought for fabrication. The cores and many of the larger flakes, which had some of the outer crust of the flint upon them, showed that the raw material had consisted simply of the rolled flint pebbles of the raised beach. A certain proportion of the implements, however, were made not of flint, but of Greensand chert, and this material, I have no doubt, came equally from the old beaches.

The same also appeared to be the case elsewhere on the coast. This flint that seems to me to be of obviously local origin is usually white to grey in colour and much rolled by the sea. Further inland—and further from the local source of supply—we get, as mentioned by Mr. Kendall, a larger proportion of black flint which still retains its original outer crust. It is very probable that this may be imported, though perhaps at least partially in the worked state.

* P. M. C. Kermode and W. A. Herdman, *Illustrated Notes on Manx Antiquities*. Liverpool, 1904, p. 26

† *Quart. Journ. Geol. Soc.*, Vol. XLVIII., 1892, p. 281.

What we want is a collection of all the varieties of flint found in the raised beaches—then we shall know whether the black flint with apparently unrolled crust is, or is not, imported. I have never had any intention of writing upon this subject, or I should have endeavoured to have obtained that information before doing so, for that, it seems to me, is where the solution of the problem must be sought. We must, however, even here, in the light of the flint and chert gravel of the island of St. Martin's described by Mr. G. Barrow, bear in mind the possibility of there having been formerly other deposits of flinty gravel in Cornwall—possibly composed of less waterworn material—than those that are accessible to us to-day.*

S. HAZZLEDINE WARREN.

Australia.

Hartland.

Ngeumba and Euahlayi. By E. Sidney Hartland, F.S.A.

28

Mr. Andrew Lang calls my attention to the resemblance, which had escaped me when I wrote the notice of Mr. Mathews's *Ethnological Notes* (MAN, 1906, 99), between the "active blood" and the "sluggish blood" of the Ngeumba, and the light-blooded and dark-blooded divisions of the Euahlayi, as described by Mrs. Parker. On referring to *The Euahlayi Tribe*, p. 11, I see that the native names for these divisions are the same in the two tribes, only slightly disguised by a difference of spelling. Mrs. Parker, however, calls these divisions phratries, and represents them as being the primary exogamous divisions; while Mr. Mathews applies that description to two other divisions of the Ngeumba called by him, Ngurrawun and Mumbun. Further investigation is needed on the matrimonial divisions of both the Ngeumba and Euahlayi, who appear to be in fact two tribes of one and the same "nation."

E. SIDNEY HARTLAND.

India, South.

Keane.

The Cochin Tribes and Castes. By A. H. Keane, LL.D.

29

All students of primitive man will be glad to know that the last Census Report (1901) for the State of Cochin is now being supplemented by an exhaustive ethnological survey of the whole field by Mr. L. A. Krishna Iyer. This enthusiastic anthropologist, who is a local correspondent of the Institute, has already issued as many as ten special monographs which bear an official character and have been printed at the Government Press, Ernakulam (1904-06). In its general character the series corresponds somewhat to the well-known and highly-prized ethnographic *Bulletins*, published by the Madras Government Press under the superintendence of Mr. Edgar Thurston, except that the somatic features are not quite so fully treated. This drawback, however, will eventually be rectified as soon as Mr. Iyer has procured the appliances required for taking cranial and other anatomical measurements.

Meanwhile the work already carried out is in all other respects of a high order and the memoirs dealing, for instance, with the social status and religious notions of the Parayas, Malayars, Eravallars, and Izhuvas may be described as models of their kind. When completed, the series, taken jointly with the Madras bulletins and Mr. Rivers' notable volume on the Todas of the Nilgiri plateau, will present a very thorough picture of the large southern section of the uncultured Dravidian aborigines.

Of special value is the memoir devoted to the Izhuvas who under divers names (Illavars, Tiyyas, Shanars, Billavas, Chovas, &c.) are widespread in Cochin, Malabar, and Travancore. Although their hereditary occupations as a caste are the cultivation of the coconut tree, toddy drawing, and arrak distilling, they have military traditions on the strength of which some even claim kinship with the warrior Kshatriya caste. But the interest centres chiefly in their religious beliefs and magic arts. The theory has lately been advanced that religion and magic belong to two different orders of thought;

* Some almost unabraded flint nodules from the Scilly Islands may be seen in a case, recently arranged to illustrate the geology of that district, in the Museum of Practical Geology, Jermyn Street, London. See also R. Reid, *Quart. Journ. Geol. Soc.*, Vol. LX., 1904, p. 113.

but here it is seen that "religion is saturated with magic" (S. Hartland), and that it is only in their later developments the one becomes separated from the other.

Their religious system presents a curious intermingling of lower and higher forms, of a crude animism on which have been grafted some of the later Hindu deities, such as *Kali*, whom the Izhuvas call *Agorasakti*, "Queen of Demons," thereby indicating that all is based on an all-pervading demonology. Mantras (spells) are recited, the figures of demons are drawn, songs are sung in praise of *Kali*, and elaborate magical rites are performed for devil-driving, and especially for exorcising the possessed. The elaborate processes gone through by the magicians for this purpose are here described at first hand, and several of the spells and incantations are given in the original Malayalam language, which is spoken by nearly all the Cochin natives and is Mr. Iyer's mother-tongue. *Kali*, he tells us, "is represented as wearing on her head a fiery snake encircled by serpents; Siva's signs are also marked on her forehead. Lion fangs protrude from her mouth, and she possesses ten hands, two of which are clasped together and two empty, while three on the right side carry respectively a rope, a parrot, and a spear, and three on the left side a drum with a snake, fire, and trident" (p. 39). Most of the Izhuvas are Sivaites, and stand rather high in the social scale, over sixty-two per cent. of the men being able to read and write.

Far different is the social status of the hill tribes and prædial serfs, such as the Chermars, Polayers, Vaiduns, Colaunders, and Nayadis, of whom we have an excellent general survey, and accurate detailed descriptions, in some cases for the first time. "A few wild, inoffensive mountaineers share amongst them the whole of the hilly parts. Influenced by all the prejudices of caste, they are divided into several distinct tribes who have little intercourse with each other, but their character is similar, or only distinguished by minute shades; it partakes of the rude wilderness of their hills, but is in no instance ferocious. Though living in clans they know little of that union and attachment that belong to such associations. Their mode of life is everywhere the same, subsistence being chiefly derived from the spontaneous produce of the wilderness through which they roam; the spoils of the chase yield a precarious addition, and the collection of the hill products affords the means of obtaining the few coarse luxuries suitable to their taste." Those *adscripti glebæ* are collectively known as *Sherramukkul*, "Children of slavery," and this still numerous class is shunned as if plague-stricken. The higher castes resent their presence, and even towns and market places would be considered defiled by their approach. Their market value is not much higher than that of their cattle, and in earlier times they might be killed with impunity, deeds of transfer containing the clause, "You may sell or kill him or her." The Polayer women are rarely transferred, but usually, so to say, hired out in usufruct, while the carrion-eating Parayas are so vile as to cause instant contamination by their mere contact. The daily life of the Vaidun and Colaunder woodcutters is stated to be "indescribably miserable." Yet even they are better off than the Nayadis, lowest of the low, who are confined to the low hills of North Cochin, are barred from approaching the towns and villages, live in rock shelters and go about nearly naked in quest of the edible roots forming their chief diet. The dark colour, restless glance, and shaggy hair of the Colaunders, whose costume is a verdant fringe of foliage strung round the loins, give them a wild, savage look, although really a very gentle, timid people. Most of these aborigines are of the normal Hindu type. But the Kadir hillmen, like the Paniyans, described in *The Living Races of Mankind* (Vol. I., p. 312), present distinct negroid features with flat nose, very dark complexion, curly hair, and large white serrated teeth. This tends to support the view now gaining ground that a negro or negrito element formed the substratum of the populations of Southern India, which is now almost exclusively inhabited by Dravidians and Kolarians from Central Asia.

A. H. KEANE

Africa: Folklore.

Lang.

Stone-built Towns in Bantu Folk-Tales. By Andrew Lang.

30

Mr. Eyles appears to be unacquainted with Bantu folk-tales about "stone edifices and their builders" (MAN, 1907. 7). He will find a Bantu tale of a town with stone houses in my *Orange Fairy Book*, "The Magic Mirror" (pp. 16-23, 1906). The story is one of several, translated from the Senna language, in Rhodesia, by Mr. Fairbridge, who is at present in England, and may be able to report other instances. But such details in Bantu *Märchen* may be recent additions, or, for what I know, all Bantu *Märchen* containing notice of stone houses may be post-European.

ANDREW LANG.

REVIEWS.

Madagascar.

Ferrand.

1. *Un texte arabico-malgache du XVI^e siècle transcrit, traduit et annoté d'après les MSS. 7 et 8 de la Bibliothèque Nationale.* Par M. Gabriel Ferrand, Consul de France. [Tiré des Notices et Extraits des Manuscrits de la Bibliothèque Nationales et autres Bibliothèques, Tome XXXVIII.] Paris, 1904. Price 5 fr.

31

2. *Les migrations musulmanes et juives à Madagascar.* Par G. Ferrand. [Revue de l'Histoire des Religions. Paris, 1905.]

3. *Étienne de Flacourt. Dictionnaire de la langue de Madagascar d'après l'édition de 1658 et l'Histoire de la grande Île Madagascar de 1661.* Par Gabriel Ferrand. [Publications de l'École des Lettres d'Alger. Bulletin de Correspondance Africaine, Tome XXXIII.] Paris, 1905. Pp. xxxix + 296.

4. *Trois étymologies arabico-malgaches.* Par M. Gabriel Ferrand. [Mémoires de la Société de Linguistique de Paris, Tome XIII.] Paris, 1905.

5. *Un chapitre d'Astrologie arabico-malgache.* Par M. Gabriel Ferrand. [Journal Asiatique, Septembre-Octobre, 1905.] Paris.

6. *Le Dieu malgache Zanahari.* [T'oung-pao, Série II., Vol. VII., No. 1.] Leiden, 1906.

In these publications M. Ferrand deals with some of the documentary evidence which illustrates Arab influence in Madagascar at or before the period when Europeans first became acquainted with the island. The author has qualified himself for his task by an official residence of several years in Madagascar, much of his time being spent on the south-eastern coast of the island in the very district which was not only that best known to the early voyagers and missionaries, but was also that in which Musulman influence made the most marked influence on Malagasy customs and religion.

The first treatise is a transcription, with translations and notes, of portions of Arabic-Malagasy texts contained in the National Library in Paris. The MS. 7 has its date approximately fixed by a partial translation into Latin, which is written in French handwriting of the period 1595-1620. It is thus the oldest known written document in the Malagasy language, and M. Ferrand suggests that it was probably brought into Europe by Portuguese or Dutch voyagers who had relations with the natives of south-eastern Madagascar at the beginning of the sixteenth century. The writer was apparently a Malagasy half-caste with a very imperfect knowledge of Arabic.

The MS. 8 is an Arabic text with a Malagasy translation in Arabic characters, portions of which duplicate certain parts of MS. 7, and hence form a valuable aid to its elucidation.

M. Ferrand publishes the Malagasy text of eighteen folios of MS. 7 in Arabic characters with transliteration, translation, and copious notes. The subjects, consisting of nine pieces, are principally Mohammedan invocations, and recitals regarding rewards and punishments, heaven and hell, the omnipotence of God, and a litany. There are also two vocabularies of Arabic with Malagasy equivalents. The value of this portion of the document is a purely literary one, as it shows words and phrases in the south-eastern dialect of Madagascar in the earliest known form.

The treatise on Musulman and Jewish migrations is based on a portion of the MS. 8, not translated in the first treatise named above. This portion consists of a prayer written by a Malagasy in extremely faulty Arabic. Although not a line is correctly written, and some words are absolutely unrecognisable, the names contained in the fragment are of extreme interest. Among them is that of the Khalif Abū Aḥmad Abdallah al-Mosta' šim billah, the last Abbaside Khalif of Baghdad, who reigned from A.D. 1242 to 1255. M. Ferrand regards this mention of Al-Mosta' šim billah in a prayer recited by Islamised Malagasy as an indication that they were descended from Sunnite Musulmans who had left Baghdad during the reign of that Khalif and in their prayers still remembered the name of him who had been the sovereign of their ancestors. M. Ferrand's conclusion that an Arab migration to Madagascar took place in the thirteenth century is supported by the statement of the Portuguese Luis Marianno, who visited the south-east coast in 1613. Marianno obtained from the king Andriantsiambi an account of his ancestors who had arrived in the island seventeen generations before. Reckoning twenty-one years to a Malagasy generation this gives a date which is approximately that of the Khalif Al-Mosta' šim. Andriantsiambi and his people called themselves Solimas (the modern Malagasy *silamu*, i.e., Islam). They observed Mohammedan customs, used the Arabic characters, and read the Korân in Arabic.

In an account given by Flacourt of the Zafin-d Ramini (descendants of Ramini) M. Ferrand points out that those who governed in the Province of Anosi were said to be descended from an Arab Ramini, who had left Mecca and gone to a land in the east called Mangadsini or Mangaroro, whence his son, Ra Hadzi, reached the island of Madagascar. M. Ferrand gives reasons for supposing an error of one hundred years in Flacourt's date of the arrival of the Zafin-d Ramini, making it thus correspond with the statement of Marianno, and the reign of the Khalif Al-Mosta' šim.

Although most of the MS. 8 was written either in Arabic or in Malagasi, some pages were found to be in Persian, undated, and faulty both in composition and script. This, when translated by M. Huart for M. Ferrand, proved to be a Musulman prayer, concluding with an appeal for mercy through various prophets, kings, and angels. Among them are the names of some of the first Chiite imâms of the dynasty called the "Twelve imâms," who reigned from A.D. 661 to 818. M. Ferrand draws two conclusions from this text: first, that the writer was an orthodox Chiite, and not a member of the schismatic sects founded in A.D. 695 or 765, and secondly, as the imâms are not named beyond the eighth, 'Ali-ar-Ridâ, that this Persian migration must have taken place during his reign or between A.D. 800 and 818. No other documentary evidence of a Persian migration to Madagascar is known to exist, although Gevrey, in his essay on the Comoro Islands, refers to a migration from Chîrâz to East Africa, the Comoros, and Madagascar about A.D. 934. This writer also states that a second migration took place from Chîrâz in seven parties. Six of these located themselves at various places in Eastern Africa and the Comoros, but the seventh established itself at Bouéni on the north-west coast of Madagascar about A.D. 1506. This date corresponds to that of the Zafin-d Ramini, whom Flacourt stated to have come from Mecca, and could not thus have been Persian Chiites.

The third section of M. Ferrand's essay deals with a supposed Jewish immigration into the Île de Ste. Marie and Madagascar. These emigrants were the Zaffe-Hibraham (race of Abraham) of Flacourt. His description of them is quoted by M. Ferrand. They were ignorant of Christ and Mahomet, but recognised Noah, Abraham, Moses, and David; they practised circumcision, observed Saturday as a day of rest, neither prayed nor fasted, but offered sacrifices of oxen, kids, and fowls. Similar observations were made by F. Martin, who visited the Île Ste. Marie thirteen years after Flacourt. From a consideration of the statements regarding these so-called Jews, who knew not Yahveh, called unbelievers Kafiri, and named themselves and their island from Ibrahim, the Arabic form of the name Abraham, M. Ferrand concludes that they were not Jews but Mohammedans.

M. Ferrand's third publication is a reprint of the rare Malagasi dictionary, published under the name of Flacourt in 1658. This showed the dialect of South-eastern Madagascar. M. Ferrand has enlarged the list of words from the contemporaneous *Petite Catechisme*. He has also added an introduction, and given the equivalents in the modern dialect of the same district, with numerous references to the Merina, Arabic, and Suahéli. It should prove exceedingly useful to students of the Malagasy language.

In the *Trois étymologies* M. Ferrand discusses the derivation and history of the names of the island "Madagascar, Madagasi, Malagasi," of the province "Androbaizaha," and of the tribe "Undzatsi." The *Chapitre d'Astrologie* consists of a transcription, with translation and notes, of a portion of the MS. 8 already referred to, which deals with astrology as understood and practised by the Islamised Malagasy. The work is of interest both philologically from its antique Malagasy, and from its Arabic connection.

The last of M. Ferrand's treatises here noticed is a learned discussion on the meaning of the word, "*Zanahari*." This word, which is used generally in Malagasy to signify the Creator, is usually regarded as a derivative of the word *nahari*, the past tense of *mahari*, to be able to create. M. Ferrand shows that the existence of a prefix *za* is merely a supposition of some of the Malagasy lexicographers. From an analytical examination of early examples of Malagasy in Arabic script, he shows that when the Arabic script was introduced into Madagascar, the sounds *z*, *dz*, and *ts* did not exist in the Malagasy language, but were represented by *y*, *dj*, and *t*. Hence *Zana-hari*, in Malagasy coast dialects *Zanga-hari*, was anciently *Yanga-hari*, and represented the Malay *Yang-hāri*, i.e., *Yang*, divinity, and *hāri*, heaven. Although there is no evidence of a Malay divinity called *Yang-hari*, the closely-related *Tiams* of the Peninsular have a god *Yang-barēi*. M. Ferrand concludes that there is thus evidence of the name of the god *Zanahari* having been introduced into Madagascar from the Malay region. The evidence for the date of the introduction he proposes to deal with in another treatise.

M. Ferrand's work appears to have been well done, his etymologies are well reasoned, and his references fully given. These treatises will be of real value to the student of Malagasy language and literature.

SIDNEY H. RAY.

Malay.

Wilkinson.

The Peninsular Malays—I. Malay Beliefs. By R. J. Wilkinson, of the Civil Service of the Federated Malay States. London (Luzac); Leiden (late E. J. Brill), 1906. Pp. 81. 25 × 16 cm. **32**

Mr. R. J. Wilkinson is known to Orientalists as the composer of the best and most recent dictionary of the Malay language. In the present little book of eighty-one pages he endeavours to render the Malay mind and point of view intelligible to the ordinary

European reader. The Malays are Muhammadans, and the book opens with a very judicial and lucid exposition (based mainly on Snouck Hurgronje's *The Achehnese*) of the characteristics of Islam, as represented in the Malay Peninsula and the Eastern Archipelago. On the whole the author's estimate is favourable, and there can be no doubt that in many parts of this region Islam has acted as a civilising agency, putting an end to such horrors as cannibalism, human sacrifice, and widow-burning. But it has not been an unmixed good, for it has fostered intolerance, slave-raiding, and piracy (which were justified as "holy war" when the victims were infidels), and it has probably increased the absolutism of the chiefs and certainly lowered the position of women.

Behind the official Muhammadanism of the Malays there are, however, relics of other beliefs, the survivals of the religions they formerly professed. The Malay sorcerer's Pantheon includes the great gods of Hinduism, Brahma, Vishnu, and especially Siva, and, going still further back into the unrecorded past of the race, a medley of Nature-spirits, probably of genuine native origin, which, either under their own names or local descriptions (for as often as not they are nameless), or more frequently, perhaps, masquerading as orthodox Muhammadan archangels or prophets, play a great part in Malay incantations. The chapter dealing with this subject (though based to a great extent on Skeat's *Malay Magic*) is a useful contribution to our knowledge of these matters, because it puts them in a new light and suggests some interesting points for enquiry. For instance, Mr. Wilkinson is of opinion that the early Indonesians did not believe in the immortality of the souls of people who died a natural death in old age but only feared the vengeful wraiths of persons and things cut off untimely. He regards the black genie of the earth (surely rather a cosmopolitan object of adoration) as having been derived by the Malays from the aboriginal inhabitants of the Peninsula, but gives no reasons in support of this view, nor does he indicate from which of the three distinct races of aborigines he believes it to have been borrowed. Is the earth genie unknown in Sumatra, the homeland of the Malays?

Another interesting chapter deals (amongst other things) with the animistic conception of the universe, which is at the base of all this mythology. All things, according to this primitive theory, are animated by a vital principle known to the Malays under the name of *sēmangat*. This is illustrated most clearly, perhaps, in the ritual connected with rice cultivation; the rice has to be sown, planted out, and reaped with due regard to the fact that it possesses a principle of life which must be respected. It is not a mere material thing, a parcel of hydrocarbons, for there is an immaterial essence immanent within it.

There is much other matter in this little book which it would take up too much space to discuss here. More frequent references to the author's sources would have added to the utility of the work, which aims, however, only at being an elementary introduction to the subjects of which it treats. It is intended to be the first of a series of text-books to be used by junior members of the local Civil Service in studying the manners and customs of the people of the Malay Peninsula. The other pamphlets of the projected series are to deal with Malay literature, Malay life and customs, Malay government and law, Malay history, and Malay industries. If this excellent plan is duly carried out, the author will have rendered a great service to the students of Malay subjects; and his devotion to their cause deserves the more hearty recognition, inasmuch as it is not by work of this kind, eminently useful though it is, that official promotion is achieved. A strict adherence to red tape is a far more effective means to that end, for serious study of native life receives but little encouragement from the powers that be, some of whom are credited (rightly or wrongly) with looking upon the Malay as a useless cumberer of the ground, who ought to make way for the more energetic Chinese and Indian. Let us hope that

by reading this little book they may be led to regard the people they have been called upon to govern as something more than mere revenue-producing organisms, and rather as men with ideas to be studied, prejudices to be conciliated, and sympathies to be won. Then, perhaps, they may realise that when one has put down a ruling race from its former position of turbulent independence it is not enough to offer it merely material compensations, such as railways, telegraphs, and the like, if we would retain its affection and gain its support for a new system of government.

C. O. BLAGDEN.

Africa : Congo.

Musée du Congo.

Notes Analytiques sur les Collections Ethnographiques du Musée du Congo. **33**
Tome I, Fasc. II, La Religion. Brussels : Publiées par la Direction du Musée,
 1906. Pp. 145-316. Pl. xxii-lxii. 37 x 27 cm.

The second part of the first volume of *Notes Analytiques sur les Collections Ethnographiques du Musée du Congo*, dealing with religion, is as handsome a publication as its predecessor. Containing forty magnificent plates from photographs, well printed, and with a wide margin, it is a production on which the Tervueren Museum may well be congratulated.

The accompanying letterpress is an excellent sketch in broad outline of the beliefs and rites current throughout the Congo Free State, and contains much information on the subject of burial, initiation, and other ceremonies. It is true that the expert will wish that the author had entered a little more into particulars relative to tribes, localities, and the like, but it is by no means improbable that exact information of this nature does not exist, and furthermore that the question of space had to be considered. The first and longest chapter is devoted to this general survey, and is divided into sections on the Supreme Being and spirits, beliefs and rites, magicians, burial ceremonies, human sacrifice, and secret societies, the author remarking on the difficulty of estimating the extent to which Islam on the north and Christianity on the south and south-west have influenced the original beliefs of the inhabitants. In most places is found the belief in a vague all-powerful being called variously Nzambi, Mukongo, Mikundu, Mukula, Mlizi, &c., but since this being is beneficent, or at least neutral, he is disregarded, and the attention of the natives is concentrated on the propitiation and coercion of the innumerable minor "spirits" of all kinds who are always watching for an opportunity to do them a mischief. Closely connected with this belief is the observance of elaborate funeral rites, either to placate the disembodied spirit or to ensure against its being regarded as a personage of no consideration in the other world. The continuity which exists for the African between life in this world and the next, and the intimate relations existing between the living and the dead is well brought out in the account of this subject. An interesting point emphasized by the author is the following, viz., that the elaborate mourning ceremonies found among so many tribes have their origin, not so much in grief for the departed, as in the fear of the supernatural. Grief there may be, it is true, but the painting, the rites and so forth, are essentially propitiatory or prophylactic.

In regard to the subject of secret societies the author has practically nothing to add to the very scanty information already published concerning them ; but he remarks that, in the interior of the continent, these societies seem to be something more than mere schools for magicians.

In the second chapter the author gives a classification of the objects catalogued in the book. As will be seen, it is purely arbitrary, though it serves its purpose well enough. There are three main classes : (1) amulets, (2) fetishes, and (3) apparatus belonging to a magician.

The distinction between the first and second is almost purely formal ; the second class embracing figures of animate beings ; the first, "les formes inanimées du talisman ; " produits végétaux, ossements et débris animaux, objets fabriqués, assemblages, " mixtures medicamenteuses, &c." The third class includes any of the above which are accompanied by sufficiently precise information to warrant their inclusion, as well as masks, costumes, &c.

As said above, the difference between the first two classes is almost purely formal, though a further distinction may exist in the fact that offerings are occasionally made to "fetishes," but never to "amulets," and that the former occasionally—though rarely—exercise a more collective power of protection. The distribution of the two classes seems to vary inversely ; e.g., judging by the collection here illustrated, in the districts respectively of the Coast, Cataracts, Stanley Pool, Kwango, Lake Leopold, and Kasai, "fetishes" are common and "amulets" rare ; in the districts respectively of the Aruwimi, Upper Ubangi, and Welle, the reverse is the case ; in the eastern region the two appear in practically equal numbers ; the districts of Bangala and the Equator are poorly represented as regards either class. This variation in distribution is interesting in so far as it would seem to correspond fairly well with the varieties of culture. For instance, "fetishes" appear to be most numerous where the bow is the chief weapon and palm-cloth the principal clothing ; "amulets" are grouped similarly with the spear, and skin- or bark-clothing.

The work will be found of real value to all students of African religion, and the price at which it is published is small, out of all proportion to its merit and the quality and quantity of its illustrations.

T. A. J.

India.

Havell.

Benares, the Sacred City: Sketches of Hindu Life and Religion. By E. B. Havell, Principal of the Government School of Art, Calcutta. London : Blackie & Co., 1905. Pp. xiii + 226. 23 x 16 cm. Price 12s. 6d.

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This book may be best described as a glorified handbook of the sacred city of the Hindus. It is pleasantly and gracefully written and admirably illustrated. The author, however, has devoted about a quarter of the book to a survey of Hinduism, from the Vedas and the Epics to the rise of Buddhism and Jainism and the religion as we now observe it at one of its most holy places. Though this review is based on good authorities and useful so far as it goes, Mr. Havell has, I venture to think, made a mistake in devoting space to a subject on which he does not pretend to write as an expert. It would have been much more to the purpose if he had devoted these pages to a full description of the recent excavations on the site of the Buddhist city of Sarnāth, of which we know little save from Cunningham's reports.

The value of the book, then, lies in its artistic and æsthetic side. Mr. Havell is at his best in his picture of the crowds of bathers on the Ghāts. "Here the student may read a living commentary, more convincing than any record ever written, painted, or sculptured, of the life of ancient Egypt, Babylon, Nineveh, and Greece. Here the artist may see before him in the flesh the models of classic sculptors and painters, which might have served for the Panathenaic frieze, the statuettes of Tanagra, and the frescoes of Pompeii." The temples and their myriad idols, the crowds of bathers, the procession round the sacred Panchkosi road, the scenes at the Burning Ghāt, are all well described. But to a serious student the book will serve only as an artistic supplement to the *Sacred City* of Mr. Sherring, a work which though obsolete in many details, was written by a student of the literature of the Hindus, who during a long missionary career devoted himself to the observation of Benares and its people.

W. CROOKE.



ANGONI.



ANGONI.



BATOKA.



BATOKA.



MASUBIA.



MASUBIA.



DAMASHE.

BAROTSE.



DAMASHE.

BAROTSE.



MANKOYA.

BATUTELA.



MANKOYA.

BATUTELA.

PHOTOGRAPHS OF SOME BANTU TRIBES.

ORIGINAL ARTICLES.

Africa, South.

With Plate D.

Hartland.

Notes on some South African Tribes. By E. Sidney Hartland, F.S.A. **35**

When the British Association met in South Africa in 1905 specimens of several Bantu tribes were kindly brought together at the Victoria Falls by the Government of Rhodesia for anthropological study. Time was short, and only admitted of a few measurements and photographs. The following is a list of the tribes represented, and the accompanying plate is from photographs taken by Miss Hartland:—

Batoka.—A tribe inhabiting the high plateau approximately 100 miles north and north-east of the Falls. Colour, black. This tribe does not practise circumcision.

Masubia.—A riverain tribe inhabiting the country between the Lower Chobe and Zambesi Rivers (German territory). Colour, brown.

Angoni.—An offshoot of Zulus (by no means pure) dwelling west and south-west of Lake Nyassa.

Bambukushu.—A tribe inhabiting the middle portion of the Okavanga River (Portuguese and German territory).

Mankoya.—A tribe 250 miles north-west of the Falls.

Batutela.—A tribe dwelling to the south of the Mankoya, between them and the Machili River. They are noted ironworkers, making all the hoes and axes for the neighbouring tribes.

Bamashe.—A tribe living on the Kwando (Portuguese territory).

Mankwongwa.—A word meaning *foreigner*. They were originally slaves, or immigrants into the Barotse territory, and are therefore of uncertain, probably mixed, descent. They live on the central portion of that Luena River which runs into the Zambesi close to Lealui. (Luena is a common name for a river.)

Bamakoma.—A tribe living on the Nengo, otherwise called the Makoma River (Portuguese territory).

Barotse.—Circumcision is not a Barotse custom.

Batonga.—A tribe living on the Zambesi, between the confluence with the Chobe and that with the Kafui. They do not practise circumcision. They were said to be distinct from the Batoka, though the name is the same with only a dialectal difference.

We were indebted to Mr. R. T. Coryndon, Administrator of North-West Rhodesia, and Mr. F. C. Macaulay, District Commissioner, for the identification of these tribes and much other assistance.

A few other miscellaneous notes, which may be of interest, follow.

On the 31st August we visited the museum at Pretoria. Considering the opportunities for the collection of ethnographic material, all the museums in South Africa are remarkably poor in objects illustrative of native culture. That at Pretoria is the best I saw. Among other things it contains a wooden image of a crocodile, six or eight feet long, said to have belonged to Malaboch, a rebel chief in the north of the Transvaal killed by the Boers some ten or twelve years ago. It was found in the river after the conquest of his tribe. With it is a wooden spoon about two feet long, with a crocodile carved in full relief on the handle. These are said to be representations of Malaboch's totem. The museum also contains some wooden



BAMAKOMA.

MANKWONGWA.

FIG. 1.

figures, said to have been used by women who are barren. They are reported to play with them and nurse them. "They think," the curator told us, "that if they play with them they may obtain children." The custom, of course, is well known, but the dolls seemed of an unusual kind for the purpose. One of them, for instance, was the carving of a full-grown man wearing the chaplet which is only accorded to warriors and distinguished men after attaining a certain age. The figures, which were about a foot high, more or less, are labelled as belonging to the Magwamba. The Rev. E. Gottschling, of the Berlin Mission at Botshabelo, who was present, suggested to me that they were probably used at the puberty ceremonies, as among the Bawenda.

Two days later I visited the Bloemfontein Museum, and saw there an elaborate doll made of seeds and beads, said to be carried by a childless woman of a tribe unspecified in the Transvaal. The same museum also contains some small objects of stone of approximately the size and shape shown in Fig. 2, said to be of Bushman origin, and inserted in the *labia minora* as a guarantee of virginity, and to be taken off at marriage and given to the bridegroom (or taken off by the bridegroom?). Dr. Exton, the former curator, told Dr. Kellner, the present curator, that they were obtained from Smithfield (*sed qu.*).

The Bloemfontein Museum is in a bad state. Many of the objects are moth-eaten and falling to pieces. They are badly classified, badly cased, badly labelled, or not labelled at all. The building is most unsuitable, though historically interesting, and the space is insufficient. Yet I understand that things are much better than they were, and that the present curator, who was most kind and courteous, is doing his best under great difficulties. The attention of the Government is urgently required.

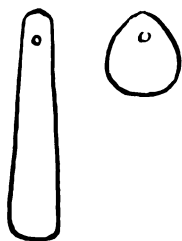


FIG. 2.

Bushmen.—I had the pleasure of travelling a few days later with Dr. Kannemeyer, of Smithfield, a gentleman who was born in Cape Colony, by descent, on the father's side German, on the mother's side French, both families having been colonists for some generations. He is in practice as a medical man. Some of the notes I made from his conversation follow.

He has learned from more than one person intimately acquainted with Bushmen that it was usually the women who made the stone implements, and he thinks that this accounts for the great numbers found. The arrow-straighteners and, doubtless, all the weapons were made by men. If the women made the implements they must have been constantly occupied with them, as white women are with knitting and fancy-work. The large implements used for what may be called domestic purposes, such as grinding, weights for digging sticks, &c., are often found in the springs. Dr. Kannemeyer thinks they were too heavy to carry about, and the Bushmen consequently hid them in the springs or in stores. It was a Bushman's custom to fill up and cover over the springs, to conceal them from Hottentots and from white men. The filling-stones are often, or usually, implements. It is inconceivable that this should be accidental, and Dr. Kannemeyer concludes that they were purposely kept there.

He says that one of the poisons the Bushmen used for tipping their arrows caused the animals shot and wounded to run in circles, so that they could not get away, but dropped within a short range, or were killed by the hunter at his leisure.

He draws attention to the difference between Bushman and Hottentot pottery. The former was mixed with grass for building purposes, and the grass was burned out in the process of baking. The Hottentots did not mix grass with the clay.

The "apron" is a Hottentot, not a Bushman, feature. In the course of his practice Dr. Kannemeyer has examined many women; and he has never found it in a pure Bushwoman.

E. SIDNEY HARTLAND.

America, North-West.

Jetté.

On the Language of the Ten'a. By the Rev. J. Jetté, S.J. Communicated by the Stonyhurst Anthropological Bureau, through the Secretary.

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The geographical habitat of the tribes here designated as Ten'a may be roughly taken as lying between the 62nd and 67th of northern latitude, and between the 149th and 160th of western longitude, the native being distributed in sparse settlements along the river and streams which flow in this area. The purpose of this paper is to offer a substantial outline of their language and its grammatical peculiarities.

Within the area considered four dialects occur, viz., two extreme ones, spoken, one at the south-west corner, at Anvik, Koserefsky, on the Shagaluk Slough, and on the Innoko River, the other at the north-east and east end, at Tanana, Rampart, Fort Hamlin, and the Tanana River, and two central ones, which are mainly the subject of this sketch, spoken in the intervening space and joining at Nulato. This locality is, for this very reason, styled in the native traditions : Nił-ro-tena-dadlerün-ten, or "the place where we are tied together," and the term is explained by the natives as an allusion to "the two strings of the language, which are there knotted to each other." They themselves distinguish the two central dialects ; the one spoken below Nulato—all bearings and directions are referred to the Yukon River—being termed Yudoo Rokanaga, or the Lower Language, and the one spoken above this point being called Yune'a Rokanaga, or the Upper Language. The lower dialect gradually modifies, as the distance from Nulato increases, and finally degenerates into the uncouth and inarticulate extreme lower dialect spoken at Anvik and Koserefsky. This point is the lower limit of Ten'a speech, the next village, Paimiut, belonging to the Eskimo, whose language has nothing common with the Ten'a. The upper dialect also undergoes alterations at Tanana and other points more remote from the Nulato centre ; but these are slight, and almost exclusively limited to differences of pronunciation. Nevertheless, I shall consider this as the extreme upper dialect within the area considered. It is almost superfluous to remark that any one of the four dialects is perfectly understood by those who speak any of the remaining three.

I.—PHONETICS.

§ 1. On the Alphabet and Sounds.

The alphabet which I shall use agrees, in its main lines, with that of Professor Max Müller, as given on p. 173 of *Notes and Queries* (3rd ed.). I have thought it best, however, to review here all the sounds of the language, as they furnish interesting data for comparison with other connected idioms.

The Ten'a has seven vowel sounds : a, e, é, i, o, u, ŭ.

a is normally sounded as in *America* ; thus : *aba*, sick ; *ten'a*, man ; a shade of difference is perceptible when it is followed by a consonant in the same syllable, its sound being then shortened and coming near to the French *a* short ; thus : *eslan*, I am ; *t̄tar*, sinew.

e is the *e muet* of the French, or a German ö very short ; it has the sound of e in *supper*, *cripple*. When followed by a consonant in the same syllable its sound is nearly as in *debt*. It has the former sound in *tena*, us, and the latter one in *ten'u*, man or child (as related to parents).

é has the sound of a in *date* ; thus : *teréla*, thou shalt be.

i has the sound of *ea* in *neat* ; thus : *si*, I ; *tabiŭ*, net.

o has always its open sound, as in *philology* ; it never sounds as in *note* ; thus : *ron*, we ; *yorron*, you ; *roŭŭ*, sled.

u as *oo* in *fool* ; thus : *uza*, name ; *uyo*, ashamed ; *kun*, also ; *tu*, water.

ŭ as *u* in *full*, and even shorter ; thus : *kŭn*, fire, husband ; *tŭŭ*, what ?

There are only four diphthongs, and in these the two sounds are perceptible though blended together. They are:—

ai as in *aisle*; thus: *sakaik*, boy, boys.

éi has no English equivalent, but is easily obtained; *kéih*, birch; *keréih*, gunwale.

oi as in *boil*; thus: *'oih*, snow-shoes; *es'oih*, I go.

ui as the French *ouil* in *quenouille*; thus: *kuik*, roseberry.

There are fifteen consonant sounds, viz., ' , b, d, g, h, k, l, t, m, n, r, s, t, y, and z.

The first, represented by the apostrophe, ' , is a very slight aspirate; it can be imitated by making an almost imperceptible stop where it occurs; thus: *ten'a*, man; *kef'on*, leaf: *es'on*, I eat.

b as in English *bid*; thus: *aba*, sick; *ban*, his mother.

d as in *dock*. The *d* and the first sound of *t*, however, are, as in German, less differentiated from each other than in English or French.

g as in *gate*, *get*; thus: *ega'an*, I act.

h represents the German *ch* soft, as in *sch*; thus: *'oih*, snow-shoes.

l as in English; thus: *eslan*, I am; *lo*, hand; *lot*, mouth.

ʃ as in Polish, or ll in Welsh; it is the palatal or lateral *l*, and is one of the most frequent sounds in the language; thus: *tik*, dog; *tet*, skin, &c.

m as in English; thus: *me*, his; *mén*, swamp.

n as in English; thus: *nen*, thou; *ten*, trail; *eszun*, I am good. Before a *k* it has a shade of nasality; *nenkoka*, the surface of the earth.

r varies from the sound of English *r* in *car*, to that of German *ch* hard as in *Buch*. The latter, somewhat softened, ought to be taken as the normal sound. The lower dialect has a much stronger pronunciation of this sound than the upper one, and the difference is illustrated by the white men's transcriptions of the two names *Nulato* and *Kalltag*. The same suffix *tor*, pronounced in the upper language, in *Nulator*, has lost its final aspirate and become *Nulato*, whilst in *Kaltor*, pronounced in the lower language, it has preserved its guttural aspirate and changed it into a *g*, *Kalltag*.

s as in *sin*; thus: *si*, I; *osu*, agreeably to.

t has four sounds: the first as in French, but nearer to a *d*; as *tetan*, he acts; the second accompanied by a slight aspiration, as in English: this occurs mostly after an *s*; *lesto*, I stay; the difference between these two is practically negligible. The third sound is accompanied by a distinct aspiration, as *me-to*, his father; the fourth is the explodent *t* which occurs but seldom; *keto*, feather; *me-ta*, its horns.

k has also several degrees. The first is void of any aspiration, as the *c* in French, *car*, or in Italian, *come*; thus: *negeket*, I fear; *kon*, here. The second has the aspiration which accompanies the English *k* in *kite*; thus: *negeket*, I am stretched; *kon*, abdomen. The third has a stronger aspiration, and we would naturally write it as *kh*; thus: *ka*, foot. The fourth is the explodent, which occurs in very few words; thus: *kéih*, birch; *kas*, alder. The fifth is an undifferentiated sound, intermediate between *k* and *r* (German *ch* hard); thus: *nakatla*, fox; *atokot*, now. The first, fourth, and fifth sounds are of rare occurrence.

y has its consonant sound; *yö*, louse, lice; *yō*, sky.

z as in *zeal*; *uza*, name; *yoza*, small.

In groups of consonants each preserves its peculiar value. The most common combinations are: *ts*, *dz*, *tt*, *dl*.

In addition to the above sounds, the extreme dialects, both upper and lower, present the sound *tch*, or that of English *ch* in *church*. It occurs where the central dialects have a *k* or *g*. Thus: *tchun* for *kun*, also; *tchor* for *kor*, big.

Moreover, the extreme lower dialect replaces:—

tt by the English *th* (as in *think*); *édhaththon*, for *ulatthton*, he hears.

l by *dh* or English *th* (as in *this*); *édhaththon*, for *ulatttton*, he hears; *dhesto*, for *lesto*, I stay; *rono-yini-kesehdet* for *rono-yini-keselet*, I suffer.

z by *zh* or French *j* (as *s* in *pleasure*); *éjé* for *uza*, name.

n by *ñ* as *te ñeta* for *te neta*, he is.

b by *v* as *ve-to*, his father, for *me-to*.

u by *é* as *éjé* for *uza*, name; *ñején* for *nezun*, he is good. The two sounds *f* and *r* (rolling or liquid) seem to be altogether foreign to the language, and ordinary natives cannot pronounce them. They say, *ko'ih* for *coffee*; *Alusen* for *Russian*; *labbits* for rabbits, &c. The sounds *sh, j, &c.*, as in *sharp, John*, are unpronounceable to uneducated natives of the central dialects; they will pronounce *salp, tson, &c.*

§ 2. Laws of Euphony.

The phenomena described under this heading are apparently traceable to no other cause than the requirements of the Ten'a ear.

Surds and Sonants.—The following sounds are related to each other as surd to sonant; *h* to *y*; *k* to *g*; *t* to *l*; *r* to its softer sound *r* (no difference in the writing); *s* to *z*, and *t* to *d*; consequently also *ts* to *dz* and *tt* to *dl*. The softer or unaspirated sounds of *k* and *t* also act as sonants to the hard or aspirated ones.

Initial and final consonants are generally surd; when they are juxtaposed to a vowel, either added to the word or belonging to another which is uttered continuously with it (such as the possessive pronoun), they are changed to the corresponding sonants. This change is not always so great as to require an alteration in the spelling. The alteration is generally needed to ensure correctness of pronunciation, with *ṭ, s, t, and ts*; it may be conveniently omitted with *h, k, r, and tt*. Thus we say:—

teṭ, skin, belt; *se teḷ*, my skin; *se lela*, my belt.

ṭtabas, semi-circular knife; *se ṭtabaza*, my knife.

raniṭ, for the purpose of; *rotṭ ranide*, a thing for a sled.

tebeṭs, it is broad; *itebedza*, it is not broad.

taras'oṭ, I shall go; *taras'ol é?* shall I go? *tarasol a?* may I go?

rotṭ, sled; *so rotṭa*, my sled.

ttẹ́, head; *se ttẹ́*, my head.

Glides.—The sounds *i* and *t* are used as glides.

The *i* is used (1) between a vowel and the *h*. This *i* is always written, in our actual orthography, and most of our so-called diphthongs are reducible to the *i* glide; (2) between *é* and *ṭ*, as in *kétoké*, one thing, pronounced *kéitoké*. This glide is very short, and omitted in the writing.

The *t* is used (1) between *s* and *l* or *ṭ*, as in *eslan*, I am, pronounced *estlan*; *so'ostṭ*, we (two) shall go. This glide is not written in the first person singular of verbs, as *eslan*, because its insertion would mislead to a false notion of the root; it is written in all other cases; (2) between two *l*'s, when nothing else separates them, as *taltla*, he has begun to be. This glide is always written.

Assimilation.—A vowel is likened in pronunciation to the one that follows it; thus before the word *ot*, wife, the possessive pronoun *se* becomes *sō*, and we say *so-ōt*, my wife. This is called assimilation. Only the short vowels *ă, ě, ō*, are thus assimilated to a following one, not, however, to *é* or *i*. The assimilation takes place also when the two vowels are separated by *'*, *k*, or *r*. Thus:—

nū ūsa, thy name, for *ne uza*.

tso'on, we eat, for *tse'on*.

nūkhūdzā, he is small, for *nēkhūdzā*.

rorotséṭ, they tell a lie, for *rarotséṭ*.

There are also instances of reversed assimilation by which the following vowel is likened to the preceding. This happens mostly in the suffixes *a* and *en*.

Transfer and Transposition.—The exchange of places between two consecutive syllables constitutes what I call transfer; between two consecutive letters or sounds it is the transposition.

The transfer happens when the liquid syllables *le* or *ne* occur before the syllable *te*; this is then transferred before the liquid syllable, and a long *i* is prefixed. Thus the verb *lettra*, I kill, would have for its future, *letarattrať*, but this becomes *itelarattrať*; *nestaih*, I go to bed; future, *itenarastať*, instead of *netarastať*.

In these forms, *ite* may be, at option, syncopated into *i*; *ilarattrať*, *inarastať*; exactly as in Latin *amarunt*, *amassem*, for *amaverunt*, *amavissem*.

The transposition occurs between *r* and a following vowel if this is short. Thus: *tarăge'ik*, I shall act, is pronounced *tărăge'ik*, &c. To preserve the words in a recognisable shape I have kept the regular orthography of these words, it being easy to remember how they should be pronounced. In the preposition *ră*, however, as this inconvenience did not occur, the spelling has been changed to *ôr* whenever the transposition occurred.

Syncope, Condensation, and Contraction.—The syncope has been described. It is altogether at the speaker's option. By condensation and contraction I designate similar phenomena; in the condensation the result of the fusion of sounds is a consonant, in the contraction it is a vowel.

Condensation occurs in the groupings *tset* and *tsed*, reducing them respectively to *s* and *z*. Thus: *tsetatťtan*, we sent, becomes *satťtan*; *a'tsedalenik*, we touched, becomes *a zalenik*, &c. Condensation is not altogether optional. The best usage (1) requires it to be made before a long vowel; (2) leaves it at the speaker's option before an *i*; (3) rejects it before a short vowel, especially if followed by another short syllable.

Contraction occurs mostly in verbs, and should be studied directly on the verb forms. It is never optional, but absolutely required by grammar. The most frequent occurrences are:—

<i>ane</i> ,	contracted to <i>é</i> or <i>éi</i> ,	as <i>rélat</i> (for <i>ranelat</i>), <i>reilan</i> (for <i>ranelan</i>).
<i>ene</i> ,	" "	" <i>i</i> " <i>tsilan</i> (for <i>tsenelan</i>).
<i>one</i> ,	" "	" <i>u</i> " <i>rulan</i> (for <i>ronelan</i>).
<i>une</i> ,	" "	" <i>u</i> " <i>ruyo</i> (for <i>runeyo</i>).
<i>ai</i> ,	" "	" <i>é</i> " <i>rénla</i> (for <i>rainla</i>).
<i>ôi</i> ,	" "	" <i>u</i> " <i>runtan</i> (for <i>rointan</i>).
<i>ui</i> ,	" "	" <i>u</i> " <i>untya</i> (for <i>uintya</i>).
<i>ără</i> ,	" "	" <i>ô</i> " <i>tôla</i> (for <i>tarala</i>).
<i>űrű</i> ,	" "	" <i>û</i> " <i>nūyat</i> (for <i>nuruyat</i>).
<i>rű</i> , <i>răű</i> ,	" "	" <i>o</i> " <i>orlat</i> (for <i>raorlat</i> or <i>rorlat</i>).
<i>ruu</i> ,	" "	" <i>û</i> " <i>urla</i> (for <i>rurla</i>).

§ 3. Prosody and Accent.

Ten'a vowels have a distinctly marked quantity, being long or short, with the exception of the *i*, which is, practically, always long. A long vowel is given, in the utterance, fully twice as much time as a short one.

There is, besides, a distinct accent, marked, as in English, by a peculiar stress on the accented syllable.

Moreover, the Ten'a also use the drawl, which consists in protracting unusually the sound of a vowel, at the same time raising the voice to a somewhat higher pitch. The drawl is emphatic and has the force of expression of a superlative. Thus: *nítlot*, it is far, with a drawl on the *o*, means, it is very far. A drawled *a* is transformed into *é*; thus: *nedan*, no, when drawled becomes *nedén*; *ten'a rulan*, there are people, becomes *ten'a rulén*, there are many people. The drawl never falls on an unaccented syllable, and may be considered as an exaggerated accent.

Children are wont to make much use of the drawl, but this, in grown-up people is ridiculed as childish by all careful speakers.

All the roots are accented, and as these form the last syllable in verbs, it follows that all Ten'a verbs have an accent on the last syllable. The only exception to this rule being in the case of a dissyllabic root accented on its first syllable, as in *tso-esttāka*, I am bad ; here the root is *ttāka*, and its accent is on the penult. Dissyllabic and polysyllabic roots have generally but one accent, and its place must be learnt for each individual case.

Besides the root-accent, Ten'a words of some length (and these are common enough) have one or more extra accents on their long syllables. Thus *rādūdlētē*, they stay, has the root-accent on *ttē*, the secondary one on *dā*. Note : The hyphen is used in this paper as an orthographic sign, to join parts of words which are accidentally, but not essentially, connected, such as prefixes and their verbs, &c.

II.—GRAMMATICAL GENERALITIES.

Numbers and genders, or gender-like distinctions, exist in Ten'a, but their manifestations and effects on words are altogether different from what they are in our languages. As the verb is the main element of the Ten'a speech, it is in the verb that most indications relative to these accidents may be found.

Numbers.—The Ten'a has three numbers : singular, plural, and multiple, referring to one, several, or many. The dual is found exclusively in one verb, *es'oik*, I go, and its derivatives. In *ranes'aik*, I speak, the common plural has often the force of a dual, and the multiple is used for the common plural. But these are isolated cases.

Genders.—Although based on different considerations the Ten'a genders are grammatically of the same nature as ours. They are two : abstract and concrete. The abstract gender comprises all abstract terms and those expressing time or space, such as good, evil, life, death, day, night, year, house, eddy, &c. A few terms belong to the abstract gender, which we would have expected to find among the concrete ones, but the reason of the fact is always easily found. Thus : the mouth, *lō*, *lōt*, is abstract, because it is a cavity ; so also is the abdomen, *kōn* ; and again the eye, *nehot*, when considered as a cavity ; but when considered as the organ filling this cavity, the eye, *nōra*, is of the concrete gender.

The concrete gender, designating all objects not comprised in the abstract, is subdivided into two sub-genders : the personal, comprising all the personal or rational beings, and the impersonal, including all the irrational ones. The devils are also relegated to the impersonal sub-gender categories. Two verbs, having innumerable derivatives, denote by their very form peculiar features of their object. These features, evidently salient to the Ten'a mind, distinguish those objects in twelve kinds or groups which have been called categories. They are : (i) plurals ; (ii) innumerable or multitudinous ; (iii) deteriorated ; (iv) living ; (v) common ; (vi) hard ; (vii) sheathed ; (viii), dished ; (ix) powdered ; (x) folding ; (xi) eatables ; (xii) burning.

Qualities.—Some qualities of the object also influence the verb, especially length shape, &c.

Parts of Speech.—In an agglutinative language the parts of speech are not the words, as such, but the roots. Ten'a roots may be divided into two classes :—

I. Those that are used in their unagglutinated forms, and constitute words by themselves ; these are : root-nouns, root-adjectives, article, pronouns, and particles. The root-nouns are so called to distinguish them from suffix-nouns, or nouns formed by the regular process of suffixation. Root-adjectives are very few, the adjectives being commonly verbs. Particles comprise our adverbs, prepositions, conjunctions, and interjections.

II. Those that are used only in the agglutinated condition, *i.e.*, combined with others: they are—emphasisers, verb-roots, prefixes, and suffixes.

To follow a convenient order we shall study them as follows in a subsequent paper:—(1) emphasisers; (2) root-nouns; (3) root-adjectives; (4) article; (5) pronouns; (6) verb-roots and verbs, including the adjectives; (7) prefixes; (8) suffixes and suffix-nouns, including numerals; (9) particles.

J. JETTÉ.

England: Archæology.

St. George Gray.

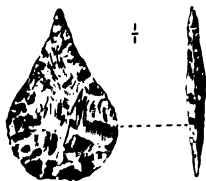
An Arrowhead of Rare Type from Banwell Camp, Somerset.

37

By H. St. George Gray.

In MAN, 1906, 96, a very thin flint arrowhead from Cannington Park Camp, near Bridgwater, was figured and described. Attention was drawn, not only to its remarkable thinness and slight weight, but also to its unusual outline, the upper portion of the blade being incurved, giving an ogee outline to the cutting edges of the implement.

Since recording the Cannington arrowhead another example of this type, also found in Somerset, has become known to me. The accompanying illustration represents, full size, a flint arrowhead picked up on the surface of Banwell Camp, by Miss Hilda Pritchard, daughter of Mr. J. E. Pritchard, F.S.A., of Bristol. Other arrowheads of flint found by Mr. Pritchard at the same camp were recently presented by him to Taunton Castle Museum, but the little implement



here figured is still in his private collection. The following are its dimensions:—Length, 22·5 mm. (a little over $\frac{7}{8}$ inch); width, 15·5 mm. ($\frac{5}{8}$ inch); maximum thickness, 2·8 mm.; weight, 16 $\frac{1}{2}$ grains. It is finely chipped on both faces and in general outline resembles the Cannington arrowhead, except that the incurving of the edges between the place of greatest width and the point is hardly so pronounced.

No arrowhead of this type is illustrated in Mr. J. R. Mortimer's great work on the burial mounds of East Yorkshire, but in Jewitt's *Grave Mounds*, p. 119, Fig. 159, a similar arrowhead (length, 1 $\frac{5}{8}$ inch) is figured—an arrowhead more closely resembling the Cannington specimen; it was found at Ringham-Low, Derbyshire.

Banwell Camp is a large oval earthwork about 500 yards long by 270 yards wide, covering some 20 acres and situated at the east end of Banwell Hill. In nearly every heap of earth thrown up from rabbit-holes one finds a flint flake or two and sometimes thick, coarse, British pottery. The nearest point at which flints are found *in situ* is near Maiden Bradley. The ancient trackway which ran along the top of the Mendip Hills from Uphill to Old Sarum passes about 300 yards to the south of Banwell Camp and through Maiden Bradley. H. ST. GEORGE GRAY.

REVIEWS.

Malay.

Skeat: Blagden.

Pagan Races of the Malay Peninsula. By Walter William Skeat, M.A., and Charles Otto Blagden, M.A. London: Macmillan, 1906. Two volumes. Pp. xl + 724; x + 855. 23 x 15 cm. Price 42s.

The scope of this work which, excluding a comparative vocabulary of about 150 pages, runs to about 1,200 pages, is defined in the preface, where it is stated to be “essentially a compilation from many sources,” though differing from most books of that kind, “first, in being based to a very large extent on materials hitherto unpublished, and accessible only through private channels of information, and secondly in having been constructed with special knowledge of the subject and in a critical spirit,” but it soon becomes evident that the authors in describing their work as essentially a

compilation do themselves less than justice since these volumes contain a large amount of first-hand observation.

Mr. Skeat and Mr. Blagden have so divided the work between them that the greater part of the book, including its introduction, has been written by the former, the latter's task having been confined to that portion of the second volume bearing on linguistics; each author has, however, "as far as possible, revised and checked the work of the other, but the ultimate responsibility of each is to be apportioned to his own share of the book." When it is added that the parts of the book "dealing with . . . racial and cultural characteristics, which had originally been arranged under the headings of the various subjects dealt with, were entirely re-written upon a phylogenetic system, so as to throw into relief the differences which separate one race from another" it becomes obvious that neither author has spared himself, and the reader ceases to be surprised at the degree of success attained by the authors in combining into an ordered narrative the peculiarly heterogeneous materials with which they had to deal.

A bibliography stands at the beginning of the first volume and the critical nature of the work is at once shown by the authors' attempts to appreciate the value of the material published by Vaughan-Stevens. In spite of the true Gilbertian ring of some of Vaughan-Stevens' tales, Messrs. Skeat and Blagden are of the opinion that there is "left over a foundation of valuable facts," and to this point of view reference will again be made when the decorative art of the jungle folk is considered.

The introduction, in which the environment of the jungle tribes is discussed, is a charming piece of work, and though the whole carries with it the very scent and sounds of the Malaysian forest, Mr. Skeat is perhaps at his best in describing its human inhabitants: ". . . in whatever order they may have arrived, we can now recognise with sufficient clearness the Semang, Sakai, and Jakun as three distinct and separate races: the Negritos or Semang, with their woolly hair and round bright eyes, the darkest, the best developed, and at the same time the most markedly nomadic of all the races in the Peninsula; the Sakai, who are the lightest, with their often interesting features, reminiscent maybe of their old Dravidian ancestry, though modified by the effect of their somewhat narrow-lidded, half-closed eyes, hair of a distinctly wavy character, and their generally somewhat emaciated appearance; and the Jakun or aboriginal Malaysians, with their smooth blue-black hair, a race hard to distinguish because of its admixture with the other two main stocks, but who must nevertheless be accepted as a type, if the physical evidence of skull and skull-features, skin-colour and hair-character are not to be utterly denied. In each case the fate of their scanty bands must have been very similar—a never-ending struggle for existence first against the forces of nature, against hunger, disease, and a hundred forms of death, and later against the persecutions of man, thus faithfully mirroring the battle of the gigantic vegetation and dangerous beasts among which they lived. The shadow, the hall-mark of the primeval forest—at once their protector, their sustainer and their grave—is burned into them, and shows itself in the restless motion and hunted expression of their eyes, and even in their very gait, for the great height to which they raise the foot in walking (a habit acquired in circumventing the continual obstacles that meet them in the undergrowth), and the careful deliberation with which they plant it on the ground remain even when they come out into open country, and expose them to much ridicule and cheap witticisms on the part of the Malays. It was the forest that supplied them with food, shelter, clothing, ornaments, implements of every description, with drugs and simples when they were sick, with materials and subjects for their dances, feasts, songs, instruments of music. Their strongest asseveration was to say, 'May a tree fall on me,'—an expression that fully brings out the

" extent to which this particular terror dominated their lives. It was the forest that
 " received their dead into its kindly bosom; indeed, to be laid to rest in the cool
 " outstretched arms of the great forest trees was the highest honour that could be
 " paid to their departed chiefs, whose spirits they so pathetically prayed to 'pay
 " heed only to their dead ancestors, for their living friends would find food.' Their
 " simple idea of the delights of a future state was after all but a glorified 'Avilion,'
 " an 'Island of Fruits,' from which all that was noxious and distressing to man
 " (and therefore to man's soul) had been eliminated, and the very entrance to which
 " lay over the natural bridge formed by the trunk of a fallen tree."

In the first section of the work, that on racial characters, the Semang are unhesitatingly classed as negrito, though mention is made of Miklucho-Maclay's view that both Semang and Sakai are "*pur sang* Melanesians." The Sakai are recognised as representing a race not found elsewhere in the peninsula, though Mr. Skeat suspends judgment as to whether they should be regarded as Dravidian, and so allied to the Veddahs of Ceylon, or as related to certain tribes of the interior of Camboga, with whose language the Sakai dialects have an admitted affinity. The Jakun are



FIG. 1.—SAKAI FAMILY, ULU BIKUM, NEAR BIDOR.

(Reproduced by the courtesy of Messrs. Macmillan.)

Cerruth.

considered to be a composite group of principally aboriginal Malayan tribes, many of whom have intermarried freely with Semang and Sakai, the crossing between these various elements making it impossible at present to adopt any proper classification beyond specifying Land and Sea Jakun as both consisting predominantly of an aboriginal

heathen Malay stock. Speaking broadly, the Sakai and Jakun are both rather taller than the Semang; and while the latter and the Jakun are typically brachycephalic, the Sakai are dolichocephalic. The hair of the Sakai is wavy, that of the Semang curly, while the hair of the Jakun is straight and smooth, but the extent to which intermarriage has modified hair and other physical characters will become obvious on examining the series of photographs illustrating local groups given at the end of the second volume, one of which is reproduced in Fig. 1. A number of valuable data bearing upon physical matters are given in an appendix to the first volume, some of the tables being contributed by Dr. W. L. H. Duckworth.

A short *précis* of the distinguishing cultural peculiarities of the jungle folk most usefully follows the description of their physical peculiarities. The Semang are the most nomadic, the wilder tribes "never staying, it is alleged, more than three days in one place"; their habitations consist of natural shelters under overhanging rocks or the simplest form of leaf shelters. Their national weapon is the bow, with poisoned arrows, though the blowpipe has been to some extent adopted; they are monogamous and feel no such fear of the ghosts of their dead as do the Sakai and Jakun. The Sakai, though largely nomadic, are less wild than the Semang, and unlike the latter, tatoo the face, while body painting has been developed into a regular system. Their weapon is the blowpipe with poisoned darts, and so great is their fear of the dead that they will frequently burn down or desert an encampment in which a death has occurred. The Jakun are only partially nomadic, and usually cultivate rice, sugar, or other plants, especially durian trees; they make and use dug-out canoes and the blowpipe. They have chiefs who in some cases have regalia of office, their marriage rites are peculiar, *e.g.*, the Mantra and Besisi hold a species of marriage-carnival at harvest time and they have many magic ceremonies and invocations.

The habitations of these jungle tribes vary from caves and wind screens of palm leaves to huts nearly conformable to the common Malayan hut type built on the ground, or even upon piles, but it is notable that, except in one particular case the reason for which—protection from wild elephants—is known, the caves which have been inhabited are those rock shelters formed by overhanging cliffs and not hollows running deeply into solid rock. The Besisi huts, which most closely resemble Malay houses, are much smaller than the latter; indeed, they are little more than "boxes," but in spite of this the *balai* or public hall is found among these Jakun communities. At Ayer Itam, on the Selangor coast, Mr. Skeat saw a *balai* built at right angles to the house of the tribal chief; the building was erected by the labour of all the males of the community and was large enough to hold all its builders and their families, amounting perhaps to some sixty or seventy people. Such *balai* are described in Besisi songs. It is pointed out that this is probably not an example of the Jakun borrowing from the Malays, "but rather an example of a custom sprung from their common origin."

Comparatively little space is given to the stone adze heads found throughout the Peninsula, since Mr. Skeat shows that in spite of Vaughan-Stevens' assertions to the contrary, there is no reason to believe that the jungle tribes are responsible for, or consistently used, these implements, although at the present day chips or flakes are sometimes used as knives and the Jakun employ awls made of bone.

As might have been expected, many stages of agriculture are found among these jungle people; some Jakun grow a comparatively large amount of rice, but it appears that none have progressed as far as some of the Mohammedan tribes who make use of irrigation. The wildest of the Semang tribes do not eat rice or grain, except when they obtain a small supply through barter, and there are, in fact, thorough nomads living upon roots and wild fruits eked out by the products of their skill in hunting and fishing. Other Semang cultivate a species of millet; then comes hill-rice, and

crops of this are grown by communities who are still semi-nomadic, and migrate as soon as their scanty crop is harvested. Among the Sakai the rice-soul is protected by elaborate ceremonies both at planting and reaping.

In the hundred pages which he devotes to the decorative art of the jungle people Mr. Skeat makes a determined effort to construct from Vaughan-Stevens' writings a coherent account of Semang and Sakai art, but in the writer's opinion this is a task which can only be attempted profitably after the whole matter has been freshly investigated in the field, and in spite of generous and skilful editing and pruning it is difficult not to believe that Mr. Skeat has allowed his desire to do justice to a fellow-worker very largely to usurp the place of his critical faculty. Further, it is surely regrettable that Mr. Skeat's own observations, which are unfortunately not numerous but which are of great value, are so tucked away in the voluminous account given of Vaughan-Stevens' ideas that it is difficult to determine where Mr. Skeat is speaking at first hand. As a matter of fact, the descriptions of patterns upon pages 416-419 do apply to the Semang dart quivers and combs collected by Mr. Skeat and figured upon far too small a scale and with no adequate reference upon a plate facing pages 414 and 415.

Among both Semang and Sakai, the head of each community is called Pelima (Malay *penglima*) or Penghulu, and among neither folk is there any paramount chief corresponding in authority to a Malay raja, for the chiefs of each community are all of equal standing, and do not meet officially, except to compose difficulties, which, however, rarely arise between members of different communities. Among the Semang the chiefs are always "medicine men" (*b'lian*) of some standing, and as such, but not in their chiefly capacity, they abstain from certain articles of food, which lay members of the community may eat, such as goat, buffalo flesh, and often fowl. The bodies of the oldest and wisest *b'lian* are disposed of in a special way, being deposited in a rude shelter built high up among the branches of a tree, so that their souls may enter into the special paradise reserved for them, by flying over the demon that scares back their lay fellow tribesmen.

The regalia of the chief (*batin*) of some Jakun communities has already been mentioned, but, besides being executive chief, the *batin* also acts as priest at marriages, as magician, and as judge in the rare event of crime occurring in the community over which he presides. The *batin* has under him sub-chiefs, who are in some senses executive officers, and who assist respectively in carrying out his commands and in looking after the *balai*.

The difficulty of obtaining reliable information from the jungle folk concerning the existence and behaviour of spiritual agencies higher than ghost and demons was very great, and it was only after many conversations with both eastern and western Semang, who for long pretended ignorance of a supreme being, that one of them in an unusually confiding moment said to Mr. Skeat, "Now we will really tell you all we know," and proceeded to speak of Ta-Pönn, the maker of the world and the husband of the moon, who lives in the eastern heavens. This deity, though lazy, was powerful and benevolent, and, "like a Malay raja, there was nobody above him." High gods of a similar otiose disposition also occur among Sakai and Jakun, whose religious beliefs differ from those of the Semang in the far greater importance attached to the actions of the demons and the ghosts of the dead, since, while the Semang show scarcely any fear or regard for the actions of spirits or ghosts, both Sakai and Jakun may, when a death occurs, desert their encampments and sometimes their standing crops, owing to their terror of the ghost of the deceased. But, while the Sakai usually promptly flee the spot where death has occurred, the Jakun are more deliberate and first endeavour to make the soul of their dead comfortable, certain Besis building

a shelter by the grave for the souls (there may be as many as seven) of the deceased to inhabit.

Both Semang and Sakai believe in metempsychosis, the souls of Semang *b'lian* (medicine man) passing after death into such animals as the elephant, tiger, or rhinoceros. Of the appearance and attributes of the souls of the dead jungle folk very little is known, but the Sakai say that the souls go to Neraka, where they come before "Granny Long-Breasts," who, with their god Tuhan or Peng, inhabits the upper heavens and compels the souls to walk along the horizontal edge of a monstrous chopper hanging above a huge vat of boiling water. A block of wood juts from the side of the vessel so as to leave a gap between it and the end of the blade across which the souls must jump: the good souls reach the block of timber, but the bad fall into the vat from which Granny Long-Breasts picks them as soon as they are washed clean, though, if requiring further purification, she may cast them in a second or third time, and so on up to seven times, when, if they are still impure, they return to earth to wander as demons. Such a "lost soul" demon is the Hantu Degup, which wanders in intolerable misery, from which it can only find relief upon the grave in which rests the body it once inhabited.

Reference has already been made to the transmigration of souls, and only one other phase of the relation of man and his soul to animals can be treated. The more accomplished of the Semang wizards or medicine men believe that they can at will turn themselves into tigers, and Mr. Skeat gives a most interesting account of his meeting with one Pandak, well known as a dangerous were-tiger. The extreme simplicity of the method which produces the change is striking, all that is necessary is for the *b'lian* to cause the smoke arising from burning benzoin to pass over his body while he imitates the motions of a tiger, and says, "I am going to walk." When his craving for flesh is appeased he has only to return to the spot on which he assumed tiger shape, and say, "I am going home."

In the last section of the book, which deals with language, Mr. Blagden begins by considering the present status and future prospects of the dialects of the wild tribes. All known dialects contain a proportion of Malay loan words, very many of the aborigines are bi-lingual, and the number of these is rapidly increasing, while in large areas in the south of the Peninsula the only language spoken is Malay, more or less modified by the national idiosyncrasies of the speaker. So fast, indeed, is the process of decay advancing that Mr. Blagden considers it to justify the presumption that in a few generations there will be little or nothing left of these dialects "except in two or three remote tracts where at present bi-lingualism has hardly begun to appear." But although the introduction of Malay words is now proceeding much faster than has ever occurred before, there is abundant evidence that the process is of long standing, since many Malay loan words are pronounced neither as they are spoken in the standard speech of the educated folk of the Peninsula nor in its many dialects, but as from comparison with the speech of other parts of Malaysia they must have been pronounced when Malay was transcribed into Arabic characters. A single example of this interesting survival must suffice; the final *k* of written Malay, which still survives in the commonly spoken dialect of Sarawak, but which in the spoken Malay of the Peninsula has dwindled to a glottal check, is pronounced distinctly in many aboriginal dialects. There are also words which, though showing "Malayan," i.e., Malayo-Polynesian affinities, have certainly not come into the aboriginal vocabularies through Malay, and a number of this class of words suggest to Mr. Blagden that they are a group of "Malayan" dialects early differentiated in the Peninsula itself. In both Semang and Sakai there are important Mon-Annam (Mon-Khmer) elements which are discussed at length, and it is suggested that there may be a dual origin for these, for although the Sakai and Semang languages may be essentially members of one

family it is at least as likely that the languages of both peoples have been influenced by contact with folk speaking Mon-Annamese dialects, and, of course, these views need not exclude each other.

There is a most interesting chapter on taboo, language, and other special forms of speech, and the book ends with the comparative vocabulary already mentioned.

In spite of the care taken in the preparation of these volumes there is one rather serious defect, and no reader can escape being worried by it before he has read twenty pages : in the whole of the first volume there is no map of the Peninsula, while that at the end of the second volume, including as it does the greater part of Indo-China, is on too small a scale to be at all adequate.

C. G. S.

Siam.

Thompson.

Lotus Land. By P. A. Thompson, M.A., A.M.I.C.E., late of the Royal Survey Department, Siam. London : Werner Laurie, 1906. Pp. xii + 312. 23 x 15 cm. Price 16s. **39**

Mr. Thompson has produced a readable book which forms a useful addition to Mr. Campbell's more comprehensive *Siam in the Twentieth Century*. Its most interesting part, at all events to ethnologists, is the introduction, which gives shape, perhaps too definite a shape, to the conjectures of M. Aymonier and others regarding the origin of the races inhabiting this corner of Asia, while the author adds a theory of his own as to the nature of the people who produced the wonderful collection of buildings at Angkor. Some centuries before the Christian era the country now called Cambodia is held to have been occupied by races mainly of "Caucasic" origin, who were civilised by contact with settlers from Southern India. It is suggested that these were fused later on with a Mongolian race from the north, to which the author gives the name of "Proto-Malays." The result was the Khmer or Cambodian empire, which flourished from the seventh to the thirteenth century (p. 16). M. Aymonier infers from inscriptions that the Khmer kings moved their capital about the beginning of this period to the north of the great lakes which lie across the present frontier of Siam and Cambodia, and Mr. Thompson argues with some show of reason that this migration may have been due to an invasion by an advance guard of the Tai-Shan race, from which the rulers were thenceforth drawn. The energy of the conquerors, making use of the resources of a long-civilised community and aided by artificers from Northern India, may well have produced buildings of which a gloomy vastness and grandeur appears to be the chief characteristic. A parallel naturally suggests itself in the Gothic architecture of Europe.

The use of the word "Caucasic" is somewhat misleading to the general reader, who might infer that Kuis, Karens, Khas, and Kachins ("Kakhyens"), who are all described as Caucasic, are racially connected with the white peoples of Europe. It is, however, better than "Aryan," which is properly a linguistic term and only causes confusion by its application to races. There is no objection to the word so long as it is understood to mean a type with oval face, straight eyes, low cheek-bones, high-ridged nose, &c., wherever it may be found and whatever its colour.

"Ethnologists tell us that the cradle land of the human race was a tropical continent, of which Java, Borneo, Sumatra, and the Malay Peninsula formed parts" (p. 6). This statement seems to imply a general agreement among ethnologists which by no means exists, even as regards the supposition that man had a cradle-land. Thus Dr. Deniker says :—"The whole of this ancient controversy between monogenists and polygenists seems to be completely sterile and futile . . . Perhaps in the more or less near future, when we shall have a better knowledge of present and extinct races . . . we shall be able to discuss the

"question of origin. At the present time we are confined to hypothesis without a "single positive fact for the solution of the problem" (*Races of Man*, p. 7). The statement is based on arguments put forward by Mr. A. H. Keane in his two ethnological treatises. Mr. Keane's reasoning is not always easy to follow, but the arguments appear to be as stated below :—

(i) The conditions most favourable for the development of primitive man would presumably be most favourable also for the development of the existing species most nearly allied to man. And, as such species would naturally be less migratory than primitive man, we may expect to find them still in the region in which he was developed. As a matter of fact, we find them on the islands which form the remains of the submerged continent and nowhere else. This raises a presumption that the submerged continent is the region in which man was developed.

(ii) Similarly, we may suppose that the species still more nearly allied to man, which presumably existed, but of which no trace has yet been found, occupied the region of his development. And it may be inferred from their complete disappearance that they occupied a large area of land which has also disappeared. But we know of no such large area except the submerged continent.

(iii) Lastly, human remains have been found in a pliocene bed in Java, but nowhere else in strata of so early a period. This strengthens the supposition that, at one stage of his development, man existed in the submerged continent of which Java formed a part, but nowhere else.

Mr. Keane's authority is also quoted for the statement on p. 21 that phonetic decay resulted in tones being employed to denote differences of meaning. This theory is rejected by Mr. Henry Sweet, who says (*History of Language*, 1900, p. 94) :—"The "real explanation of the apparent use of word-tones for purposes of differentiation is "the exact opposite. It was the development of tone-distinctions that led to the "carelessness of articulation and the multiplication of what without the tones would be "homonyms." What Mr. Keane says is, in effect, that different polysyllabic words have been reduced to monosyllables identical except for the difference in tone. He adds that there are five tones, and that "each term" (*i.e.*, monosyllable) "thus acquires five distinct meanings." The word "acquires" seems to be used loosely. The meanings were, of course, always distinct. Nor is it likely that the monosyllables were ever quite identical in sound. It is not difficult to understand how the emphasis on the accented syllable of a word may have survived in the form of a tone when the remaining syllables were lost. As a matter of fact, the only tone in frequent use in the simpler and probably more primitive Burmese tonic system is hardly distinguishable from our accent or emphasis. We may compare also the French *pêcher* (peccare) and *pêcher* (piscari). What is expressed in French by a slight difference in the pronunciation of the vowel would be expressed in Chinese by a difference in tone or pitch.

The form Siam is derived on p. 22 from the Portuguese Siao, which is said to be the same word as Shan. This seems unnecessary. The people of Mergui, which was the principal port of Siam in the seventeenth century, pronounce the name of the race (Shan or Siamese) "*Shíám*," and this is no doubt the older form, the transition to "Shan" being a natural one in Burmese.

A curious mistake is made in the footnote on p. 26. Margen is undoubtedly the same as Mirgim, but Mirgim is not Ratburi but Mergui, which appears in old writers as Mergim, Mergen, &c., perhaps through misreading the word in manuscript. Mr. Thompson has evidently not seen Dr. Anderson's *English Intercourse with Siam*, a model work of its kind, at once fascinating and scholarly, which tells of the murder of sixty English merchants at Mergui in 1687. Tenasserim, of which Mergui was the seaport, is now only a village, but was for long the gateway of the most direct route to the Far East, commodities being brought by sea from India and the Persian

Gulf to meet those carried overland from Siam proper and China. It was described in the voyages of Tristan d'Acunha, early in the sixteenth century, as the first mart for spices in India, and Duarte Barbosa says its ships were to be seen at Cape Guardafui.

The main part of the book begins with a lively and well-balanced picture of Bangkok and its neighbourhood. Justice is done to the wonderful coloured roofs of the religious buildings, made possible by the use of glazed tiles, which are hardly known in the neighbouring country of Burma. On land matters Mr. Thompson writes with special knowledge. He describes an excellent system, and if, as seems likely, the deltaic forests are about to be brought under cultivation as in Lower Burma, there ought to be a great future for the Siamese revenue. He does not say how far pioneers are encouraged by exemption from taxation. When once the cost of clearing has been worked off, land revenue is not a tax but a rent, and is hardly felt by the farmer, who, if he did not pay the amount to Government, would sooner or later pay it to a landlord. The rate appears to be extremely low, but will no doubt be raised as the population increases and means of communication improve; unless, indeed, this is prevented by the rich officials who are described on p. 182 as taking up and subletting large blocks of land. The tax would, of course, fall entirely on them, and not on their tenants. The elephant hunt described in Chapter X is curious, and probably unique, for half-tame elephants can hardly exist in such numbers in any other country.

Perhaps the next writer on Siam will make some attempt to compare its manners and customs with those of neighbouring peoples. The most central of the countries of Further India, and permeated by Indian influence to an even greater extent than those which lie to the west of it, Siam has probably few customs which are peculiar to its people, and it would be interesting to know with which of the surrounding races, if any, they are held in common. Such information would be of great service in determining the origin and affinities of the races of south-eastern Asia. R. G. B.

Folklore.

Eckenstein.

Comparative Studies in Nursery Rhymes. By Lina Eckenstein. London: Duckworth & Co., 1906. **40**

Miss Eckenstein has put together a very interesting popular account of a large number of nursery rhymes in a form which deserves to attract many to whom the subject is novel. It is beyond doubt that many childish rhymes, especially those employed in childish games, as well as the games themselves, are of high antiquity, descending from customs and institutions of a more serious character. A judicious selection of such rhymes is here made, and an attempt is made to trace their relations with one another and their origin without the minute comparisons which are necessary in a more strictly original investigation, but which would be tedious in a work intended for a different class of readers. The authoress has, of course, made use of Mrs. Gomme's important work on *Traditional Games*, and she has used it wisely and well. Moreover, the list of authors consulted and the numerous citations throughout the volume show that her inquiries have by no means been confined to one authority, but have been widely extended. She is perhaps a little too much inclined to assume relations which, if they exist, need much stronger proof. There is no evidence, for example, that the rhyme of "Robin and Richard were two pretty men" had any reference to the hunting of the wren; and to trace the name of Sally Waters to Aquæ Solis is a speculation somewhat far-fetched. Dr. Sacheverell was anything but "a nonconformist minister."

E. SIDNEY HARTLAND.





POTTERY FRAGMENTS FROM TALTAL NORTHERN CHILE.

ORIGINAL ARTICLES.

Chile.

With Plate E.

Evans.

On Pottery Fragments found at Taltal, Northern Chile. By **41**
Oswald H. Evans, F.G.S.

In a previous paper (MAN, 1906. 12) I gave a general description of the pre-Spanish antiquities found scattered over the surface or taken from graves excavated in the raised beaches of Taltal. In the present note it is proposed to deal in more detail with the pottery, which falls readily into distinct classes.

The first class is characterised by extreme rudeness. A complete specimen has already been described as being "scooped out of a mass of clay . . . with rounded base and totally devoid of ornament."

I found subsequently another such rough vessel near a rifled grave, and fragments of a third. The Araucanians of Southern Chile made periodical visits to the graves of their relatives with offerings of food and "chicha" wherewith to appease the possibly malevolent spirits of the departed, and it is not unlikely that these crude bowls were carelessly made for a similar purpose by the Changos of Taltal. It is interesting to note in this connection that the lower-class Chileños of the present day pay respect to the places where men have met with violent ends, by accident or murder. These sites are spoken of as "animas," and may be readily detected by mounds of candle grease, match boxes, and old tins, the latter being used as wind screens to shield the candles from being blown out.

The second class of pottery is of far better quality. Although exhibiting coarseness of texture, the smoothness of the surface being marred by large grains of sand and flakes of mica, the numerous large, well-curved fragments indicate that the pots were of good form and sometimes of considerable size. In the majority of instances, however, the sherds are about a quarter of an inch thick, usually rather badly baked, and showing on both surfaces the marks of the tool. Sometimes the interior is coated with a smooth slip of unbaked clay, probably in order to make the pots capable of holding water (a scarce commodity in Taltal), and many of them have holes bored in their upper portions by which they might be suspended. In colour this earthenware is dull brown, and, to judge from the examination of hundreds of samples, never ornamented in any way. In my former paper I referred to the striking absence of incised ornament. No example was discovered. When handles are present they are small, and, being weakly attached, break off readily. Having compared the material of these pots with the impure clay which is found in thin beds in a few places near Taltal, the conclusion was formed that this kind of pottery was most probably of local manufacture.

Class III comprises a finer variety of pottery, thoroughly fired, usually deep red in colour, and having its smooth and glossy surface covered with painted ornament. Many of the vessels took the shape of shallow bowls and dishes; the more globular forms have "flared" rims, small handles placed close to the rim, and slightly concave bottoms.

By far the most common design employed is the freehand spiral shown in the plate in Figs. IX, X, XI, and XII. The spirals are drawn with freedom and boldness, invariably in a black pigment, which proves on examination to be oxide of manganese. The design is so common that it may well indicate that there was a division of labour in the tribe, and that many of the examples may be the work of the same hand. The ornament, curiously enough, is usually applied to the inside as well as the outside of the vessel, when its form admitted of it.

This feature is mentioned by Charles Rau (quoted by E. T. Stevens, *Flint Chips*, 1870) as characteristic of the pottery found at Chahokia Creek, near St. Louis. The

spiral usually occurs alone, but is sometimes associated with the "crescent" (Fig. xvi) and the undulating line, as in Fig. xvii. If this pattern ever represented any natural object it has certainly become highly conventional. Fig. xiii is interesting, since it is executed upon pottery of greatly superior texture. The "draught-board" pattern of Fig. viii is ill-painted, the pigment being easily scraped off owing to its coarseness. Whilst the spiral pattern occurs on nine out of ten pieces, the design shown in Fig. xiv is unique.

A peculiar interest attaches to Figs. ii and iii, these being almost the only examples found of any attempt to depict animals. Crude as the drawing is, the artist has hit off the alert air of the wily guanaco in such manner as would indicate an intimate acquaintance with the creature's appearance and habits.

Finally, we find along the Taltal coast a class of pottery far superior to the varieties already described. It is very rare, and unfortunately, I have only met with small, isolated fragments of it. Usually of slight thickness and of beautifully polished surface, it is painted in three colours on a deep red or pale buff body made of pure clay without visible admixture of sand.

Fig. i represents a human hand, painted on buff-coloured pottery, which probably formed part of a complete figure. Long and often repeated search in the rain-gully where I chanced upon this tantalising fragment, failed to reveal any more of it. With Fig. xv, I was rather more fortunate, obtaining thirty-two small chips which, when cemented together, made up about the half of a shallow bowl painted round the inside rim only in black and red on a buff ground. Fig. vii is part of another fragile buff-coloured vessel with chequered ornamentation.

In Figs. iv, v, vi the design,* a modification of the favourite spiral, is skilfully painted in black, white, and red on a ground of deep red. Occasionally the whole surface is covered with a white "slip." Admirable as the workmanship of these latter examples may be, there is still no evidence of the use of the wheel in their manufacture.

In Taltal, as elsewhere in the coast regions, the strong point of the earlier peoples appears to have lain in their pottery making.

It is a difficult matter to go beyond a bare description of these fragmentary relics of prehistoric art to venture upon theories as to their origin. Strange as it may appear that a tribe still in the Stone Age (for it is almost certain that the remains just described are contemporaneous with the implements of chalcedony, diorite, and bone with which they are associated) should manufacture pottery of so refined a character, grave difficulties seem to me to be involved in the supposition that the finer qualities were imported.

Among the difficulties I would enumerate the following :—

There is a total absence of any attempt at moulded ornament in the hundreds of fragments I have examined.

The black ware so characteristic of the Peruvian coast peoples is wanting.

The ornament presents features differing from that of the civilisations of the north, and there is an absence of fragments referable to the common shapes of the "Peruvian" ware.

Speaking with due caution, I am inclined to credit the old "Taltaliños" themselves with the manufacture of all these varieties of the ceramic art. This opinion, however, is based on a collection made over a limited area, and is put forward subject to correction from others more competent to pronounce judgment on the obscure problems of South American archaeology.

OSWALD H. EVANS.

* The ///// on Figs. iv, v, vi, = deep red.

Australia.

Lang.

Australia : Prayer. A Reply to "Man," 1907. 2. By Andrew Lang.

42

The address of the lady who—while still Mrs. Langloh Parker—wrote *The Euahlayi Tribe* is : "Mrs. Percival Stow, Adelaide, South Australia." I cannot doubt that she will do her best, from memory, and from any contemporary notes which she may possess, to answer questions which Mr. Marett may send to her

If he consults her two volumes of *Australian Legendary Tales* (Nutt) perhaps he may find earlier versions of what she has heard about prayer among the Euahlayi. The books are not in my possession here (St. Andrews).

I only know, of course, what is to be found in *The Euahlayi Tribe*, and what the author told me orally. Mr. Marett "does not question the *bona fides* of the " authoress." But he finds in her work (p. 79) what seems to him "a bad case of colouring." It is necessary to quote him textually :—

"Finally, is Mrs. Langloh Parker a reporter capable of refraining from asking leading questions, colouring what she is told, and so on? Let me call attention to the following passage (p. 79) : 'Though we [may] say that actually these people ' have but two attempts at prayers, one at the grave and one at the inner Boorah ' ring, I think, perhaps, we are wrong. These two seem the only ones directly ' addressed to Byamee. But perhaps it is his indirect aid which is otherwise ' wished. Daily set prayers *seem to them* a foolishness and an insult, rather than ' otherwise, to Byamee. He knows ; why weary him by repetition, disturbing the ' rest he enjoys after his earth labours?' The italics are mine. To me this seems a bad case of colouring. Or else the Euahlayi *have* been proselytised."

I do not, and when I revised Mrs. Stow's MS. I did not, regard this passage as "a bad case of colouring," but as a speculative statement of the author, containing her ideas as to what passes "at the back of the black man's mind." The passage begins : "I think, perhaps, we are wrong," on a certain point, and is continued in the same speculative way : "I think, if we really understood," "I fancy," and so on.

Mrs. Stow does not pretend that any native informants told her that, to them, "daily set prayers seem a foolishness and an insult, rather than otherwise, to Byamee." This statement, as I have always understood her, she means to be taken as her own inference from what she has been told by natives about Byamee, and about the rarity of prayers to him.

Doubtless the author will tell Mr. Marett, if he asks her, whether my interpretation of the words be correct or not.

Why Mr. Marett says that, if the statement about the native opinion of the foolishness of "daily set prayers" be a correct statement of fact, then "the Euahlayi " *have* been proselytised," I do not know. From the missionaries of what form of Christianity can they have picked up the opinion? Does Mr. Marett mean that they have been proselytised into the idea of prayer, but have, off their own bats, evolved the notion that "daily set prayers" are foolishness? In any case, the existence of this opinion of theirs I conceive to be offered by our author merely as her own inference. She seldom speculates ; remarking, "I dare say little with an air of finality " about black people ; I have lived too much with them for that" (p. 141).

Mrs. Stow possibly cites more than "two occasions when, perhaps, prayer occurs." According to her information "Byamee is supposed to listen to the cry of an orphan " for rain." But the prayer, *Gullee Boorboor*, "water come down," does not include an invocation of the name of Byamee ; he is only "supposed to listen to it," the invocator "looking at the sky" (p. 8). The evidence for prayer for the soul of a dead man, at his funeral, is that of "Old Hippi" (p. 89). "He explained that " the service was not what it would have been some years ago ;" and Mrs. Stow, from her own observation in earlier years (some fifteen years earlier), knew that

funerals were of a more ceremonial sort in these days. I am sorry that the *ipsissima verba* are not here reported—we scarcely ever get them from anyone—but I think, from memory, that the words of such a prayer are given in *Australian Legendary Tales*.

As to the prayer at the Boorah, I understand that of the Bjoorah our author, with Mr. Langloh Parker, *saw* no more than she describes in pp. 64, 65. All the rest of her information I understand to have been derived from old men, one of whom, “as the greatest thing he could do,” chanted to her the Byamee song; which is so old as to be no longer translatable (p. 80). If, however, the song was transmitted, with the corroboree, from another tribe, the hymn may never have been intelligible to the Euahlayi. I conceive the information about the Boorah prayer to have been obtained by our author exactly as the hymn was obtained. Mrs. Stow informed me that some blacks told her all that they could tell, or chose to tell, in a mosquito-proof hut, on the top of a hillock, where they could be perfectly certain that no listener was within earshot. Her information was (p. 80) that the Byamee hymn was chanted “when the prayer was over.” I have, personally, no doubt that the author was thus informed about the Boorah prayer, uttered by “the old Wirreenun, his head turned to the east, facing the direction where the dead are mostly “buried” (p. 79). I neither suppose that our author invented all this nor that her informants lied.

As to the “missionary influence,” I only know what our author says. The nearest missionary station was a hundred miles away, and was founded *after* she settled among the Euahlayi, and her chief informants were the old men (p. 2). That natives of distant tribes, under missionary influence, introduced the Boorah prayer and eastern posture, and prayers for the dead—and no more—is a theory which I cannot disprove. It is easy for M. Marett to find out the nearest Catholic missionary station. Personally I do not suppose that missionary teaching has any where affected the ancient Boorah rites. My own remark about “the decadent form” of the Boorah rites (p. 8) is a mere personal *obiter dictum* for which I have no authority. I suppose that, in fact, I was thinking of the decadent *funeral* rites (p. 89). Probably enough the rites are extinct by this time.

Mr. Marett asks, “is Mrs. Langloh Parker a reporter capable of refraining from “asking leading questions?” On that point he had better put his question to our author. Is she “capable of refraining from colouring what she is told, and so on?” About “so on” I have no opinion, but I am convinced that she is as incapable of consciously “colouring what she is told” as any of our best witnesses. When she began to make inquiries she “believed in Mr. Herbert Spencer’s ‘ghost theory’ of “the origin of religion” (p. 3). I think she coloured nothing to suit the theory in which she believed.

As to prayers we have Mr. Howitt’s account of “dances round the clay figure” of Daramulun, “and the invoking of his name by medicine men,” which “certainly “might have led up to it” (to “worship of Daramulun”) (*Native Tribes of South-East Australia*, pp. 507, 508), and we have whatever may be thought of Dieri appeals to the Mura-mura for rain (*ibid.*, p. 396, “the Dieri also supplicate the Mura-mura to restrain the rain”). Mr. Marett, if he pleases, can fall back on the theory of missionary influence, adducing sufficient proof that, in ascertained cases, European beliefs have actually contaminated Australian rites. With his desire for *ipsissima verba*, for statements taken down, in whatever language the native informant speaks, by a stenographer (or in a phonograph), I am in the warmest sympathy. Our author (p. 3) tells us exactly *how*, and by what method of interpreters, checking each other, she got her information, in some cases. I wish that other inquirers were as explicit.

Since writing these remarks I have observed that in my *Magic and Religion* (pp. 35–39) I quote from a copy sent to me by Mrs. Percival Stow, about 1900,

Mr. Manning's remarks on Australian religion (1845-1848. Published in 1883 in the *Journal of the Royal Society of New South Wales*). Mr. Manning mentions prayers for the dead; and it is clear that his tribe had words also current among the Euahlayi, such as "Baiaane" for "Byamee" (the penultimate is short, Mr. Ridley says, Baiäme), and "Bulliman" for "Bullima."

I have criticised Mr. Manning's unlucky use of Athanasian terminology in my passage cited, and in the second edition of *Myth, Ritual, and Religion*, showing that he might as well have used the terminology of the Olympian religion. The highest criticism may suggest that our author borrowed her facts and opinions from Mr. Manning: that is not my belief.

In *Magic and Religion* (p. 36) I erroneously represented Mr. Ridley (*Journ. Anthr. Inst.*, 1892, p. 282) as quoting an escaped convict for native prayers for the dead.

ANDREW LANG.

India.

Dalton.

Gandhara Sculptures. By O. M. Dalton, M.A., F.S.A.

43

The indebtedness of the art of Gandhara to that of the Græco-Roman world is a matter of common knowledge, but details in which Western influence is clearly apparent are worth recording, whenever they come under notice. The annexed figure



represents a small panel, in the usual grey schist, from an unknown locality on the north-western frontier, purchased by the British Museum in 1904. The band of ornament along the top, probably derived from the laurel wreath or garland of Roman sculpture, and the columns with their capitals in the debased acanthus descended from those of the Corinthian order, may be dismissed as of too frequent occurrence to require any comment. But the scroll held by the seated figure is less common, and is probably copied from the Hellenistic rather than from the Oriental type of MS., while an exceptional interest attaches to the seat upon which the right-hand figure is sitting. This is a folding stool with curved legs, of a kind in common use both in Greece and Rome, but not in the East. I am not aware that any ancient Indian chairs had this form; they were probably more like the wooden seat brought by

Dr. Stein from Turkestan and now exhibited in the British Museum. The form seen upon this sculpture is most familiar as that of the *sella curulis* of the higher Roman magistrates, which was essentially a portable seat, without either arms or back. It is represented upon numerous Roman monuments, and allied forms are seen upon those of the Early Christian period—for example, upon carvings in ivory. As this stool is most nearly allied to those of the Roman imperial period, the evidence of this small relief is in harmony with the modern theory, which assigns the Gandhara sculptures to the earliest centuries of our era.

O. M. DALTON.

Wales.

Lewis.

Modern Druids in Wales. By A. L. Lewis, F.C.A.

44

There is a remarkable collection of stones on the common at Pontypridd, on high ground, about a mile east from the town. Firstly, there is a rocking stone, which moves when sufficient pressure is properly applied to it, and which is probably a work of nature. Secondly, this rocking stone has been surrounded by a circle, about 42 feet in diameter, of twenty-seven stones, with a dozen more which look like the remains of a concentric inner circle; these stones average about 3 feet in height. Thirdly, to this circle have been added two small curved avenues, forming the head and tail of a serpent, the head-end crossing a little stream, nearly dry when I was there, but doubtless much larger after a heavy rain. Fourthly, the head of the serpent has been adorned with three long flat stones, placed in the position of the three sacred rays of light, and with two stones, the tops of which are cut into discs and ornamented with various hieroglyphics; these latter are obviously modern; the serpent, too, is so extremely Stukeleyan in its arrangements, and the stones composing it are so small, that a strong conviction possesses the beholder that it cannot be older than Stukeley himself—say 150 years at the outside. But the circle certainly seems older than its appendages, for the entry to it from the tail of the serpent is blocked by one of its stones; and if the circle were really an ancient monument it would be particularly interesting, as proving what at present we only suspect, namely, that the builders of the circles did make some sort of use of the rocking stones. Such of the inhabitants as I was able to interrogate affirmed with one accord that all these structures were as old as the hills around them, and had even been there in the days of their grandfathers, though one—not a native—made an exception against the two discs, which others called the eyes of the serpent, and said the Druids told the time of day by them. On returning home I, of course, consulted the *Encyclopædia Britannica*, ninth edition, 1885, which says of Pontypridd, “Near the town is a far-famed rocking stone, 9½ tons in weight, surrounded by so-called Druidical remains,” a statement which is not supplemented in the tenth edition, published in 1902. I also looked up Pontypridd in *Johnston’s Gazetteer*, published in 1868, and found it mentioned a “Druidic circle” in connection with it, so that it appeared that, as far back as 1868, at least, these stones were regarded as ancient works. Still, I could not swallow that serpent, so I wrote to the Incumbent of Pontypridd, who kindly passed my letter on to a neighbour, who, under the name of Morien, is a prolific writer on latter-day “Druidism,” and he has informed me that both the serpent and the circle were set up about fifty years ago by the late Myfyr Morganwg, “Archdruid,” who died in 1888, aged eighty-eight. Another informant also writes, “The circles were formed about 1851 by Evan Jones, known as ‘Myfyr Morganwg,’ who was by occupation a watchmaker in the town; otherwise he was the recipient of much antiquarian lore from ‘Iolo Morganwg,’ the copyist of so many Bardic and other manuscripts, the originals mostly being of the sixteenth and seventeenth centuries, though some were of earlier date. Myfyr added to Iolo’s store many ideas of his own, or borrowed from Stukeley and other writers of the ‘Dracontic Circle’ era; he gathered about him a few disciples of his Neo-Druidic cult, and at last designed and erected, with their help, a double circle

“ around the rocking-stone, with, in addition, an avenue of stones, east and west, placed
 “ so as to represent a serpent with the head to the west, symbolising the course of the
 “ sun from its rising to its setting ; in the head he placed two eye-stones, slanting to the
 “ west, protruding from the earth about 18 inches, upon which he carved on the one
 “ the ‘ omphalos,’ bordered by a snake, tail in mouth ; on the other certain letters of
 “ the ‘ Bardic alphabet.’ At this shrine Myfyr and his followers met at the solstices
 “ and equinoxes, and made addresses upon the symbolism and other matters ; there also
 “ many Gorseddau of the present type have been held, and at one of these, about 1860,
 “ the air and verses now received as the Welsh national anthem were first performed
 “ and sung.” My informant then goes on to say that the rocking-stone was frequently
 a place for public meeting, and that there may possibly have been an old circle round it,
 but that he has not been able to find any conclusive evidence to that effect.

Now if it be asked why, under these circumstances, I have occupied this space
 in MAN in writing about a modern and utterly worthless construction, I will say
 in reply that these stones are not only mentioned as antiquities in the *Encyclopædia*
Britannica and *Johnston's Gazetteer*, but were mentioned to me two years ago, by a
 clergyman near London, as an instance of the correctness of the serpent theory, and
 that, unless their true origin be placed on record, there is much reason to fear that
 in a few years they may come to be regarded—the disc and long stones only excepted—
 as genuine antiquities, and entirely erroneous inferences may be drawn from them.

This also seems to be a suitable opportunity for pointing out that, whatever
 fragments of antique tradition may be in the possession of the modern professors of
 Druidism, a knowledge of the original manner of using the British circles is not amongst
 them. Some years ago I had some correspondence with Myfyr Morganwg, the
 venerable “ Archdruid ” who set up the Pontypridd serpent, and he kindly sent me a
 work of 120 pages in small print, apparently full of learned and abstruse doctrine,
 which, being in Welsh, is entirely beyond my comprehension, as I am unfortunately
 quite ignorant of the language of my ancestors. Myfyr Morganwg's book is, however,
 full of the three mystic lines or rays of light, which are the original form of the
 government mark known as the “ broad arrow,” and it also contains an illustration of
 an application of them to a stone circle, representing three rays of light falling upon
 the centre of a circle from the north-east, east, and south-east respectively, all being
 points to which I have found special reference made in various circles (though chiefly
 to the north-east). So far, therefore, so good ; but, in the middle of the circle, we see
 the Archdruid standing on a large stone, and in an illustration to a book, sent to me
 by “ Morien,” we also find him in the same position, and Morien, who fortunately
 writes in English, insists that a capstone supported upon three uprights is a necessary
 addition to the centre of every circle. Now there is no circle that I know with a
 dolmen in the middle, except little circles which have surrounded sepulchral tumuli,
 nor is there a flat stone in any, except the so-called altar stone at Stonehenge. There
 have been at Avebury and at Arborlow three-sided open shrines or “ coves ” in the
 centres of the circles, but these were not covered ; and in five other circles there
 have been single stones standing in the middle, but they were not such as anyone
 could stand upon, while in the other English and Welsh circles I have visited, more
 than thirty in number, including all the larger ones, there is nothing whatever in the
 centre, nor any reason to suppose that there ever has been anything there.

In many of the Scottish circles there are the remains of a tomb in the middle,
 and I have suggested to Morien, as the simplest way of reconciling his views with
 the facts as shown by ancient remains, that some of the Druids on being driven out
 of eastern Britain into Wales found a broken-up tumulus with a cist in the middle
 and small circle or retaining wall outside, and made use of it as represented by him
 in his picture, and that this use or misuse may have continued in Wales, though it

certainly never existed in England, where neither his three-legged cromlech, nor Myfyr Morganwg's flat stone are to be found in the middle of any circle. And on consideration I see no reason why this may not have been so. We believe, and have good reason for believing, that the rude stone monuments originated in the neolithic stone period, but there is also much reason to believe that they were used more or less continuously, and sometimes, no doubt, in very different ways from their original objects, during the long ages that have passed since then. Had it not been so it is difficult to suppose that they would have been even so well preserved as many of them still are; superstitious fears in many cases prevented their receiving much damage up to about two centuries ago, but would those fears have lasted all the while from the neolithic age if they had not been reinforced from other sources in the interval? As an instance of this possible secondary use I may mention a statement with regard to Lanyon Quoit in Cornwall:—"Lanyon signifies the 'enclosure of On,' the Arkite divinity, and therefore exactly implies what all cromlechs were intended to be—representations of the Noachic Ark . . . in it were performed various ceremonies relating to the Bardic orders, with a reference to the great event of the deluge, and the primary one of these was the sheathing of a sword as a token of their being devoted to peace, and insulated from all the parties and disputes of the world; being peculiarly dedicated to the Arkite genius, it was entitled Maen Cetti, the stone of Cetti or the Ark, and the raising of it was, according to the triads, one of the three mighty labours of the Isle of Britain; in it were celebrated all the mysteries of Ceridwen or Cetti, and in it her mystical cauldron was said to be warmed by the breath of nine damsels." (This, of course, reminds us of the name "Nine Maidens" so often given to circles.) "Here the adventurous aspirants beheld some of the mysteries of Druidism, when admitted behind the veil which on such occasions was hung over its entrance."*

Most archæologists agree that Lanyon Quoit, and, as some say, all dolmens, or as I am willing to admit, nearly all dolmens, were sepulchral chambers, but after all is it not quite likely that, having been broken into and left desolate, they may have been used by some succeeding generations which were perchance quite ignorant of their original use, as divinely provided sanctuaries for their own mystic rites? If this be admitted we can also admit that our modern "Druids" may have some slight foundation for their expressed belief, not as to the primary or original, but as to the secondary or later use of some of our rude stone monuments, even though that foundation may be very ill-proportioned to the romantic superstructures that have been reared upon it.

A. L. LEWIS.

Africa, South-East: Zimbabwe.

Torday.

Note on the Review of Dr. Randall-MacIver's "Mediæval Rhodesia," in the Literary Supplement of "The Times," April 6th, 1906. **45** By E. Torday, Local Correspondent of the Anthropological Institute.

In the Literary Supplement of *The Times* of April 6th, 1906, appeared a critique of *Mediæval Rhodesia* by Dr. Randall-MacIver, in which the following words occurred: "Is it conceivable that races like the modern Makalanga could have raised such huge and extensive structures?" Though I have no personal experience of the Makalanga, the following instance of the industrial capacity of a primitive tribe, when impelled by an energetic chief, may be of interest.

At the point where the Luapula issues from Lake Mweru the stream is opposed by the mountain called Kasangeneke, round which it has to flow in a curve to make its exit from the lake. The Wanyamwezi chief, who was formerly established in the district,

* *Western Antiquary*, November 1884.

attempted to cut a canal behind the mountain, through which the river might issue from the lake without describing the curve mentioned. It is true that he was driven from the country by the Babemba before he could accomplish his purpose, but enough of this work has been accomplished to show clearly that, had he been left undisturbed, he would have been successful. As far as I can judge the completion of such a canal would have been a work even more considerable than the erection of the Zimbabwe ruins. It should be noted that the neck of land through which the excavations for the canal had been commenced is of sufficient firmness and density to resist the strong current of the Luapula.

E. TORDAY.

REVIEWS.

Embryology.**Kollmann.**

Handatlas der Entwicklungsgeschichte des Menschen. Von Julius Kollmann. Jena : Verlag von Gustav Fischer, 1907. 28 x 20 cm. Price 13 · 50 marks, or 15 marks (bound), each volume. **46**

The appearance of Professor Kollmann's *Atlas of Human Embryology* is a very appropriate sequel to the earlier descriptive treatise (1898) on this subject by the same author. The new work is to appear in parts, of which the first is here under consideration. The volume is of imposing dimensions and sumptuous appearance. Bearing in mind the profusion of illustrations, of which there are more than 300 occupying about 200 large plates, one can only wonder how this elaborate work could be put on the market at the extremely reasonable price charged for it. Surely British publishers have something to learn here !

To return to our volume, we find that the plates are divided into the following series, dealing respectively with

- i. The human ovum.
- ii. The first formation of the embryo.
- iii. Embryonic coverings and membranes.
- iv. The external form of the embryo and foetus.
- v. The embryology of the skeleton.
- vi. The embryology of the muscular system.

The author (in his preface) states that one of his aims has been to provide as complete a history as possible from human documents alone.

After a critical examination of this work, the general verdict can only be one of approval. The low price should make it accessible to a wide circle of readers, and medical men in particular (for whom the work seems to have been designed) will derive much benefit from its study. Having recognised this, a sense of disappointment must be admitted, for an atlas of this kind might be made equally of great value to those engaged upon researches in embryological and allied studies. Such workers will not find the atlas so useful as, with but a little alteration, it might be made. To speak more definitely, the selection of subjects for illustration is not equally happy throughout. The convenience provided by such an atlas, of being able to compare the classical specimens of embryos associated with the names of His, v. Spee, and Peters with those of the Basle Collection, and the not less interesting but less well-known examples described by Étrenod, is unquestionable. But, on the other hand, one feels that opportunities of reproducing really valuable illustrations have been flung away in the selection of such comparatively unessential drawings as those depicted in grand proportions in Figs. 33, 94, 95, 121, 122, 126, 127, 131, 149, 172, 173, 221, 222. Our conviction must be repeated that chances have here been lost, while the work of such writers as, for example, Marchand, Siegenbeek van Heukelom, Hubrecht and Assheton would supply ample material for substitution. Again, the excellent and carefully reproduced figures by Stevens of the pre-menstrual history of the ovum and Graafian follicle (*Obstetrical*

Transactions, Vol. XLV.) might have been laid under contribution. But indeed, save for a single figure from Sir William Turner's work on the placenta, it does not appear that appeal has been made to British publications. To enter into further details, it may be added that Fig. 208 excites criticism, having the appearance of a photograph just out of focus. Fig. 291 is particularly interesting, for it reveals contact between the first rudiments of femur and fibula, a condition not admitted by our text-books. Figs. 311 and 312 are perplexing, in that the descriptions which accompany them seem to have been interchanged, so that the description with Fig. 311 should apply really to Fig. 312, and *vice versa*. Finally, it is felt that although the illustrations from the *American Journal of Anatomy* may be rendered absolutely unequivocal in significance by the use of colours as here applied, yet this is not really necessary, while the general effect is to destroy the very remarkable artistic merit of the original drawings. Such are the impressions created by the atlas, which will be welcomed as one tending to fill a well-recognised lacuna in the literature of human embryology. Should the foregoing criticisms appear to affect details only, it may be remarked that the volume has been subjected to as searching an enquiry as the circumstances would admit.

Professor Kollmann's second volume has now appeared, and it is convenient to add a separate notice, the book having become accessible only while the notes on the first volume were passing through the press. The later volume is equally elaborate with the first, and is larger (the price is the same as for the first volume, however), containing over 400 illustrations. There can be no hesitation in pronouncing this to be an invaluable repository of information. Following the original plan of the work, the systems are illustrated in order. In this volume the alimentary canal is first dealt with, and special attention should be paid to the excellent reproductions (Figs. 363, 364) of Professor Hammar's valuable models of the pharynx in early stages of development. Other useful illustrations are those of the central vessels in the early embryo, the descriptions of Mall (Figs. 543, 544) and Coming (Fig. 545) having been used in this connection. Professor Dixon (Dublin) contributes one illustration (Fig. 639), and Professors Young and Robinson's work provides another (Fig. 748). Beyond this, as in the first volume, the researches of our countrymen are not prominent. In the section which treats of the ear, Professor Hammar (Upsala) again provides models—represented in Figs. 753, 754, and 755—of great value. In conclusion, reference should be made to the excellent bibliography appended to this work. W. L. H. DUCKWORTH.

Religions.

Anwyl and others.

Religions Ancient and Modern: Celtic Religion. By Edward Anwyl, M.A. 47
Pp. 69.

The Mythology of Ancient Britain and Ireland. By Charles Squire. Pp. 79.

Religion of Ancient Scandinavia. By W. A. Craigie, M.A. Pp. 72. London: Constable, 1906. 17.5 × 12 cm. Price 1s. each.

This most welcome series of monographs on the religions of the world, the first four of which were issued in 1905 and noticed in MAN, 1906. 105, continues to make steady progress, while maintaining the high standard of excellence of which the opening volumes gave promise. These were followed last year by six others: *Magic and Fetishism* (Haddon), *Hinduism* (Barnett), *Religion of Babylonia and Assyria* (Pinches), and the three standing at the head of the present notice. Thanks to their frequent historic contacts and inter-relations, these naturally present many features in common, and may be conveniently discussed together.

All the writers recognise one fundamental fact which had hitherto been overlooked or too little observed, although on it depends a right understanding of the composite character of the religious systems prevalent in Europe throughout historic times. When the proto-Aryan groups spread, probably at long intervals, westwards

from the Eurasian steppe, they did not find the land a *tabula rasa*, but in many parts, as in Pannonia, Helvetia, Gaul, and Britain, already occupied by the men of the Stone Ages originally from North Africa. These were not exterminated, but for the most part Aryanised in speech and to some extent in general culture by the warlike invaders from the east, who, themselves for the most part worshippers of the personified forces of Nature and especially those of the upper regions, necessarily failed to extirpate the grosser beliefs, the demonologies, and chthonic deities of the indigenous populations. Hence the result was a blend of finer and coarser elements, which still persists in many places, often presenting the most violent contrasts between the lofty conceptions of the "Olympians" and the crude superstitions and magic practices of the votaries of the goddess Nerthus or Erthus and other terrestrial divinities (Tacitus).

All this is well brought out and constantly borne in mind by Mr. Anwyl in his masterly essay on *Celtic Religion in Pre-Christian Times*, where he remarks that "nothing is clearer than the marvellous persistence of traditional and immemorial modes of thought, even in the face of conquest and subjugation, and, whatever ideas on religion the Aryan conquerors of Celtic lands may have brought with them, they, whose conquests were often only partial, could not eradicate the inveterate beliefs of their predecessors, and the result in the end was doubtless some compromise, or else the victory of the earlier faith" (p. 5). And again, "The more the scanty remnants of Celtic religion are examined, the clearer it becomes that many of its characteristic features had been evolved during the vast period of the ages of stone . . . We are thus compelled, from the indications which we have of Celtic religion, in the names of its deities, its rites, and its survivals in folk-lore and legend, to come to the conclusion that its fundamental groundwork is a body of ideas, similar to those of other lands, which were the natural correlatives of the phases of experience through which man passed in his emergence into civilised life" (p. 7).

The rest of the volume may be briefly described as a luminous expansion of this broad principle, enriched by many valuable details, especially in the Welsh field. In the Irish a little weakness is here and there betrayed, as, for instance, in the omission of all reference to Phœnician contacts and influences, of which there can be no reasonable doubt. In this connection it may be pointed out that no allusion is made by any of the writers to the late James Bonwick's *Irish Druids and Old Irish Religions* which, if somewhat uncritical, embodies a vast array of data bearing on the early religious notions of the Celtic world. Here are copious references to the Phœnician phallic rites of pagan times, and to the Phœnician god Baal, as in the salutation, *Bal Dhia dhuit*, "the God Baal be with you," which might still be heard on the banks of the Suir almost within the memory of man.

Although Mr. Squire's fascinating little essay on British and Irish mythologies does not profess to supplement Mr. Anwyl's volume, nevertheless it forms a necessary sequel to that work, and does largely increase our knowledge of the old Celtic deities, as may be at once gathered from the two chapters on the gods of the continental and insular Celts. That there should be some overlapping of both spheres was indeed inevitable, seeing how closely interwoven are the mythologies and religious systems of all cultured peoples. Perhaps the brightest feature of this volume is the lucid way in which the gifted writer shows how the dim old heathen legends do not die out, but rather receive a fresh lease of life, when they become transformed and glorified by the almost inspired touch of the early Christian myth-mongers. Thus the cauldron of heathen lore "has altered strangely little in passing down through the centuries to become the Holy Grail which had been filled by Joseph of Arimathea with Christ's blood . . . The savage cooking-pot, which would refuse to serve a coward or perjurer with food, has been only refined, not altered, in becoming the

"heavenly vessel which could not be seen by sinners, while the older idea is still retained in the account of how, when it appeared, it filled the hall with sweet savours, while every knight saw before him on the table the food he loved best. Like its pagan prototype, it cured wounds and sickness, and no one could grow old while in its presence. Though, too, the place in which it was kept is but vaguely pictured by Sir Thomas Malory [in the *Morte D'Arthur*], the thirteenth century Norman-French romance called the *Seint Greal* preserves all the characteristics which most strike us in Taliesin's poem" (pp. 75, 76). But space forbids to pursue this attractive subject further.

In the foreword to his *Religion of Ancient Scandinavia*, Mr. Craigie tells us that his chief endeavour has been to extricate the strictly religious element from the voluminous mythologies in which it has been enveloped by the Icelandic skalds, who, themselves poets, and writing in advanced Christian times, were naturally attracted more to the poetic and legendary aspects of the subject than to the already half-forgotten pagan beliefs of their Norse forefathers. In this he has been fairly successful, and we have here almost for the first time a clear and consecutive account of the great gods, Thor and Odin, apart from their heroic and legendary associations; of the subordinate gods and goddesses; of their temples and images; and lastly a most informing chapter on "Ceremonies and Ministers of Religion."

It is instructive to note that there was no distinct order of priesthood; the religious functions being superintended by persons who also enjoyed temporal authority. First came the king, "on whose attitude towards the gods and their worship the prosperity of his people was believed largely to depend." In virtue of their twofold office these priestly chiefs were regarded as divine and called so (*goð*: from *goð*, god) whence presumably the theory of "the divine right of kings" so deeply ingrained in the Teutonic temperament. But the priestly office was also hereditary, and could be transferred from one chief to another, the position being thus strictly analogous to that of the kings of Hawaii and other parts of Polynesia, who were not only rulers and priests in their own person, but were also descended from a long line of deified ancestors for whom lengthy theogonies and genealogies were prepared and embodied in the local oceanic sagas. In Norseland, as in Polynesia, the divine and the human elements thus become intermingled. Sometimes the gods appear as men and the men as gods, while the theogonies are called genealogies, and often merge imperceptibly in the human genealogies as if the half-inspired singers, after deriving the deities from mortals, had redressed the balance by reversing the process. When we read of the exploits of the lesser deities, the vague entities hovering between heaven and earth, the *æsir*, the *nornir* (Fates), the *valkyrjur* (war-maidens), of Frey also and Njörd and Baldr, and when we are told how Hrafnkel gives Frey joint possession with himself of all his worldly goods, we begin to wonder where the line is to be drawn between the human and the divine. Even after allowing for the full play of the anthropomorphic concept, we have still to ask, Are many of these shadowy beings real gods, or demi-gods, or eponymous heroes, or only brave men deified perhaps like the war-god Ty, later supplanted by Odin? And Odin himself, our Woden, as in *Wednesday*, is in the same category, at times an all-powerful god, at times earth of the earth, endowed with intensely human attributes.

Mr. Craigie makes several allusions to human sacrifices, as when the goddess, Thorgerd, is appeased by the sacrifice of King Hakon's son, and how as many as ninety-nine men are immolated at the great gathering held every nine years in Denmark. We know, of course, from Caesar how universal and how horrible were the holocausts in Celtic Gaul, and the question arises, Was the practice introduced by the proto-Aryans from the East, or borrowed by them from the Eurafrian aborigines? Borrowings there possibly may have been, but they were not needed, since a careful consideration of all

the evidence shows clearly that the trail of blood must have followed the track of the invaders along all their routes to Northern, Central, and Southern Europe. Wherever deep rivers had to be crossed during the migrations there bridges had to be built, and as this was held to be an offence against the river god, atonement had to be made by the sacrifice of the aged, of anybody above the age of sixty. Hence in Latin sexagenarians were called *senes depontani*, explained by Festus as those *qui sexagenarii de ponte dejiciebantur*. This toll was paid on the opening of the bridge, and repeated annually on the anniversary of the event, though in later times the so-called *argei*, straw effigies as *priscorum virorum simulacra*, were substituted for the living offerings to the river-god. This custom, which could not have been borrowed from the Western peoples, prevailed everywhere amongst the Itali, the Slavs, and even the Germani, as shown by the Low German saying, *Kruup unner, kruup unner, de Welt is Di gram*, "Creep under, "Creep under, grim to thee is the world." Thus is established the universality of human offerings amongst the proto-Aryans before they came in contact with the Neolithic populations of Central and Western Europe.

A. H. KEANE.

Scotland : Anthropometry.

Tocher.

The Henderson Trust Reports. I. Anthropometric Survey of the Inmates of Asylums in Scotland. Edinburgh, 1905. 28 x 19 cm. **48**

This well-printed volume of anthropological data, collected by Mr. J. F. Tocher and his assistants, we largely owe, it is to be presumed, to the veteran Sir Arthur Mitchell, K.C.B., and to the late lamented Sir John Sibbald, two of the Henderson trustees, as well as to Dr. John Macpherson. The idea was excellent, and the great amount of patient labour bestowed by Mr. J. F. Tocher and his helpers most praiseworthy.

The points investigated were the head-length, head-breadth, and ear-height of the insane, their stature, the profile of the nose, and the colour of the eyes and hair. The ear-height was taken, rightly as I think, from the centre of the meatus in the Anglo-French way; but whether it was the bregmatic or the maximum height is not stated; probably it was the latter. The hair was unfortunately divided by Mr. Tocher under only four categories, black being omitted; thus it is impossible to compare his results accurately with Dr. Browne's in Ireland, or with mine, or with those of the German, Russian, Swedish, Austrian, and Italian observers generally. This is the more unfortunate, as there are some districts in Scotland—Argyll, for example—where black hair is common, and others, such as Tweedside, where it very rarely occurs, and these might have been compared with advantage.

The divisions of Scotland for asylum purposes are in some cases very inconvenient for the anthropologist. Thus the Norse Shetlanders and Caithness men are mixed with the eastern Lowland Scotch in the Montrose Asylum, the Galwegians are amalgamated with the more Teutonic Dumfriesshire men, the Islesmen with the mainlanders of Argyll, Ross, and Inverness-shire, the Orcadians with the citizens of Edinburgh.

How far imbeciles and idiots are excluded does not appear. So far as I can judge the measurements, though the lengths at least are considerable, are probably fairly representative of the general population. In one case, that of Argyll, I can produce a kind of test. In fifty-five Highlanders, mostly natives of Argyll and not of the upper class, I found a mean length of 200.15 mm., a breadth of 152.6, and a cephalic index of 76.27; while the male lunatics yield means of 199.34, 153.06, and 76.83. The approximation is sufficiently near. I estimate the average skull-capacity of my fifty-five Highlanders at 1,514 ccm.; the Argyll lunatics would give 1,525 by Pearson and Lee's favourite process, or 1,550 by their 10 bis process. The smallest mean size of head occurs in the Lenzie (Glasgow) Asylum; it is 1,471 and 1,491 ccm.

by the two processes just mentioned ; but against this fact may be set another, viz., that the mean stature of the Argyll lunatics is 66·84 inches (1,698) and of the Lenzie men 64·7 inches (1,643), these being the two extremes in the several asylums. We knew already that there was much physical degeneration in Glasgow.*

The order of stature is—Argyll, East Lothian, Roxburgh, Banff, Inverness, Montrose (with Shetland), Aberdeen, the tallest statures being found in those counties where there are no very large towns, or in the Highland and the Anglian Border districts if we are to invoke the influence of “race.” The lowest occur in Glasgow (64·97 inches or 1,650 mm. in the two asylums taken together) and in Dundee, Greenock, and Paisley, and are pretty clearly due to urban degeneration.

With regard to cephalic index, the north and the whole north-east have a comparatively high one, everywhere reaching or exceeding seventy-eight ; the west and south-west have a very low one, radiating, as it were, from Argyll ; while the south-east, from the Tay to Cheviot and the Solway, holds an intermediate position. These differences correspond fairly well to so many ethnological provinces. The ear-height also is significant : the mean of this, in both men and women taken together, distinctly exceeds 135 in Midlothian, Perth, Stirling, Edinburgh, Roxburgh, East Lothian, and Montrose, and falls as distinctly below 135 everywhere else, except in Lanark and Paisley. Here the former category includes the whole of the old “Saxon” or Anglo-Danish province, with perhaps an old Brythonic or Kymric area besides.

Of the observations on colour I cannot speak with the same satisfaction. I have already mentioned what I consider to be the fault of not constituting a category for black hair ; but of greater importance is the evident incompatibility of personal equation in the observers. Of these there appear to have been at least three, Mr. Cran for the north, Mr. Macgillivray for the remainder of the country, and Mr. Tocher himself overlapping Mr. Cran in Aberdeen and Montrose, and Mr. Macgillivray in seven other asylums. Mr. Cran seems to have had a keen eye for red (of which he found 13 per cent. in the female lunatics of the small asylum at Elgin) ; but he could see hardly any light-eyed anywhere ; and in all his districts majorities of neutral eyes and of dark hair are reported. Mr. Macgillivray, on the other hand, reports in twenty-one out of the twenty-two divisions (male and female) which were exclusively his majorities of light eyes and medium brown hair. So far he would agree with most observers. He, too, however, finds red and fair hair quite exceptional, and in some instances absent. Mr. Tocher's own perceptions of colour would seem more to resemble those of Mr. Cran ; for I observe that wherever he co-operates with Mr. Macgillivray the index of nigrescence rises considerably, and in four such cases dark hair attains the majority over neutral. Red hair is scantily represented outside of Mr. Cran's area.

Now most of us have been under the impression that blonds, as well as red-haired folk, abound in Scotland ; and that country is generally supposed to rank with or next after Scandinavia and the countries bordering on the Baltic and the North Sea as belonging to the area of the Xanthochroi. Certainly the recruiting officers agree with me in that opinion. See the several maps in my *Races of Britain*, constructed on the basis of the recruiting statistics.

It is true that certain forms of insanity are more apt to occur in dark-coloured persons than in blonds ; but such preponderance is not sufficiently great to account for the peculiarities of these reports. Observations such as these on colour are valueless for scientific purposes, unless conducted with great accuracy and some technical knowledge.

JOHN BEDDOE.

* See Beddoe, *Stature, and Bulk*, in the *Anthropological Memoirs* for Dr. MacLaren's Report.

Africa, West.**Leonard.**

The Lower Niger and its Tribes. By Major Arthur Glyn Leonard. 49
 London: Macmillan, 1906. Pp. xxii + 559. 23 x 14 cm. Price 12s. 6d.

With the exception of the three books of the late Sir A. B. Ellis, and Burton's *Mission to Gelele*, little has been hitherto written of value for anthropological purposes on our West African possessions. Major Leonard has qualifications for the task in his interest in the subject and his previous experience in India. He has evidently given the religion of the peoples of Southern Nigeria much careful attention, not merely by personal observation but also by inquiry. He has attempted to "think black," in Miss Kingsley's phrase; and in this he seems to have had a measure of success. The results are embodied in the work before us. Frankly, they are disappointing. The book is not an account of the tribes of the Lower Niger. It is not even an account of their religion, so much as Major Leonard's very abundant reflections on it. He says, concerning Ofo, who is qualified as the god "of truth and justice on the Niger": "To appreciate the exact position of this divinity, also of the principle on which law is dispensed and morality is adjudicated, it is essential that the reader should understand the entire constitution of the social system of the people themselves. This is not only necessary in this specific instance, but in every single circumstance that is connected with their existence. For this, and the social system which has grown up around it, is so entirely woven in with their religion—the latter being merely an inevitable condition and outcome of the former—that, even if they would, they cannot get away from it." All this is very true; and if Major Leonard had enabled his readers to understand the social system of each of the tribes dealt with he would have made an important contribution to anthropology. The pity of it is that with a considerable knowledge of, and sympathy with, the people, and fully comprehending that a people's religion and social system are so intimately bound up together, that the one cannot be understood without the other; and, moreover, desiring to make their religion intelligible as far as may be to his fellow-countrymen, he has succeeded in giving a straightforward account of neither the one nor the other.

What was really wanted was that he should set down the plain, unvarnished facts. Having done this, he should have added the necessary comments, and this might have been done in much less space than Major Leonard's exposition actually occupies. He insists again and again that the core of the native religion is ancestor-worship. It is obvious that to enable us to judge of the correctness of this interpretation we should first have an account of the organisation, political and social, of the tribes, marking any differences between them. This should be followed by information as full as may be of the different deities worshipped and the rites of each, as well as the rites employed at the chief epochs of life (birth, puberty, marriage, and death), at the various seasons of the year, and on other great occasions. If ancestor-worship be the substance of the religion we might expect to find the tribes organised on the basis of purely paternal descent. Are they, in fact, so organised? This is to be inferred, but it is nowhere clearly stated: and in the absence of a definite statement, we may perhaps be allowed to doubt it, in view of the organisation of the neighbouring tribes, as far as they are known, and even of some of the facts Major Leonard tells us. Nor can we be by any means sure that all the gods incidentally named are deified ancestors. So far as can be gathered this is at least questionable. To take one case only, Simingi (a name which we are told means "the bad or rough water") seems to be a god worshipped at Bonny. Where is the evidence that such a god is a deceased ancestor? Major Leonard says that he is "practically the devil of the community;" and only one offering to him is described—a sacrifice of a girl. A similar sacrifice (in this instance of two girls) is described as taking place at Onitsha, which the useful

map appended to the book shows is many miles away from Bonny and the sea. But we are not even told to what god they were sacrificed.

The truth is that all the real information we get is incidental to the commentary. The commentary is the book. It pre-supposes a knowledge of the tribes and their religion with which the reader is not furnished. Major Leonard has not appreciated his readers' ignorance. Perhaps he could from his notebooks even yet give us a systematic statement of the objective facts. The more full and accurate the statement, the better we should be able to understand and use the commentary.

E. SIDNEY HARTLAND.

Religions.

Barnett: Ameer Ali.

Religions Ancient and Modern: Hinduism. By L. D. Barnett, M.A., **50**
D.Litt. Pp. 66.

Islam. By Ameer Ali, Syed, M.A., C.I.E. Pp. 78. London: Archibald Constable & Co., 1906. 17.5 x 12 cm. Price 1s. each.

In his attempt to compress an account of Hinduism within the narrow limits of a primer Dr. Barnett has attempted an almost impossible task. I am inclined to think that it would have been wiser to deal more generally with the development of Hinduism, and to give a less detailed account of the myriad sects, a description of which needs a much larger space. He might have told us how the primitive nature worship became corrupted by the indigenous idolatries as the Hindus pushed eastward along the Ganges valley; why Behar became the scene of the rise of Buddhism and Jainism; how far the doctrine of Bhakti or faith was due to Christian influence. He has left himself no space to consider the beliefs of the peasant, which for practical purposes are the most important part of the faith, and he does not quite realise that Hinduism is not a "religion" in our sense of the word, and is rather a social institution knit together and influenced by caste. So far as the book goes it is a good summary based on trustworthy authorities.

Syed Ameer Ali had a much easier task in dealing with the clear-cut monotheism of Islam. Mohammedanism has been so often discussed by prejudiced writers that it is well that a learned Mohammedan should have an opportunity of describing it from his own point of view. But it is needless to say that there is another side to the character of the Prophet and the history of the spread of the faith of which the reader of this manual will learn nothing. It would have been well to include in the bibliography the works of some of the modern writers who present the other side of the case.

W. CROOKE.

BIBLIOGRAPHY.

Bibliography.

Thomas.

Bibliography of Anthropology and Folklore. By Northcote W. **51**
Thomas.

The Anthropological Institute and the Folklore Society have resolved to issue between them an annual bibliography of anthropology and folklore which will differ in plan from any existing bibliography. It is intended to deal with all literature (books or articles) published in the British Empire. In this way incompleteness, the bane of most bibliographies, may, in time at any rate, be banished. It will be comparatively easy to ensure the inclusion of all stuff which appears in England, but for much that appears in the colonies co-operation will be needed. May I appeal, firstly, to authors to send me their articles or books, and secondly, to the local correspondents of the Institute to whip up such articles and books, and if need be, to procure them. Many colonial publications never seem to reach England at all, and if I do not receive copies they cannot be included.

NORTHCOTE W. THOMAS.



FIG. 1.
WOODEN NECK ORNAMENT.



FIG. 2.
ANCIENT S. BA-MBALA CARVING (WOOD).

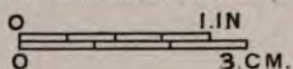


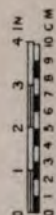
FIG. 3.
BONE WHISTLE.



FIG. 4.—POT.



FIG. 5.—WOODEN SNUFF MORTAR.



ORIGINAL ARTICLES.

Africa.

With Plate F.

Torday : Joyce.

Note on the Southern Ba-Mbala. By E. Torday and T. A. Joyce, M.A.

52

In Vol. XXXV of *The Journal of the Anthropological Institute* the authors published a paper on the Ba-Mbala, in which it was stated that this people were immigrants from the south, who had changed their abode under pressure, and had split up in the process. Since the publication of this paper, investigations have been made among the other branch of this people, situated to the south of that previously described, and, since the former differ from the latter considerably in certain respects, it will be as well to supplement the paper in the *Journal*, which deals with the Northern Ba-Mbala, by a few notes on the Southern Ba-Mbala.

The Southern Ba-Mbala extend from the middle Kwengo eastward across the Yambesi and Jari, tributaries of the first, to the Kwilu; this last river they have also crossed, since a small colony is found on the right bank. Near the sources of the Luano their continuity is broken by a strip of territory occupied by Ba-Kwese. Their neighbours to the north and west are the Ba-Pindi, who separate them from the Ba-Yaka; on the east are the Ba-Kwese and Ba-Bunda; on the south-west the Ba-Lua. The presence of the last-named people is interesting: in the paper on the Northern Ba-Mbala, to which reference has been made above, a local tradition was mentioned according to which it was stated that the northward movement of the Ba-Mbala had been caused by pressure exercised by a people called Molua or Mihua. It seems certain that the latter are to be identified with these Ba-Lua, and the conjecture of Ankermann is thus verified.*

These Ba-Lua, who appear to be Ba-Lunda, observe a peculiar tabu, in accordance with which they are unwilling to pronounce the name of their tribe; if pressed on the subject they will call some foreigner to give the required information. Their southern neighbours are the Ba-Djok^e, called in the south Kioko, with whom they are continually at feud; in fact it was under pressure exercised by the latter that they occupied the Kwengo and displaced the Ba-Mbala as mentioned above. Their hatred of their hereditary foes is so great that, if the name "Ba-Djok^e" is pronounced in the presence of a number of Ba-Lua, each man immediately expectorates violently.

The Southern Ba-Mbala are a comparatively tall people, and though slenderly built are very wiry, and in powers of endurance equal the Ba-Kongo. They are exceptionally hospitable and well-disposed to strangers. Circumcision is general and is practised on boys before they are a year old. The hair on the chest is removed except by old men and chiefs. No tattooing or cicatrization is found.



FIG. 1.—METHOD OF HAIR-DRESSING.
(From a photograph.)

* *Zentralblatt f. Anthr.*, 1907, p. 89.

As regards applied ornament they paint the whole body and every article of wear with red pigment: the native word for this colour is *babala*, and, since the name of the tribe is pronounced with the accent on the first syllable, it seems very likely that the word Ba-Mbala is a contraction of Ba-Babala, "red people." Any gift which may be presented to the traveller, be it an egg, a fowl or a goat, is coloured red, and if white cloth is given them, they at once proceed to stain it their favourite hue.

The hair is worn in five longitudinal ridges, the interspaces between which are shaved. These ridges are never cut, and are usually braided, uniting in a single pigtail at the back. Across the forehead and over the ears runs a band of false hair (Fig. 1). It is a peculiar fact that many of the anthropomorphic carvings of the Northern Ba-Mbala exhibit the form of hair-dressing peculiar to the southern tribe.

The ornamentation of his person is the chief occupation of the Southern Mo-Mbala when at home, his paint is renewed twice or thrice a day, and his face ornamented with stripes of red, brown, orange, and violet; the pattern is usually as follows:—a horizontal stripe on the forehead, a stripe from each ear to the tip of the nose, and again from each ear to the point of the chin. Personal beauty is an attribute which is highly valued; it is considered a compliment to speak of a guest as young and handsome, and even war has been known to result when one chief has boasted that his appearance was superior to that of another.

Hats are rare, but are worn in war-time; they are made of network with a brim, and are ornamented with red parrot-feathers.

The waist-cloth is similar to that of the northern tribe, and is fringed in front.

Bracelets are worn by all free men, and if a master presents one of his slaves with a bracelet it is a sign that he sets him free. Chiefs wear thirty or forty bracelets of imported brass or native iron on each arm, and a similar number of anklets on each leg.

On the upper arm is worn a tight circlet of string with a tassel, in which is often stuck a small knife.

Sandals of *pussu* are worn in hunting, when the grass has been freshly burnt, to protect the feet.

Perhaps the most striking difference between the northern and southern tribe is that the latter do not eat human flesh; it seems most likely that the northern tribe have adopted this habit from the Ba-Huana and Ba-Yanzi, with whom the southern tribe have not come in contact to any extent. It seems unlikely that a people who have acquired a taste for human flesh should have abandoned cannibalism; moreover, it is a fact that some of the Bakwa-Mosinga tribe of the Ba-Kwese have, within the last ten years or so, become cannibals owing to association with the Ba-Pindi. Dogs are not eaten by the southern tribe.

The huts are the same pattern as in the north, but those of chiefs are much larger; those of important chiefs are often from ten to fifteen metres long.

The working and smelting of iron has been learnt, according to the native account, from the Ba-Songo. The building in which the smelting is practised is built of palm leaves, on a rectangular ground-plan, with a pointed-oval roof; at one end is a small door about 1 metre high by 50 centimetres wide. A fetish is hung from the centre of the roof. Iron ore is common throughout the country; the furnace is of clay and rectangular, without a roof; at each corner is a pair of bellows similar to those in use among the Northern Ba-Mbala. At one side is dug a reservoir for the metal, which flows through an opening in one of the walls. The ore is powdered and placed in the furnace, and charcoal is placed on the top. The slag is broken up and mixed with the clay from which pots are made. The metal is worked by forging only, casting is unknown. There is a furnace in every village, and the chief is the ironmaster.

The waterproofing of baskets, as practised in the north, is unknown.

As in the north, each village, for the most part, is ruled by an independent petty chief; in some cases, however, there is a paramount chief for several villages. The latter state of affairs is probably due to a long alliance in war.

The peculiar class of *Muri*, described in the paper on the Northern Ba-Mbala quoted above, and concerning which a few supplementary details were given at the end of a subsequent paper on the Ba-Yaka,* are found here also. They are distinguished by the same type of bracelet, the *mwená*, and the same headcloth, *yepi*, which, however, in the south is worn only at *milonga* (palavers). To each *mwená*-bracelet is attached a particular name, which is assumed by the wearer; he does not, however, discard his former name, but may be called by either. These *mwená*-names, which have become obsolete in the north, are exactly paralleled by the titles, derived from estates, which are assumed by the hereditary nobility of England. The peculiar custom, in accordance with which, in the north, the successor to the *mwená* must steal his predecessor's skull, is not found in the south; the following suggestion may explain this fact. The Ba-Yanzi are recognised as the suzerains of the territory which the Northern Ba-Mbala have acquired by purchase from them; and in recognition of this fact they have a right to the skulls of all people killed in war among the northern tribe (perhaps even to the whole body in the days before the Ba-Mbala adopted cannibalism). These skulls, together with those of their own people and their enemies, the Ba-Yanzi chiefs keep all together in a separate little hut, a sort of museum, and refuse to part with them on any conditions. This fact very probably led to the stealing of the skull of the deceased *muri* in the north.

A newly-purchased slave must give all his earnings to his master, but after a year or so he is allowed to keep them for himself; possibly by this time he is considered to have refunded the price originally paid for him by his master.

When a married woman perceives that she is pregnant, she must confess all her former lovers to her husband; if she forgets the name of a single one it is believed that the child will die. Those with whom she has had intercourse before she was married (*i.e.*, was taken to the house of her husband) pay a nominal fine of one or two *djimbu* to the husband; but those with whom she has had relations after marriage must pay a heavy sum of from 5,000 to 10,000. Once the wife is pregnant conjugal fidelity is necessary for both parties, otherwise the child will die, and deaths of children are usually attributed to this cause. If the child dies the parents must undergo a purificatory rite. Clothed in a new *kimpussu* (palm-cloth skirt), they go to a river accompanied by an old woman, usually the sister or aunt of the wife, who dips them thrice in the water. In return for this service she receives the two *kimpussu* worn by the erring couple.

The Southern Ba-Mbala use the same musical instruments as the northern, and their songs are the same, but they are better musicians.

A particularly interesting fact is that the crossbow is known among the Southern Ba-Mbala, not as a weapon, but as a toy used only by children for shooting seeds

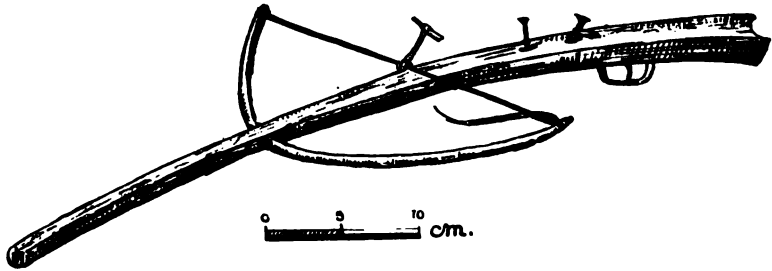


FIG. 2.—TOY CROSS-BOW.

* *Journ. Anthr. Inst.*, Vol. XXXVI., p. 34.

and berries. The stock is made from a palm-leaf rib, with the natural groove uppermost. In the specimen collected (Fig. 2) and in several others observed, the shape of the stock imitates a gun, and a hole has been made in the "muzzle" end to imitate the bore of a gunbarrel. The method of release is ingenious: two pegs, in this case European nails, are fixed in the stock where the hammers occur in a gun, the front peg is immovable, the other is allowed a certain amount of play backwards and forwards: to the centre of the bowstring is fixed a short piece of wood, the bow is drawn, the movable peg pulled forward, and the piece of wood attached to the bowstring is wedged between the two pegs. To fire the bow the rear peg is drawn back by a short string passing through a vertical hole in the stock, and the bowstring is thus released. In the specimen figured a trigger-guard is added to complete the resemblance to a gun.

War is made as among the northern tribe, but no prisoners are taken. The skulls of opponents slain in the great war or *gambi* are exposed in the village until the end of the war, when they are given back and buried.

Their religion is much the same as that of the Ba-Huana; each adult is supposed to have a double soul, of which the elements are the *doshi*, or double; and the *m'tyima*, which corresponds to the *bun* of the Ba-Huana. The apparition of the *m'tyima* of a dead man is called *m'fakulu* (among the Ba-Huana *fakulu*).

Women suckling children neither paint nor ornament themselves, and must abstain from all sexual intercourse.

In other respects the description of the Northern Ba-Mbala contained in the paper, to which repeated reference has been made, may be taken as true also of the Southern Ba-Mbala.

E. TORDAY.
T. A. JOYCE.

Archæology: Eoliths.

Kendall.

The Case for Eoliths restated. By the Rev. H. G. O. Kendall, M.A.

53

In the minds of many people it is not yet proven that there are such things as "eolithic" flint tools, *i.e.*, flints chipped by man at some period which considerably antedates the paleolithic age and showing a ruder industry.

To some of us, however, the thing seems as clear as is the established fact of the existence of man of the Old Stone Age.

At Hackpen Hill in Wiltshire, at a height of 875 feet O.D., I have found small patches of drift containing both trimmed eoliths and flaked stones, abraded and striated and also unabraded. Almost all that I have obtained have come from the surface of the ground where the drift may be seen. The condition, however, of some of the wrought stones, at any rate, forbids any other supposition than that they are part and parcel of the drift in which they are found. They are exactly similar in condition to its constituent, naturally broken flints. Some of them cannot have been carried on to the top of the hill by paleolithic man and there dropped, for they are abraded almost beyond recognition. At the time that these stones were being abraded, the nearest paleolithic sites cannot have been habitable. It is, moreover, unlikely, to say the least of it, that the Old Stone Age man should have carried flakes and flaked scraps thither unless the place were one of constant resort. But in this latter case we should find some signs of his better flaked, unabraded, and non-ochreous implements on the hill tops.

How, then, did the flaked stones of the plateau drift reach the summits of the hills where they now lie?

There are two possible means. Either the configuration of the country must have been completely different from that of paleolithic times when these stones were deposited, and the hill top must have been a valley, or the stones of the drift must have been pushed into their present position by ice.

But this would demand ice of such thickness and quantity as is not supposed to have existed in the South of England since the glacial period, for Hackpen Hill rises more than 300 feet above the bottom of the valley down which runs the burn which constitutes in winter the upper waters of the River Kennet. If, therefore, in such configuration of the country as now exists, or as existed in palæolithic times when the present river valleys were already deeply cut, ice was the transporting agent, the implements are proved at once to be pre-glacial. So according to this theory they would be a long while pre-palæolithic, since palæolithic man is generally supposed to be post-glacial.

If the above remarks be true and the reasoning sound, there can be no doubt whatever as to the flaked stones which are found in the highest plateau drifts belonging to an age much older than the palæolithic. From the drift on Hackpen Hill, at 875 feet, I have a few flaked implements of varying degrees of excellence or rudeness. Some are very much abraded and striated. I have only found them after very diligent search. One specimen, in particular, is of great importance. It is very much striated and so much abraded as, at first sight, to be difficult of recognition. But on examination it is seen to have been as definitely flaked on both faces as an implement from the river drift. One face is flat, the other convex. A portion of crust or of still older brown surface remains on the latter face. In outline the implement is of the ovate type, but with one bow-shaped edge such as may be seen on many river drift implements also. I have another implement with most definite flakings and of somewhat peculiar type, which is scarcely abraded at all. A third is very small and delicately flaked. The one is ochreous, the other ochreous brown, in colour. The flakes are abraded, striated and ochreous brown. In certain hollows, where it would seem that a clayey matrix has by some means partially disappeared, may be found unabraded or slightly abraded flaked stones of a dark greenish hue. These, it would appear, are of later date than the ochreous-brown stones, but belong to a period which presumably antedates the formation of the present valley system. Incidentally, I may mention that I have found on the hill-top a small piece of abraded Upper Greensand chert and small pebbles of flint and quartzite.

Resuming, I do not see how we can escape the conclusion that the before-mentioned flaked and abraded flints, if not the unabraded flints also, prove the existence of man at a time which is very distinctly separated from and anterior to the palæolithic age of the valley drifts. They seem also to point to the fact that although we have discovered the handiwork of human beings who may be described as pre-palæolithic, we have not yet got back to a time when some individuals of the race could not make a flaked implement of palæolithic type; unless, indeed, such gravels as those near Reading and at Alderbury Hill, near Salisbury, can be shown to be of earlier date than the drift of Hackpen Hill.

The eolithic implements, flaked pieces and flakes, whilst they prove, according to the argument of this paper, the existence of pre-palæolithic man or man before the present river valley system, do not, it may be said, of themselves necessitate the human authorship of the work on the merely trimmed flints.

Have these ruder pieces been trimmed by the hand of man?

To begin with, we have no absolute proof that man made the flaked implements. But, short of absolute proof, the evidence is so strong and of such a kind that we should be unreasonable if we refused it. Such evidence we accept, as a matter of fact, in a hundred other matters and few are found to quarrel with it.

We judge, in the first place, by analogy. We perceive that if we strike a piece of fresh chalk flint, or even a tougher piece, with a direct blow near its edge and on a flattish surface, the piece that comes off has a bulb of percussion exactly similar to that on many pieces of flint in the river gravels. We notice, also, that a hollow

place of greater or less depth, is left upon the parent block and that this hollow often shows tiny ripple marks curving away from the direction of the blow. We know of no power than can produce like results save that of force applied in the form of a blow, unless it were very direct and consistent pressure at one particular point. From the likeness of the results, therefore, and the absence of evidence of any other possible cause, we decide in the case of the flakes or single pieces struck off that a like cause must have produced them in both ancient and modern times.

We next find that some of the flints from the river gravels are covered with ripple-marked hollows, and must, therefore, have received a large number of blows. In the cases of single pieces which have been struck off from a parent block, we admit to ourselves the possibility, so far as our argument has at present gone, that one of the forces of Nature, such as violent river action, may have struck off the flake. But we notice that in the case of those flints which are covered with hollows resulting from blows, the said hollows are so shallow and at such an angle to the edge of the stone, that a method and a skill must have been required for the majority of the strokes such as no power of Nature in our experience is capable of giving under existing or pre-existing circumstances. Experiment, at the same time, proves to us that man is capable of producing to-day similar flaked stones with no other tools than such as primitive man may have found to hand. In addition to the foregoing evidence, we notice that the implements are of a convenient shape for use in the cutting, boring, scraping, &c., of such articles as ancient man must have needed to operate on.

By experiment, by our experience of the powers of nature and their work, and by a process of reasoning which may be described as common sense, and which, though it comes short of absolute proof, is practically unanswerable, we conclude that these stones have been flaked by an intelligent being.

Can arguments of similar weight be produced to show that man has operated on the trimmed, as distinct from flaked, pieces?

In my collection I have more than a thousand Knowle Farm Pit palæolithic implements from the best to the rudest. I have perhaps a like number of ruder pieces. There is no clear-cut dividing line between the two groups. Numbers of flaked implements have the trimmed edges. Other pieces precisely similar in form are trimmed only. Some pieces not of implemental shape are flaked and trimmed, other similar pieces are trimmed only. At this pit implements have been exceedingly numerous within a small space. Within the same space and in the same strata as the implements, the trimmed pieces are numerous or the reverse in exact proportion to the implements.

I have also searched pits in the Lea valley in Hertfordshire where, ordinarily, an implement is a very rare thing; and here, also, the trimmed pieces are correspondingly rare. What stronger proof can be forthcoming that man operated on these trimmed palæolithic pieces? Now, finally, ranged side by side in my cabinets with the Knowle Farm Pit trimmed, and trimmed and flaked pieces, are trimmed pieces from the top of Hackpen Hill which, as regards form and trimming, are perfect duplicates of the Knowle specimens. I may add that I shall be happy to show to any one interested in the subject my collection in which series after series and numberless details and comparisons bear witness to the truth of the above arguments.

H. G. O. KENDALL.

Africa, South : Archæology.

Johnson.

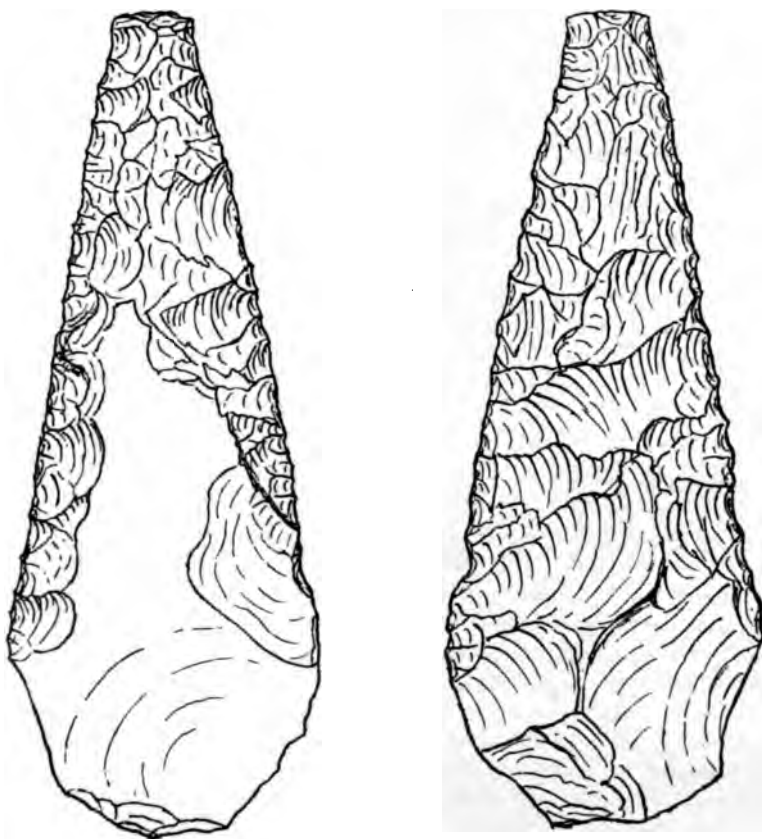
Note on a Stone Implement from the Embabaa Valley, South Africa. By J. P. Johnson.

54

The occurrence of typical palæolithic (Acheulian) implements in the tin-bearing gravels of the Embabaa river was announced some time ago by Professor Rupert

Jones, who described thirteen examples found by Mr. Ryan. His account* is illustrated by a drawing to actual size of one of the specimens.

I also have a number of typical palæoliths of quartzite, chert, quartz and aphanite, from the Embabaan valley. They were given to me by my friend Mr. Nash, who received them from Mr. Ryan. Together with them were a number of chert flakes trimmed to a point and suggestive of a more advanced stage of culture. Most of these are trimmed on one side only, but two or three of them have been worked on both. The object of this note is to draw attention to one of these last. The accompanying drawing is a fairly accurate representation of the specimen in question, though it does not do full justice to a really beautiful example of the work of the Stone Age. Its resemblance to certain of the well-known Solutro-Magdalenian types



STONE IMPLEMENT, EMBABAAN VALLEY (ACTUAL SIZE).

of Europe is unmistakeable, and there can be little doubt, I think, that it is of more recent date than the associated Acheulian types.

I have shown elsewhere that implements belonging to that stage of culture are widely distributed over South Africa, while, long before my discoveries, the double-pointed type had been described from the Cape Town flats. Moreover, in every case where both groups have been found at the same place, *e.g.*, at the junction of the Riet and Modder rivers, at the Taaibosch spruit and at Prieska, the evidence is

* *Journ. Anthr. Inst.*, Vol. XXVIII. (N.S. I.), 1898, pp. 48-54.

decidedly in favour of their being of different age. I may add, in conclusion, that some further discoveries which I have made in the Boshof district, and which I hope to describe shortly, likewise point in that direction. J. P. JOHNSON.

Totemism.

Lang.

Conceptional Totemism and Exogamy. By Andrew Lang.

55

The "conceptional" theory of the origin of totemism, as accepted by Mons. A. van Gennep in his *Mythes et Légendes d'Australie*, may be briefly stated thus: women, when first conscious of approaching maternity, attributed their experiences to the invasion of a spirit, emanating from any object which, at the moment, caught their eyes, or struck their fancy; or had recently been eaten by them. The child, then, must be a member of the species of that object—a cloud, a star, a beast, a bird, an insect, or anything *except a human being*. Yet, surely, men and women were as likely as clouds or stars, or toads, or cockatoos, to catch the eye and strike the fancy at the critical moment.

They never did; at least we know no human totems except in a single tribe, where we find the Man and the Laughing Boy totems. No girl or woman totem is known. How does the conceptional theory account for this fact? The children being always human, it was much easier and more natural to account for them as invading spirits from adjacent human beings, male or female, than from toads, fish, clouds, trees, grubs, or stars. Yet human beings as sources of the invading spirits which became children were never selected as totems, save in the two isolated cases mentioned. How can this be explained on the conceptional theory of the origin of totemism?

A recent theory of the origin of exogamy (Mr. Frazer's in *The Fortnightly Review*, September, 1905) also presents difficulty. "The division of the tribe into two exogamous halves . . . is obviously to prevent the marriage of brothers with sisters . . ." The rules "were deliberately devised and adopted as a means of preventing the marriage, at first, of brothers with sisters." "Each tribe was, in fact, divided into two halves, all the children of the same mothers being assigned to the same half, and the men of each half were obliged to take their wives from the other half." (*Op. cit.*, pp. 457-460.)

If this hypothesis be correct, it seems that the relationship of "own" (not "tribal") brothers and sisters was universally recognised even before the beginning of exogamy. As far as I understand the situation, "tribal" brothers and sisters must stand in a *later* sort of relationship, created by the exogamous organisation. The "tribal" brothers and sisters must be brothers and sisters *in law*; they had no such relations before they were regimented into the two phratries. Thus, as far as brothers and sisters, recognised as such, are concerned, the "descriptive" must be earlier than the "classificatory" system. This I conceive to be true, but this view is not usually taken by students who hold that exogamy arose in a deliberate segmentation of a previously "undivided commune."

If the scheme—a deliberate regimenting of brothers and sisters uterine into two exogamous and intermarrying divisions—is conceived as having been universal, it will follow that all tribes began by reckoning descent in the female line. If we suppose that, everywhere, "conceptional" totemism came first, and then was developed into the local totemism of the Arunta, it is obvious that, from the very beginning, all totems would appear in both phratries, and thus everyone might marry into his or her own totem. All tribes, except the Arunta, must have later redistributed the totems, so as to make inter-totemic marriage impossible. It is not easy to see why the Arunta, who have advanced so far as to develop the eight class system, stood apart from the otherwise universal redistribution of the totems, except on the hypothesis that they never recognised anything hereditary in the totems.

On the theory that they began by inheritance of exogamous distinctions through males, they must also have begun by putting into one phratry all the children of one set of husbands, and into the other phratry all the children of the remaining husbands, regardless of totems. This proceeding would not necessarily imply recognition of the physical facts of fatherhood; but it would imply recognition of individual marriage, which the Urabunna are said not to recognise even now. Thus the culture of the Arunta must, from the first, have been strangely anomalous. They either began by reckoning in the male line, or they reached that form of reckoning and the eight-class system very early, while they retained, at the same time, the most primitive scheme of totemism extant; yet they are aware that there are divisions to which it is "right" for each totem to be restricted; though, in fact, they are not so restricted. How did they learn this notion of right and wrong if they have not passed through and out of the universally prevalent form of totemic distribution? I have seen no answer to this question.

The reason for which "own" brothers and sisters, whether paternal or uterine, were forbidden to intermarry is conjectured to have been that such unions were thought "injurious to the persons immediately concerned." (*Op. cit.*, p. 461.) But in that case, as only the persons immediately concerned were in danger of injury, why were such unions made capital offences? A person is supposed to be injured, in one way or another, by eating his or her own totem. Yet this is not a capital offence; nor, as far as I know, is it any offence at all against tribal law. It is the sinner's own affair. Intra-totemic unions, on the other hand, are, or were, a deadly offence to the community; and why?

Once more, if we adopt the view that "the effect" which the regulations "actually produce is the effect which they were intended to produce," we cannot easily argue that the intended effect was the prohibition of marriage between own brothers and sisters, whether in the male or female line; for the regulations, indeed, produce that effect, but they also produce much more. They bar marriage between a man or woman and all the members of his or her own totem and phratry, or exogamous moiety. *That* is the effect which the regulations actually produce, and, on the principle advanced, that must be the effect which they were intended to produce.

As brotherhood and sisterhood, on the female or male side, was, by the hypothesis, already recognised, then, if it were merely thought desirable to prevent brother and sister marriages, it was only necessary to pass the law that such unions of recognised near kin must not occur. It was not necessary to make the existing much more sweeping prohibition. The actual rule is, "no unions between persons of the same "half of the tribe," and that is the rule which we have to explain.

Why was marriage between members of the same half of the tribe—the halves being often known by the names of animals—regarded as a deadly offence to the whole community? That seems to be the problem of the origin of exogamy. To solve it I think that we must go back to the time of a very small community, wherein such unions would have been the cause of jealousies which would destroy the peace of the community, and break up the community itself. For that valid reason such unions were placed in the brief savage list of capital offences. These are very rare indeed in savage jurisprudence; I scarcely remember any others except malevolent witchcraft. But given a community in which marriages within the group were apt to be causes of murderous jealousies, we have a valid and intelligible reason for punishing *all* such unions with death. This would explain the latitude of the law, which does not apply to brothers and sisters alone, but (except among the Arunta and Kaitish) to all who bear the same totemic name, or belong to the same exogamous moiety. There must have been a time when the very existence of the community was endangered by marriages within it; if not, why is such a marriage, or rather why *was*

such a marriage, punished by death, and later by excommunication, expulsion from the tribe? Can anyone suggest any other reason for the Draconian and exceptional severity of the law?

This is a point which I think we have too much neglected. We have not reflected on the circumstance that, among very backward savages, the death penalty is of extreme rarity. Some most stringent practical reason must have caused men to attach it to the breach of exogamous rules. Such a breach cannot have been a "spiritual" offence connected with the blood of the totem, for nobody is punished by law for shedding his totem's blood, as far as I have read in any book.

ANDREW LANG.

REVIEWS.

Australia.

Thomas.

Kinship Organisations and Group Marriage in Australia. By Northcote W. Thomas, M.A. Cambridge: University Press, 1906. Pp. xiv + 163. 22 x 14 cm. **56**
Price 6s.

This extremely useful book on the social organisation of the Australian aborigines may be divided into three parts: a general theoretical part consisting of the early chapters and other introductory matter; a systematic part devoted to a careful analysis and discussion of the phratries and matrimonial classes which are the distinctive features of Australian society; and lastly, a polemical part directed against the view that group marriage exists or has existed in Australia. Certain features of Australian society receive little notice, thus the fundamental problem of the relation between the totem groups and the other social divisions is hardly considered, the reason being, as we are told in the preface, that our knowledge of the necessary facts is insufficient for a proper treatment of the question. Again, the part played by true blood-kinship in the ordering of society receives little attention.

The introductory portions contain many valuable sections dealing with definitions. Anthropologists will soon have to settle the proper use of their terms by some kind of collective action, and when this task is undertaken Mr. Thomas's book will provide them with much valuable material as a basis on which to work. Among many useful terms which are suggested may be mentioned patrilocal and matrilocal marriage to replace the unsatisfactory *deega* and *beena* marriage, and corresponding terms are used to denote the mode of descent and of the exertion of authority. Among the many definitions of the different forms of marriage two points may be mentioned. Mr. Thomas uses polygyny and polyandry in their strict senses, and applies the redundant term polygamy to the combination of the two, *i.e.*, to unions of more than one man with more than one woman, which are yet not group marriages, this latter term being limited to cases in which all the men of some definite social group are the husbands of all the women of another definite group. It would be very useful to be able to use the word polygamy in this sense, for it is not wanted as a name for the form of marriage to which it is applied in everyday use, but this general use is now so firmly fixed that the proposed limitation of its meaning will only become possible by some kind of collective action. The other point is that Mr. Thomas includes under marriage such unions between the sexes as are found in the Australian *pirrauru* custom, and in consequence has to divide his three chief categories—polygyny, polyandry, and polygamy, into several subdivisions. It is probable that it would be more satisfactory to refuse to regard these unions as species of marriage, and to erect a new genus to include such customs as those of the *pirrauru* and *piraungaru* in Australia, the *mokh-thoditi* institution of the Todas, the consorting of Nair women with Nambutiris and the European customs of the *cicisbeo* and the *mariage à trois*.

While on the subject of definitions I should like to express my dissatisfaction with Mr. Thomas's use of the term "kinship," which he limits, though not quite consistently, to the relationship set up by common membership of a social group. In its ordinary use kin implies blood-relationship, and it seems to me a misfortune to apply it primarily to such a relationship as that set up by the common possession of a totem. A very important problem in sociology arises out of the relation between the bonds set up by common membership of a social group and those dependent on community of blood, and the discussion of this problem will not be facilitated by using for the second kind of bond a term which should properly denote one of the first kind.

The systematic part of the book will be of very great value to all who are trying to find their way into the complexities of the Australian class system. There is a full account, illustrated by maps, of the distribution of phratry and class names, and much information is given about the meanings of these names and the evidence for the mode of relation of the two groupings. There is much ingenious criticism of the various views which have been advanced to explain these groupings, but the only absolutely positive conclusion is that the grouping in phratries is earlier than the division into classes, and the whole discussion leaves the reader with the conviction that we want much more work, and much more exact work, before any definite opinions can be formed on many of the points raised in this portion of the book.

The polemic against the existence of group marriage which forms the remainder of the book falls into two parts: a criticism of the value of the classificatory system of relationships as evidence of former marriage regulations and a minute criticism of the evidence provided by Dr. Howitt and Messrs. Spencer and Gillen in favour of the existence of group marriage in Australia in the present or the near past. A full consideration of the first part would be impossible within the limits of this review, and I propose to deal with this question elsewhere.

In the second part of the polemic the point at issue between Mr. Thomas and the Australian investigators turns largely on the fact that they do not use the term "group marriage" in the same way. If the term is used in the strict sense proposed by Mr. Thomas, and this seems most necessary, it is clear that the existence of group marriage at the present time in Australia has not been demonstrated. The various forms of union between the sexes which have been recorded, however, suggest various stages in the evolution from a condition of group marriage, and it is far from certain that more exact methods of investigation than have hitherto been employed in Australia might not reveal the existence of true group marriage at the present time. Mr. Thomas's criticism is largely devoted to the value of the *pirrauru* union as evidence of group marriage, and he points out many features on which further information is needed. There is one point to which, perhaps, insufficient attention has been paid, viz., the clear evidence of the connection of the *pirrauru* custom with the totem grouping. It is here that the relative antiquity of the totemic and class groupings becomes of so much importance. If the totemic system is late, the close connection of the *pirrauru* custom with it would make it improbable that this custom could be a survival of group marriage. If, on the other hand, the totemic grouping is older than either the phratric or class groupings, it would become highly probable that we have in the *pirrauru* custom a survival of group marriage.

The book is provided with a good index and bibliography. There are some errors in the text, to some of which Mr. Thomas has himself called my attention. On p. 10 a phratric organisation is wrongly ascribed to the Todas. On p. 41 the classes of the children are given wrongly for the four-class system, and there is an obvious mistake in the laws of descent of the eight-class system. On p. 43 the classes of III. are in the wrong order; Balgoon and Bunda belong to one phratry and Parang and Theirwain

to the other, and there is a similar error in the grouping of the Emon. There are also several errors in the kinship tables on pp. 94 and 95. Every student owes a great debt to Mr. Thomas for the large amount of labour he must have given to the preparation of this book, and it is to be hoped that he will give us before long as full an analysis of other features of Australian society as that of the phratry and class systems in this volume.

W. H. R. RIVERS.

Religions.

Bailey and Others.

Religions Ancient and Modern: The Religion of Ancient Rome. By Cyril Bailey, M.A. Pp. 114. 57

The Religion of Babylonia and Assyria. By Theophilus G. Pinches, LL.D. Pp. 126.

The Religion of Ancient Egypt. By W. M. Flinders Petrie, LL.D., F.R.S. Pp. 98.

Magic and Fetishism. By A. C. Haddon, Sc.D., F.R.S. Pp. 99. London: Constable, 1906-7. 17.5 x 12 cm. Price 1s. each.

With every fresh instalment the permanent value of this remarkable series becomes more and more obvious. When completed all students of early and later religions will probably find it indispensable for general reference and comparative purposes. So much may at once be inferred from Mr. Bailey's well-digested essay, which, allowing for a few inevitable drawbacks, presents on the whole a thoroughly trustworthy picture of the Roman system. Emphasis is here rightly placed on its two distinguishing features—the essentially legal aspect of public worship, and its gradual development from the original private worship which appears to have been such a distinctive character of the proto-Aryan religion. The mental attitude of the Roman, it is pointed out, was that of the lawyer; there was little of sentiment or affection in the State cult, which was conducted with formal exactness on clearly-defined principles; the *jus sacrum* was a department of the *jus publicum*, and its founder was not a prophet or a priest, but Numa, king and lawgiver in one. Hence the relation of the body politic towards the higher powers was in the nature of a civil contract between man and the gods, involving mutual obligations and requiring extreme care in the performance of the public ritual of the *feralia* or *sacra popularia*, as distinguished from the private offices, the *parentalia* or *sacra privata*, which admitted of greater freedom and more devotion. In the household worship “there was an element more truly religious than anything we should gather from the ceremonies of the state. The ideas are simpler, the *numina* seem less cold and more protective, the worshippers more sensible of divine aid” (p. 49). A well-grounded distinction is here drawn between the *numen* and the *deus*, the former always vague and indefinite until it receives a name, and then becomes a *deus* with a distinct personality, though at first merely the spirit of the “animistic” period.

Amongst these animistic beings are included the *Lares*, who have given rise to much discussion, and are here strangely described as “in origin the spirits of the “family fields.” The *lares rurales* (Tibullus) may no doubt be so described, but surely not the *Præstites* and *Compitales* (Ovid), the *Viales* (Plautus), the *Marini* (Livy), nor the *Lares* in general, whose very name (*Lar*, *Lars*, king, chief) betrays their Etruscan origin. Mr. Bailey, however, rightly rejects the theory that they were “the spirits of the dead ancestors and the *Lar familiaris* an embodiment of all the family “dead.” He presided at the hearth, and no doubt could have arisen on this point if the original meaning of the word *familia* had not been forgotten. In later Latin *paterfamilias* has the modern sense; but a reference to the more archaic sister tongues (Umbrian, Oscan) shows that the root word meant not *family*, but *house*, *abode*, whence the Oscan *faamat*, he dwells, occurring in several inscriptions from Pompeii.

Lar familiaris had therefore nothing to do with the ancestral souls, but only with their habitations in this world.

In his explanation of the difference between the *pontifex* and the *flamen* Mr. Bailey rather misses the point. The flamines are the real priests who always presided at the burnt offerings, as indicated by their name from the root of *flamma*. The pontifices were not priests at all originally, but engineers, as again indicated by their name, meaning "bridge-builders." This takes us back to the migration period when bridge-building was a work of capital importance for a people who had to cross many swollen streams along the line of march. But the technical function was a crime against the river-god, which had to be expiated by the offenders, that is, by the bridge-builders, whose office thus gradually acquired a priestly character. Thus it came about that the engineer-in-chief became the *Pontifex Maximus*, a title later assumed by the Roman emperors and still borne by the head of the Roman Church. It is to be remembered that many religious institutions of later times find their obvious explanation in the practical purposes of primitive society (cf. *taboo*, *totemism*, &c.). Here, as I have elsewhere explained (MAN, 1907, 47), the expiation were the *senes sexagenarii*, later replaced by the *argei* or straw figures thrown into the Tiber, not as "a symbolic wetting of the crops," as suggested by Mr. Bailey, but as substitutes for the human offerings to the offended river-god.

Mr. Bailey concludes with a short chapter on the slight relation in which the Roman system stood towards the moral order, aptly remarking, however, that "the religion of Rome was the sanctification of patriotism—the Roman citizen's highest moral ideal."

Dr. Pinches has well chosen the title of his learned treatise, which shows at a glance that the religion of the non-Semitic Sumero-Akkadians was not merely like, but identical with, that of their Semitic Assyrian successors in Mesopotamia. There were certainly two pantheons, at least in later times; that is, after the Assyrian element became dominant, about 2000 B.C. or earlier. But they differed little more than in name, and were of such a homogeneous character that the two were eventually merged in one system, with, so to say, two heads, Merodach supreme in Babylonia and Ashshur in Assyria.

But all this belongs to the relatively late historic times, behind which extends a proto-historic period of very long duration, when there were differences due primarily to the different political and social relations prevalent in the two lands. In the south, between Babylon and the Persian Gulf, the Akkado-Sumerians were constituted not in a single powerful kingdom, but in numerous petty states, each with its chief god, lesser deities and local cults, acting and reacting upon each other from within, but free from foreign influences until the advent of the Semitic peoples. But behind these independent little pantheons, which became unified under Merodach when Babylon rose to the position of political capital of the whole southern region, there existed a primitive system of animism which was never eradicated, but permeated the whole religious world of Babylonia throughout the historic period. This important point, which is so apt to be overlooked in the glamour of the great national myths concerned with the creation, the deluge, and the wars of the supreme deities—Êa, Anu, Merodach—with Tiawath and the other natural forces, is rightly enforced by Dr. Pinches, whose views on the subject, as those of a leading specialist, will be received with gratitude by all students of comparative religions. The Babylonians, he writes, attributed life to such objects as trees and plants, to the winds and the heavenly bodies, perhaps also to stones, rocks, mountains, and rain, certainly to the sea with all rivers and streams animated with the spirit of Êa and his children. "Innumerable good and evil spirits were believed in, such as the spirit of the mountain, the sea, the plain, and the grave . . . The legend of Tiawath may

"with great probability be regarded as the remains of a primitive animism which was the creed of the original Babylonians, who saw in the sea the producer of all the monstrous shapes which are found there."

Amongst the spirits, mention is made of the *utukku* and the *edimmu* (p. 18), which are elsewhere (p. 123) explained, the former as a man's "spiritual essence," the latter as "the ghostly shadow of his body, resembling in meaning the *ka* of the Egyptians." Here we have an instance of the great value of these essays, for on turning to Dr. Flinders Petrie's book we find that the Egyptian *ka* is not the "shadow" or even the body, but "the activities of sense and perception," the "consciousness," the "self" in our meaning of the word.

Another point which must be received with some reserve is the statement regarding the monotheistic tendencies of the Assyrians and Babylonians, and the absolute monotheism of Abraham and the Israelites. The argument regarding the Babylonians seems to prove very little when taken, for instance, in connection with the hymn in which "The gods smelled a sweet savour [of the sacrificial offerings], The gods gathered like flies over the sacrificer." This is a long way from monotheism, and justifies rather Fr. Delitzsch's statement regarding the crass polytheism persisting as the state religion in Babylonia "drei Jahrtausende hindurch" (*Bibel und Babel*, p. 49). Nor were the Jews "a monotheistic nation" till the prophets rose shortly before the exile, while Joshua tells us plainly that Abraham and all his kindred were polytheists who "served other gods" when they "dwelt on the other side of the flood in the old time" (*Joshua*, xxiv. 2). The popular notion, encouraged by Sayce, Hommel, Renan, and a few others, that not only the Israelites but all the Semites were monotheists from the first, that monotheism was with them, so to say, a racial character, is a delusion which should now be abandoned since W. Robertson Smith has shown that the religion of Israel itself "was clearly modelled on the forms of Semitic heathenism," and also speaks of "the heathenism of the great mass of the nation" (*Old Testament in Jewish Church*, pp. 139 and 273).

This eternal question of primitive monotheism, of an All-Father, an *Ens supremum*, as the root and not the efflorescence of early religious systems, is again raised by Dr. Petrie in his erudite treatise on the Old Egyptian beliefs. His reasoning is not easy to follow, owing, partly, to the introduction of much extraneous matter, such as Siberian shamanism, Turanian demon-worship, and Chinese pantheism, not perhaps thoroughly grasped, and partly to apparent contradictions in some essential points. But the main contention is that in Egypt "monotheism is the first stage," that polytheism "results from combinations of monotheism," that, as in Babylonia, each great city had "but one god to whom others were added," and that "the combinations of these, and their transformations in order to form them in groups when their homes were politically united, show how essentially they were solitary deities at first." Here there seems to be a confusion between pure *monotheism*, which is exclusive, admitting of no associates, and mere *monolatry*, which is inclusive, recognising the equal claims of others to divine honours. Hence "solitary" is not *supreme* absolutely, but only *locally*, and the gods here in question are merely the *δαίμονες τοῦ τόπου*, the *genii loci*, the tribal or territorial gods, who had no jurisdiction beyond their own districts, and never could have been regarded as supreme lords of the universe. The monotheistic concept is also excluded by their intensely anthropomorphic nature, as described by Dr. Petrie, who tells us that "to the Egyptian the gods might be mortal; even Ra, the sun-god, is said to have grown old and feeble; Osiris was slain; and Orion, the great hunter of the heavens, killed and ate the gods. . . . The gods were also supposed to share in a life like that of man; offerings of food and drink were constantly supplied to them, in Egypt laid upon

"the altars, in other lands burnt for a sweet savour" (p. 2). Can it for a moment be supposed that a people who held such gross views about their greatest and oldest deities, had already grasped the sublime concept of a supreme being? The nearest approach to such a notion is to be recognised rather in the Egyptian *p-nutir*, τὸ θεῖον, the *divinum aliquid*, the first faint concept of a god-like unity underlying the confused hierarchy of lesser deities, and at most suggestive perhaps of a tendency towards monotheism.

But this vague abstraction is not referred to by Dr. Petrie, although his account of the chief gods, their attributes and associated mythologies, is in all other respects remarkably full and satisfactory. Here will also be found an adequate description of the Book of the Dead, of the high moral standard attained by the early Egyptians, of the large part played by charms, incantations, and amulets, that is, by magic rites here inextricably interwoven with strictly theological ceremonies, as in all primitive religious systems.

Touching the preparation of the body for its abode in the after-life, it is stated that "the careful mummifying of the body became customary only in the third or "fourth dynasty" (p. 17). But this view can no longer be held since Dr. J. C. Reisner's recent excavations at Naga-ed-Deir, the oldest known settlement of man in Egypt, dating from Palæolithic times, show that some 9,000 or 10,000 years ago the bodies of the dead were already carefully mummified, being preserved in salt and wrapped in matting of halfa grass, such as is still used for the same purpose by the Kopts of the present day.

Amongst the charms, mention is made of the *uza*, "the sacred eye of Horus," which "became the most usual of all amulets" (p. 46). This, however, is called "the eye of Osiris" in Dr. Haddon's authoritative essay on *Magic and Fetishism*, which is in some respects complementary to Dr. Petrie's volume. Accepting the current nomenclature, for which Dr. Frazer is largely responsible, Dr. Haddon treats the subject of magic under perhaps an unnecessary number of headings—Sympathetic Magic, with two subdivisions (Contagious and Homœopathic); Magical Power of Names and Words; Talismans and Amulets; Divination; Public and Private Magic; Magicians; Psychology of Magical Practices. But the treatment itself is excellent, quite above criticism except on a few points of detail, while the divisions may have their use, as tending to clearness. Here, in any case, all is order and system, with little speculation, but an abundance of facts and illustrations, which are all the more valuable since many are given at first hand as the result of observations made by the writer himself in such widely distant parts as Ireland, Borneo, and New Guinea.

Dr. Haddon plunges at once *in medias res*, and, without stopping to define magic in general, proceeds to show by instances drawn from all quarters that probably four-fifths of mankind still believe in both forms of sympathetic magic. From these instances we are led to infer that the root idea of contagious magic is the physical connection supposed to exist between two objects, between the whole and its parts, between nail-parings, hair-clippings, blood or even clothes, and their owner. Then, whoever gets hold of such things, especially if he be an expert, that is, a magician, has the owner at his mercy, since "whatever may happen to one part, the other part is similarly affected." The notion extends even to personal names, which, like the personal effects, must consequently be carefully concealed from possible enemies. Hence, even in Germany, the parings and clippings are still buried under the elder tree in the courtyard, and we know what curious superstitions are associated with the elder tree in some parts of England, though the reason is forgotten. But what most strikes the observer is not so much the universality of these beliefs as the identical processes by which the magic effects are procured or hindered. Thus Dr. Haddon writes that, "In

" the west of Ireland and in Torres Strait people have refused to tell me their names, though there was no objection to someone else giving me the information, the idea evidently being that by telling their own name to a stranger they were voluntarily putting themselves into the power of that stranger." It seems almost incredible that such subtle distinctions should be found amongst Kelts and Papuans living thousands of miles apart, and the wonder is increased when both Dr. Haddon (p. 24) and Dr. Petrie (p. 10) tell us that somewhat analogous notions already prevailed in Egypt some thousands of years ago.

But it would carry us too far to dwell further on this fascinating topic, and a few words must be spared for the section devoted to the closely allied subject of *Fetishism*. Here full justice is done to the late Colonel A. B. Ellis, to whom all students of primitive religions are indebted for the first really adequate explanation of the elusive and much misused word, *fetish*. To say this is to say that the subject is also properly treated by Dr. Haddon, who shows that fetishism is a direct outcome of primitive animism, and " forms a basis from which many other modes of religious thought have developed, so that it is difficult to point out where fetishism ends and nature worship, ancestor worship, totemism, polytheism, and idolatry begin, or to distinguish between a fetish, an idol, and a deity. It includes conceptions which are purely magical, coercion of the supernatural by means of natural objects " (p. 92). Elsewhere it is remarked that the fetish itself, that is, any object possessed of an indwelling spirit, may, from one point of view, be regarded merely as a charm or amulet, and that this is the lowest and commonest form, and " may practically be said to be universal " (p. 81). From this follow momentous consequences, for, if the fetish may be degraded to a mere amulet, and is commonly so degraded, it becomes the direct parent of all mascots and talismans, of all objects possessing the Polynesian *mana*, or the Dakotan *wakanda*, or the Australian *arungquiltha*, in a word, of universal magic, or, rather, of the innumerable instruments with which the magician plies his trade. Thus the only difference between the fetish as such and the talisman is the difference between the indwelling spirit and the *mana*, and all objects endowed with *mana* were originally fetishes of which the pedigree is forgotten.

A serious drawback to the utility of the series is the omission of indexes to all the volumes so far issued, Dr. Petrie's alone excepted. A few slips may here be noticed for correction in future editions. Dr. Pinches has *Aries* for *Ares* (p. 80) and *jah* for *yah* (p. 89); Dr. Haddon *Jettatore* for *Gettatore* (pp. 34 and 35) and *corua-horn* for *horns* (p. 37), *corua* being an irregular feminine plural. Dr. Petrie's suggestion that the *Denga* may now be represented by the *Dinkas* (p. 63) should be deleted, the relation being impossible.

A. H. KEANE.

Africa, South.

Bushmen Paintings.

Bushmen Paintings in the Transvaal.

The Transvaal *Government Gazette* of April 20th announces the appointment of a commission consisting of the following gentlemen :—Dr. Kynaston (Geographical Survey Department), Mr. T. N. Leslie (Vereeniging), Mr. J. P. Johnson, M.I.M.M. (Johannesburg), and Prof. R. B. Young (Transvaal University College), to report to the Government on the Bushmen paintings and stone etchings existing in the Transvaal, and as to what steps should be taken to preserve them from decay and mutilation.

Mr. Johnson is the author of the recently published book, *The Stone Implements of South Africa*.

58



CLUBS FROM NORTH AMERICA.

ORIGINAL ARTICLES.

America, North.

With Plate G.

Bushnell.

Notes on Certain Clubs from North America. By David I. Bushnell, Jun.

59

In the Ashmolean Museum at Oxford, among the specimens which formerly belonged to the old Tradescant collection, are three clubs from North America (A, B, C, Plate G.). These are of great interest, as they are, without doubt, the oldest existing examples of that type of weapon.

On p. 46* of the small printed catalogue is a reference to "Tomahawks, 6 Sorts." The three specimens now in the Ashmolean Museum were probably included in this entry.

Clubs of this type were used by the northern Algonquians and Iroquois and were evidently the principal weapon—in addition to the bow and arrow—of the New England Indians at the time of the settlement of the northern colonies, as references to them often occur in the early records.† We are unable, however, to say how far south along the Atlantic coast this type of weapon was used; but it does not appear to have been known to the early historians of Virginia.

Unfortunately it was not recorded where the specimens were obtained. It is the belief of the writer, however, that they came from the coast of New England and were brought to England early in the seventeenth century, or about the time of the settlement of the Plymouth colony.

The three Tradescant clubs are of the same form, but differ somewhat in proportions.

The dimensions are:—

	Extreme Length.	Greatest Diameter of Knob.	Greatest Thickness of Handle.
A - -	500 mm.	105 mm.	33 mm.
B - -	540 mm.	112 mm.	24 mm.
C - -	580 mm.	110 mm.	24 mm.

Although the specimen designated as "A" is now the shortest of the three it was probably at one time somewhat longer. The end is rough and worm-eaten, and appears to have been broken. As will be seen in the photograph, it becomes quite thick and is round in section near the end; probably this continued for a short distance, forming a grip or handle similar to that of the second specimen.

The second example, "B," is the most interesting, as it was at one time highly ornamented. The handle, on both sides as well as the end, is studded with small pieces of copper, placed in regular order and forming a simple zig-zag design. Many small, thin pieces of copper—and some brass, showing contact with Europeans—have been driven into the ball or knob, but they are irregular and do not form a design.

On the outer side, extending from the upper end of the handle to the ball are twelve triangular depressions arranged as shown in Fig. 1. These range from 29 mm. to 38 mm. in length, and are about 3 mm. in depth. These are partly filled with a

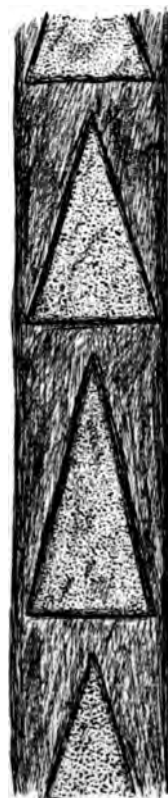


FIG. 1.
TRIANGULAR
DEPRESSIONS ON
THE BACK OF
CLUB B. †.

* *Museum Tradescantianum: or a Collection of Rarities preserved at South Lambeth near London*, by John Tradescant. London: MDCLVI.

† "Tomahawkes be staves of two foote and a halfe long, and a knob at one end as round and "bigge as a foote-ball." Wood, *New England's Prospect*, 1634 (p. 66). (Quoted by Geraid in *The American Anthropologist*, 1907, p. 109.)

resinous substance. On either side of the club and following the outer edge is a depression averaging 15 mm. in width and 3 mm. in depth, also having a hard gummy substance over the greater part of the surface. In these depressions were probably arranged pieces of shell, as in the case of the club supposed to have belonged to Philip, referred to by Beauchamp in *The Bulletin*, New York State Museum, No. 344, 1905* :—

"The late Rev. F. P. Winne, of Watertown, N.Y., gave the writer an interesting account of sundry relics of King Philip which came into the hands of the Rev. John Chickley, Mr. Winne's maternal ancestor. Among these was King Philip's war club, which was in the hands of another descendant living in New Hartford, N.Y., some twenty years ago. Thence it went to Maine."

Mr. Winne wrote :—

"The club I have had in my hands many times, and can describe it. It is a piece of hard wood—hard maple, I think—about 14 inches long . . . a solid ball about 4 inches in diameter, which, with the handle, is cut out of one piece of wood. Along the handle on both sides are inserted triangular pieces of what appear to be, and I suppose are, oyster shells; the dark pieces showing the number of Indians Philip had killed, and the light pieces the whites."

These triangular pieces of shell may, however, have been attached merely for the purpose of decorating the weapon, as the reference to inlaid clubs in the following note would lead us to believe.

In a volume of manuscripts in the British Museum (MSS. Egerton, 2395, fol. 429-30) are papers entitled "State of the Colony of Rhoad Island, From the Commissioners of New England, 1665." In this document the writer found the following interesting note :—

"The Nanhyganset Sachims did in y^e yeare 1641 by writing surrender themselves their People & Country unto the late Kings Protection . . .

"The Sachims did thankfully receive two coates presented to them in his Ma^{ties} name. In acknowledgment of their Subjection they are to pay yearly upon y^e 29 of May Two Wolf Skins to his Ma^{tie} and did now send to Capps of Peag and two Clubbs inlayed with Peag for a Present to the King and a ffeather Mantle & a Porcupine Bagg for a present to y^e Queen,—which were all taken by the Dutch. . . ."

These "two Clubbs inlayed with Peag" were probably similar to that attributed to Philip and the specimen (B) in the Ashmolean Museum. Being able to trace four specimens, all dating from the seventeenth century, makes it evident that inlaid clubs were not uncommon among the New England Indians, and that inlaying pieces of shell was one method of decorating their weapons.

This art, as formerly practised by the Algonquian tribes of New England, at once suggests the incrustated work found among the ancient ruins in the south-west, and the various objects of Aztec origin from Mexico, as well as certain pieces from the north-west coast.

The third and largest club (C) in the Ashmolean Museum is more crudely made than either of the others; but it has on one side some faint engraving forming a simple geometric design, in places rubbed and worn away. All three specimens have retained a high polish and appear to have been much used. The edges of the handles are rounded and worn from use, evidence of age even before they were obtained from the Indians nearly three centuries ago.

Although there are several examples of this form of club in the British Museum, there is only one of special interest, which is now figured (D, Plate G.). This most interesting old specimen has an extreme length of 535 mm.; it is highly polished and

* I am indebted to Mr. F. W. Hodge, of the Bureau of American Ethnology, for this reference.

greatly worn, evidently the result of age and use. Unfortunately it is not known where it was collected.

The peculiar characteristic of this piece is the carved figure extending along the convex surface, which may represent the totem of the maker of the weapon. The head of the animal rests above the ball of the club, two legs are represented on either side, and the tail is long and pointed, having six transverse grooves near the lower end. The under part of the head, the four legs and the lower half of the tail, are attached to the club, the intervening spaces having been cut entirely through. On the side shown in the photograph there is some very faint engraving.

The four specimens already described are made of a heavy close-grained wood, probably maple, now turned dark with age.

A small club of a similar form, but rather too light to have been a serviceable weapon, belongs to the collection of the Collegio di Propaganda Fide, Rome (E, Plate G.).* The dimensions are—length, 320 mm.; the ball is 47 mm. in diameter. The handle is rectangular in section and measures 23 mm. by 11 mm. Long narrow strips of tanned buckskin, bound at short intervals with porcupine quills coloured red and white, are wrapped around the handle. This was brought from America by a missionary, and should probably be attributed to the Iroquois.

While all these specimens are of great interest and value, the decorated example (B) in the Ashmolean Museum is especially so, and it would be of interest to know if similar pieces exist in any European collections. DAVID I. BUSHNELL, JR.

EXPLANATION OF PLATE.

Figs. A, B, C.—Clubs in the Ashmolean Museum, Oxford.

Fig. D.—Club in the British Museum.

Fig. E.—Club in the Collegio di Propaganda Fide, Rome.

Archæology : Eoliths.

Smith.

Nature-made "Eolithic Implements." By Worthington G. Smith, **60**
F.L.S.

Of the three illustrations given below, Figs. 1 and 2 are selected from a series of forty typical examples very kindly forwarded to me for examination and illustration in 1904, by Dr. H. P. Blackmore of Salisbury. Fig. 3 was found by myself near Dunstable, where "eolithic implements" occur in bewildering profusion.

The two Salisbury specimens are from Alderbury, and are in the Blackmore Museum. The illustrations are drawn to half scale to match many similar illustrations published elsewhere.

Fig. 1 from Alderbury is exhibited as a hollow or concave scraper; both sides of the stone and a section are given in the illustration; the section is taken on the dotted line seen on the right-hand figure. The section shows—by the dotted lines near B—that the thinnest part of the flint has been abraded away, and the two arrows on the right-hand figure show the direction of the force which caused the abrasion. If we imagine a pebble to have once existed at B—on the section—and moved about slightly under great pressure during the deposition of the drift in which "the scraper"

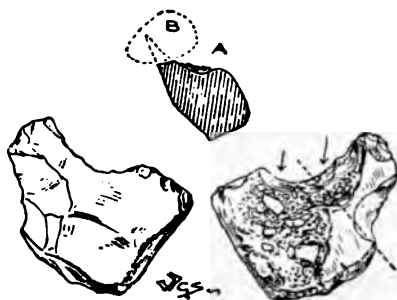


FIG. 1.—"EOLITHIC" SCRAPER, ALDERBURY. $\frac{1}{2}$ SCALE.

* The writer figured a drawing of this specimen in *The American Anthropologist*, 1906, p. 252.

was found, it would undoubtedly have abraded away the weak part of the flint and formed the concavity. At the same time the pebble would deposit the minute detached fragments of flint near to, or on one side of, the stone. It will be seen, both on the section at A and on the right-hand figure, that these small flint fragments still remain on the stone, to which they are naturally cemented in a thin ferruginous concretion. On looking at this stone with a lens I felt that I could see the small hollows into which the little adherent splinters of flint would fit.

Fig. 2 is a larger and thicker example of "hollow-scraper," also from Alderbury. On the original stone an arrow is placed near the hollow at A to indicate that the flint is a "hollow-scraper" of human origin. The arrows placed by me on the illustration indicate the direction of the force which has caused the depression. As in the last, the detached splinters from the hollow of the flint are still present on one side of the stone, fixed—amongst sand—in a thin ferruginous concretion. The small fragments of flint are of such a form, size, and colour, that they clearly prove—to me



FIG. 2. "EOLITHIC" SCRAPER.
ALDERBURY. $\frac{1}{4}$ SCALE.



FIG. 3.—"EOLITH," CADDINGTON, NEAR
DUNSTABLE. $\frac{1}{4}$ SCALE.

—that they once formed that part of the flint which is now represented by the concavity.

Fig. 3 is a very typical example of a so-called "eolith," almost identical in size and shape with a specimen from Dawlish, in the Blackmore Museum. The example came from Caddington, near Dunstable. One side and all the four edges are illustrated in the figure. I took the stone direct from a facing of dry pebbly clay in a clay pit. As I displaced the stone from its matrix I noticed that a number of very small pebbles and flint fragments fell from it to the base of the pit, which base was covered with dry, dusty clay, pebbles and pieces of flint. To recover any missing fragments seemed absolutely hopeless, but after considerable searching I at last found and re-attached the little flake shown at A. This small flake and the hollow into which it fits are in precisely the same mineral condition as the other parts of the flint. Now if one small flake can be detached by natural pressure by a small pebble in an undisturbed bed of drift clay, it seems, to me, to follow that all the other small flakes could be—and actually were—displaced in a similar manner.

WORTHINGTON G. SMITH.

Australia.

Howitt.

The Native Tribes of South-East Australia. By A. W. Howitt, **61**
C.M.G., Sc.D.

In MAN, 1906, 81, I noticed a communication from Mr. Andrew Lang in which he says, "I much regret to find that in my paper on 'The Primitive and 'Advanced in Totemism' I have misunderstood and therefore misrepresented a " passage in Mr. Howitt's *Native Tribes of South-East Australia*, p. 500. Of this " error I was entirely unaware till I read . . . Mr. Howitt's letter to *Folk-Lore*."

Mr. Lang also expresses his regret that he was not earlier made aware of his blunder, that he might have withdrawn his words. I did not reply to this at the time because I was preparing a paper upon the numerous passages in *The Secret of the Totem*, to which I am compelled to take exception. I feel, however, that since Mr. Lang has made his explanations in MAN, it is incumbent on me to make my comments on his statements through the same medium. Mr. Lang's strictures on my work in the paper quoted are, however, a mere repetition of a fuller statement of his opinions, which will be found at pp. 197 to 200 of *The Secret of the Totem*.

He there accuses me of an apparent failure to take into consideration previously stated facts in the question of Australian religious beliefs, and also of making statements in collision with my own evidence. As this and other similar statements have been widely spread abroad in other publications I must, in my own defence, make the actual facts of this matter as widely known, more especially as Mr. Lang (*The Secret of the Totem*, p. 197) involves Dr. J. G. Frazer in the same charge.

In the first place I must point out that the passage which Mr. Lang quoted in his communication to MAN is only part of the quotation which forms the basis of his reflection upon me.

This original quotation, given in *The Secret of the Totem*, pp. 197, 198, is termed a "passage from Mr. Howitt," and consists of four selected and rearranged pieces of a summary, twenty-seven lines in length, of the evidence on which I base my theory of the Tribal All-Father. (*Native Tribes of South-East Australia*, pp. 499, 500.)

The first piece is taken from the thirteenth to the sixteenth lines, omitting the important commencement of the sentence; the second is from the nineteenth and twentieth lines, being part of a sentence bisected by the interpolation of the third extract brought down from the sixth, seventh, and eighth lines. The other half of the sentence, together with the rest of the summary, completes the quotation.

The "passage" which Mr. Lang now quotes as having been misunderstood and, therefore, misrepresented by him is part of the fourth extract, but it is not the material matter at issue.

This manipulated "passage" enabled Mr. Lang to launch his adverse criticism, thus supporting his own views on questions of Australian religious beliefs by errors which he attributed to me.

The statement "in collision with my own facts" is only to be found correctly in *The Secret of the Totem*, at pp. 197, 198, and is as like my original statement as the "pussy-cat" and "porcupine" on the cover of Mr. Lang's book are to the Australian *echidna* (porcupine) and *dasyurus* (native cat).

Mr. Lang says (MAN, 1906, 81), "whether my mistake was natural or not " readers may determine for themselves."

I quite concur in this, but invite readers to form their opinion not merely on the harmless quotation which Mr. Lang has selected, but on the whole quotation as given at pp. 197, 198, of *The Secret of the Totem*.

I should much like to be able to think that Mr. Lang had merely misunderstood my meaning as expressed in my summary, but the serious charge levelled against Dr. J. G. Frazer and myself rests upon a selection of four separated parts of that summary, the bisection of one sentence, and the rearrangement of others.

It is very hard to understand how Mr. Lang can have forgotten that which seems to me to have necessarily required the exercise of volition. A. W. HOWITT.

Australia.

Lang.

The Native Tribes of South-East Australia. A Reply to Dr. Howitt: *By Andrew Lang.*

62

When revising the proof-sheets of *The Secret of the Totem* in September 1905 I observed a statement by Mr. Howitt (*Native Tribes of South-East Australia*, pp. 499, 500) which appeared to me to be contradicted by his own evidence. Often as I read his pages I could understand them only in one way. I took him to mean that the belief in what he styles an "All-Father" only occurs among tribes in a forward stage of what we regard as social advance. But Mr. Howitt's own testimony proved that the belief exists among tribes who have not arrived at that stage.

I therefore, in *The Secret of the Totem* and elsewhere, pointed out and criticised the apparent inconsistency. When I learned, from a paper by Mr. Howitt in *Folk-Lore* (July 1906), that he did not mean what to me (and to others) he seemed to mean, I publicly and privately apologised to Mr. Howitt for my misunderstanding, and I withdrew all my criticism based upon my error of apprehension.

Mr. Howitt remains unsatisfied. He "would much like to be able to think that "I merely misunderstood his meaning as expressed in his summary." This implies that, when he wrote, Mr. Howitt did not regard my mistake as unconscious and involuntary. If that is, or was, or is to be, his opinion (I can never more feel sure that I understand what Mr. Howitt means), so be it. But I proceed to quote the entire passage which Mr. Howitt accuses me of garbling. I shall next try to show that the passage is, first, misleading in style, and, secondly, is erroneous, or shall I say inadequate? in statement of facts.

Mr. Howitt's remarks I copy, beginning at the last paragraph of *Native Tribes of South-East Australia*, p. 499: "It seems quite clear that *Nurrundere*, *Nurelli*, *Bunjil*, *Mungan-ngaua*, *Daramulun*, and *Baiame*, all represent the same being under "different names. To this may be reasonably added *Koin* of the Lake Macquarie "tribes, *Maamba*, *Birral*, and *Kohin* of those on the Herbert River, thus extending "the range of this belief certainly over the whole of Victoria and of New South "Wales, up to the eastern boundaries of the tribes of the Darling River. If the "Queensland coast tribes are included, then the western boundaries might be indicated "by a line drawn from the mouth of the Murray River to Cardwell, including the "Great Dividing Range, with some of the fall inland (*sic*) in New South Wales. "This would define the part of Australia in which a belief exists in an anthropo- "morphic supernatural being, who lives in the sky, and who is supposed to have "some kind of influence on the morals of the natives. No such belief seems to "obtain in the remainder of Australia, although there are indications of a belief in "anthropomorphic beings inhabiting the skyland. That part of Australia which I "have indicated as the habitat of tribes having that belief" [I take Mr. Howitt to mean the belief in a supernatural being with supposed moral influence], "is also the "area where there has been the advance from group marriage to individual marriage, "from descent in the female line to that in the male line; where the primitive "organisation under the class system has been more or less replaced by an organisation "based on locality; in fact, where those advances have been made to which I have "more than once drawn attention in this work."

This, I think, is the entire of the passage which, in *The Secret of the Totem*, pp. 197, 198, I treated in the following terms: "I quote a passage from Mr. Howitt, "which Mr. Frazer restates in his own words" (namely, in *The Fortnightly Review*, September 1905). "He defines 'the part of Australia in which a belief exists in an "anthropomorphic supernatural being, who lives in the sky, and who is supposed to "have some kind of influence on the morals of the natives. . . . That part "of Australia which I have indicated as the habitat of tribes having that belief' (namely, "certainly the whole of Victoria and of New South Wales up to the eastern "boundaries of the Darling River") "'is also the area where there has been the "advance from group marriage to individual marriage, *from descent in the female "line to that in the male line*; where the primitive organisation under the class "system has been more or less replaced by an organisation based on locality—in fact, "where those advances have been made to which I have more than once drawn "attention in this work.'"

The reader may now compare Mr. Howitt's twenty-seven lines with my attempt to condense them. If in that attempt I have wronged him it was done unwittingly. What I wanted to get at was the last sentence in his twenty-seven lines, beginning "That part," and ending "in this work." It was here that (as I later learned with much regret) I misunderstood and misrepresented Mr. Howitt's ideas. I understood him to mean that all the tribes who, in the region defined, have the All-Father belief, have also all advanced "from group marriage" to individual marriage, from descent in the female line to that in the male line; that the primitive organisation under the class system has been more or less replaced by an organisation based on locality, and so on, as above. If Mr. Howitt meant *that* (as I firmly believed he did), then his statement was contradicted by his evidence, which proves that tribes with female descent, and "primitive organisation under the class system," have the All-Father belief as much as the advanced tribes with male descent and local organisation. But Mr. Howitt did not mean that, and he has explained that the south-east natives *without* the All-Father belief are mainly those who practise what he calls "group marriages"; what I call *Pirrauru* and *Piraungaru*.

As soon as I learned Mr. Howitt's real meaning I apologised, and withdrew all criticisms based on my error of apprehension. But, without his own explanation I could only understand his words as I did. I quote, for the first time, another passage of his which, without his explanation, would be to me equally misleading. *Native Tribes*, &c., p. 506: "In the tribes of South-East Australia the ancestors appear in "the guise of totems or theriomorphic human beings, in some respects resembling both "the Alcheringa ancestors and the Mura-Muras. *But it must be remembered that in "these tribes there has been a clearly marked advance in the status of society, from "group marriage to a form of individual marriage, from descent in the female to "the male line, and from a society organised on the class systems to one based on "locality."**

Mr. Howitt does not here really mean that among *all* these tribes there has been the advance to reckoning in the male line and to an organisation of society based on locality. He means that in *some* of these tribes the advances have been made. But he does not say that the advances have been made "in *some* of these tribes," he says that they have been made "in these tribes."

Am I wrong in thinking this phrase misleading?

Again, Mr. Howitt writes: "that part of Australia"—where the All-Father belief exists—"is also the area" where the social advances have been made. Now certain *parts* of "that part of Australia" make *one* of the areas in which the social advances have been made; they are not *the* area of the advances. These advances have been

* My italics.

made in huge northern, western, and central areas, in which, so far, the moral All-Father has not been found as an element of belief. The statement, therefore, of Mr. Howitt seems to me if not erroneous, at least quite inadequate. It also gives the impression that the All-Father belief co-exists with the social advances, whereas the advances are found in very large regions without the belief, and the belief is found in regions where two, at least, of the advances have not been made.

With regard to Mr. Frazer, if he did not misunderstand Mr. Howitt's meaning in the same way as I did (and as a distinguished reviewer did, who "paraphrased Howitt, pp. 500-506"), then I must regret having misunderstood him in precisely the same way as I misapprehended the ideas of Mr. Howitt.

I find that I quoted Mr. Frazer thus (*Secret of the Totem*, p. 199—citing *The Fortnightly Review*, September 1905, p. 552), "Mr. Frazer puts the case thus, 'it can hardly be an accidental coincidence that, as Dr. Howitt has well pointed out, the same regions in which the germs of religion begin to appear have also made some progress towards a higher form of social and family life.'"

Now in Australia from the central Arunta to the northern sea, the advances to "individual marriage," to male descents, and to local organisation, have been made, but—where are the "germs of religion"?

On the other hand, among many south-east tribes the advances to male descent and to local organisation have *not* been made, yet "the germs of religion" (the All-Father belief) are flourishing there. There is a want of coincidence, whether accidental or essential, between the germs of religion and the social advances.

I am much honoured by Mr. Howitt's promised criticism upon numerous passages in my book. I hope to profit greatly by his censures, and will gladly acknowledge any changes in my opinions which he may produce. But if he is not more successful in apprehending and stating my ideas than he was in a recent critique published by him elsewhere, I may take silence for the better part. ANDREW LANG.

REVIEWS.

Australia.

Thomas.

The Native Races of Australia (Native Races of the British Empire Series). By N. W. Thomas. London: Constable, 1906. Pp. xii + 250. 23 x 14 cm. Price 6s. net. **63**

This book, or rather the series it inaugurates, indicates, it may be hoped, an awakening of interest on the part of intelligent people in the numerous races living under British rule. Amongst the many anomalies of which Englishmen appear at times to be even proud, none is perhaps more striking than the absence of interest in, or even knowledge of, the many different peoples who form so large a part of that empire the praise and glory of which they are never tired of singing. This is well exemplified by a fact to which our attention is called each recurring year, viz., the empty benches when the House of Commons is called upon to discuss the affairs of India. It would be pleasant to believe that the launching of this series of manuals is indicative of a change in this regard taking place in the public mind and that the works themselves are destined to arouse and spread an interest in the many highly interesting peoples in different stages of culture to be found in the King's dominions beyond the sea.

In fifteen chapters Mr. Thomas has given a synopsis of the facts which seem best established regarding the physical appearance, mode of life, social organisation, and primitive culture of the Australian aborigines. The work bears the impress of having been very carefully prepared, and of many original works relating to the

Australian continent having been closely studied and compared. The author appears to have felt bound to do little more than put down a record of fact. He would have made his work more interesting and attractive had he also at times endeavoured to take a more general view and to associate his facts with an account of some distinct tribe. A more human and realistic impression would thus have attached to his record. If, for example, he had endeavoured to picture that most interesting tribe, the Arunta, as far as the many facts concerning them now collected permit, he would have made his narrative more attractive, and, we venture to think, not less true. It would have afforded an opportunity of bringing home to the popular reader the real significance of the Stone Age as a stage of human culture. The stay-at-home writer may, perhaps, shrink from the possibility of his work being compared with that of the long-time resident amongst the Australian natives, such as we have in the sympathetic and altogether delightful account of the Euahlayi tribe by Mrs. Langloh Parker, yet, after his long and careful study of the subject, he might have ventured, and we suspect it would not have been without success; in fact, in his treatment of the subjects of religion, magic, and myth Mr. Thomas shows that discernment, sympathy, and interest which are necessary for such an undertaking.

Two short chapters are devoted to those subjects which have of late attracted so much attention and given rise to no little controversy—the subjects of social organisation and marriage. The author shows clearly that he is with Mr. Andrew Lang and against Dr. Frazer. It may be doubted whether the views of the last-mentioned distinguished anthropologist have so little sympathy and support as Mr. Thomas suggests. After dealing with the complexities of the rules regarding marriage, which to some people have seemed a complicated matrimonial algebra, he remarks that it will be admitted that the system is admirable in its simplicity. We are afraid he will be almost alone in this opinion, but can only hope that his account will enable all his readers to come to the same conclusion. A greater use of tabular representation would probably have aided many in doing so.

There are thirty-one full-page illustrations, chiefly from photographs, and they are commendably clear and life-like. There is also a map, which we regret to find very inadequate. Holding, as we do, that a good map should be one of the chief features of every ethnographic work or book of travel, and should show clearly all places mentioned in the text, we were sorry to find a great many of those to which Mr. Thomas refers were not to be found in the small map at the end of the volume. In a work appealing to the general public this is particularly unfortunate, as they are not likely to take the trouble to look up atlases whilst reading the book. For this the publishers are probably responsible, seeing that this defect is becoming more and more a feature of books of travel, even of those published at a high price. We offer these remarks in the hope that in subsequent volumes of the series, and in further editions of the one under review, this defect may be rectified.

At the end of the book is a very short bibliography. It is much to be regretted that it is not longer. In the course of the work numerous explorers, travellers and authors are referred to, *e.g.*, Grey, Eyre, Tylor, Cook, Threlkeld, Russell, and many others, no mention of whom is found in the bibliography. The works of these authors might with advantage have been added, if only as explanatory to the general reader. Nothing is so likely to interest people in uncivilised races as reading a first-hand account of them in some good book of travel, and one great benefit to be derived from a series of this kind is in its so arousing interest as to act as an incentive to the perusal of the works of the pioneers and explorers of the different parts of the empire.

E. A. P

Malay.

Bland.

Historical Tombstones of Malacca mostly of Portuguese origin, with the Inscriptions in detail and Illustrated by numerous Photographs. By Robert Norman Bland. London: Elliot Stock, 1905. Pp. 75. 28 x 21 cm. **64**

An old-world, palm-girt little town, nestling at the foot of a green hill crowned with a ruined church, such is the vision seen from afar dimly through the morning haze when one has cast anchor in the shallow roadstead of Malacca; such is the memory that after many years the sight of this book again revives. Few Asiatic port-towns are as heavily laden with historic associations as this most venerable of all European settlements in the Far East, over whose red-brown roofs well nigh four centuries have passed since first it fell into the hands of men of Western blood and Christian faith; none has such a mellow, fragrant, and undefinable charm.

The work Mr. Bland has done was well worth doing; he has here gathered together and put on record nearly all that remains of the monuments of the Portuguese and Dutch pioneers who laid the foundations of European rule in the Eastern seas. Though some of them are not without artistic value, they are interesting by reason of what they stand for, rather than for what they are in themselves, these simple, unpretentious, sometimes almost rude, memorials of governors and councillors, priests and merchants, women and young children.

For the most part the photographs representing the tombstones have been well executed and do great credit to the gentlemen (all amateur photographers, I believe) who took them. There are also illustrations of a cemetery, three churches, the old gateway (which is all that is left of the fortress so shamefully destroyed), and two plans of the town. But it is disappointing to find that the most venerable of the Malacca churches, the old roofless church of Our Lady on the top of the hill, where once lay the relics of the great apostle of the Far East, Francis Xavier and where most of the monuments figured in this book now are, is represented only (and very inadequately) by a picture intended to show the method employed in taking the photographs.

As the illustrations are the most important part of a work of this kind, it is fortunate that in the present instance they are so good. For the rest, it must honestly be said, is far from perfect. To begin with, the title is a misnomer; out of forty-three tombstones only thirteen (not counting one of which the original inscription has been erased and a Dutch one substituted) are of the Portuguese period, the rest being all Dutch except three which commemorate Armenians and two of doubtful origin, that have no inscriptions but rather Dutch-looking coats-of-arms. The Armenian stones are bi-lingual, two of them having Portuguese inscriptions and the third a Dutch one besides inscriptions in Armenian. Of the Armenian texts, except in one case where help was afforded by a previous publication, no translations have been given. This is to be regretted, for if it had been done Mr. Bland would have been spared the serious errors and omissions which disfigure page 28 of his work. In his version of the Portuguese part of the inscription which he attempts to translate on that page he has given a purely imaginary surname to the person commemorated on the tombstone, and has omitted to reproduce his real patronymic, which is perfectly legible on the Portuguese original. On page 26, again, by omitting to translate the Armenian text, Mr. Bland has failed to give the surname of the deceased person, which occurs in the Armenian but is not found in the Portuguese version. Similarly on page 6 the place-name "Inefa" is a mistake for "Julfa," as a reference to the Armenian original would have shown. Mr. Bland seems unable to make up his mind whether "overleden" means "buried," as he renders it on pages 6 and 60, or "died," as he translates it in other places where it occurs. Besides the above, I have noticed a dozen or more little inaccuracies, but as a comparison of the illustrations with the transcripts and

translations will reveal them to any reader of average intelligence and education, it would be mere waste of space to set them out in detail here.

In his introduction Mr. Bland writes that, apart from the tombstones figured in the present volume, "there remain but few memorials of the early history of Malacca," which is unfortunately true, and adds, "the Javanese founders of the Kingdom of "Malacca (thirteenth century) have left nothing, nor have their Malay successors." So far as I know, there is no evidence of the existence of Malacca before the last quarter of the fourteenth century, and no reason to disbelieve the native chronicles which derive the origin of its royal house from Singapore and ultimately from Palembang, a Sumatran state that had, to be sure, been a good deal under Javanese influence from an early period. Hence probably the source of the undoubtedly Javanese titles which some of the Malacca princes are said to have borne. The want of memorials of the early days of Malacca is not, I believe, quite as absolute as Mr. Bland asserts. I have it on the authority of one of the most distinguished of his predecessors at Malacca that an ancient tombstone, believed to be that of Sultan Mansur Shah, who reigned there in the fifteenth century, is still preserved in the Resident Councillor's office. Are there not also Chinese inscribed tombstones on Bukit China and elsewhere that go back for a good many generations?

If Mr. Bland should happen to return to Malacca, these matters may be worth his attention. In the meantime I must add that for his present work, in spite of the imperfections noted above, one must be grateful to him. As there is no Archæological Survey Department in the Straits Settlements it is well that an individual official should be public-spirited enough to take upon himself some of the burdens which ought to be borne by such a department.

C. O. BLAGDEN.

Russia.

Meakin.

Russia: Travels and Studies. By Annette M. B. Meakin. London: Hurst and Blackett, 1906. Pp. xx + 450. 23 x 15 cm. Price 16s.

65

This volume, in lucid and simple language, gives an excellent description of the living population of European Russia, very little of which appears to have escaped Miss Meakin's scrutiny. The manners and customs, the institutions, the industries and manufactures, and the conditions of life of the Russian people in town and country are described and discussed with all the intelligence and acumen of an experienced traveller and observer.

Miss Meakin illustrates and explains the present state of things, which came under her observation, by brief incursions into Russian history, so that we obtain from her book, not only a clear idea of the present status of the many races in European Russia, but also of their historical evolution.

The interests of anthropology have not been neglected by Miss Meakin. Her description of M. Peredolsky's collection of prehistoric skulls at Novgorod will excite the curiosity of physical anthropologists. This collection contains upwards of 800 skulls found in the neighbourhood of Novgorod, and they are said to be mostly *palæolithic*, some of the skulls having been found embedded in a layer of lime that must at one time have been underneath a glacier. This would appear to indicate the existence of preglacial or interglacial man in this part of Russia, and as the number of skulls found greatly exceed the number of *palæolithic* skulls found in the whole of the rest of Europe, the measurement and examination of M. Peredolsky's collection must be a matter of the first importance in settling the many vexed questions as to the origin and evolution of man in Europe.

The interesting chapter on the German colonies in Russia forms an excellent example of the advantages which a country may derive from the introduction of

superior stock. About 1770, Catherine II of Russia, a German princess, settled a colony of German Lutherans on the Volga, in the neighbourhood of Saratoff. This colony has become at the present time one of the richest and finest of all the colonies on the Volga. The Lutherans have introduced new industries. "Their intelligence" being more developed than that of the Russian peasant, they set about their work in "a more scientific manner, carefully choosing plots of land from what has hitherto" been unreclaimed marsh, they soon find themselves the happy possessors of flourishing "farmsteads. The Russian peasants are not sufficiently advanced to cope with their" difficulties, consequently they are quickly outstripped by the Germans." No better illustration could be furnished of the importance of good stock in the population of a country; the difference in their wealth-producing powers in the same environment being clearly shown by the contrast between the present economic conditions of the Russian and German inhabitants of the lower Volga.

Miss Meakin considers that the persecution of the Jews in Russia is a mistake, as it is the Jews who bring prosperity to the towns.

The black-earth region of Russia appears to be a splendid agricultural country. But, notwithstanding that, the Russian peasant is in a very backward condition, subsisting principally on coarse bread and vegetables. The author states that education does not improve the peasant, but makes him worse, and that the neighbourhood of towns has a specially deleterious influence on the character of the female peasant. This latter phenomenon is not unknown in this country.

The higher education appears to be well provided for, seeing that a provincial town like Kharkoff has a university with 1,500 students, and a technical institute with 400 students.

The descriptions of the Crimea are very interesting, and especially of the archaeological finds preserved in the local museums.

Miss Meakin's book is one that will be read with pleasure by the general reader, and contains much information of great value to the serious student of the anthropology and sociology of Russia.

J. G.

Anthropology.

Pitt-Rivers.

The Evolution of Culture and other Essays. By the late Lieut.-General A. Lane-Fox Pitt-Rivers. Edited by J. L. Myres, M.A., with an Introduction by Henry Balfour, M.A. Oxford: Clarendon Press, 1906. Pp. xx + 228. 23 x 14 cm. Price 7s. 6d.

This reprint of some of General Pitt-Rivers' most instructive work, issued for the benefit of candidates for the Oxford diploma, needs no recommendation to anyone at all familiar with the history of anthropology in England during the last forty years. The application of the evolutionary idea to human inventions was a new and bold step in the sixties of the last century, but it inevitably followed the changed outlook upon nature resulting from the scientific movement of the time. To make the application in this new field required something more than average ability. The capacity for taking infinite pains is only one quality of genius. Equally important is that power of alert and sustained attention to which alone facts reveal their full significance; and its presence or absence may make all the difference between a discoverer and a drudge. General Pitt-Rivers possessed it in the highest degree. His professional duties required him to devote his full attention to a certain human invention—the firearm, and what he observed in this particular province led him from conclusion to conclusion, until the well-known theories upon evolution in handiwork were formed within his brain. An equally excellent officer without genius would have sent in a praiseworthy report upon the improvement of service weapons, without ever perceiving

the wide range of affinities which connect civilised and savage instruments of destruction.

It is needless to dwell upon General Pitt-Rivers' published work in ethnology, or upon those parts of it presented to the public in this volume. The tenor of the essays on "The Evolution of Culture," "The Principles of Classification," "Primitive Warfare," and "Early Modes of Navigation" is sufficiently well known, while Mr. Henry Balfour's excellent introduction indicates their position with regard to the present standpoint of anthropological science. It was fitting that the Keeper of the Collections which form a lasting monument to a distinguished man should have been entrusted with the task of introducing these essays to a younger generation than that for which they were originally written. To Mr. Myres fell a more thankless task, but his accurate discharge of it has added to his already considerable services to British anthropology.

The publication by our great universities of standard anthropological work in a cheap and convenient form is a welcome sign of the times. Anthropology by its somewhat forbidding name often repels the young, who are apt to believe that all concerned with it are uninspiring and unattractive persons. The career of General Pitt-Rivers is well calculated to encourage sympathy with anthropological aims, and perseverance in their pursuit. Here was no Snelfungus, but a man of action and an officer in the Guards, making himself a name in the world of science. What man has done, man can do; and an example so brilliant may be expected to find imitators among those destined to defend and govern the remoter provinces of the Empire.

O. M. D.

Africa, South.

Johnson.

The Stone Implements of South Africa. By J. P. Johnson. London: Longmans, 1907. Pp. 53. 25 × 19 cm. Price 7s. 6d. **67**

Mr. J. P. Johnson, of Johannesburg, is an enthusiastic investigator of the Stone Age as it occurs in South Africa, and the present volume, giving brief accounts of some of his finds, is a welcome one. In it an attempt is made to co-ordinate his various discoveries of stone implements, and to assign to the different finds their proper places in the culture sequence of the region. He aims at showing that three well-defined culture strata are manifest, corresponding with the periods of the Stone Age known as the eolithic, palæolithic, and neolithic in Europe. As regards the first of these periods, Mr. Johnson approaches the subject with some caution, and, while convinced himself as to the artificiality of the very rude forms which he groups as eoliths, he admits that "their association with others in which the trimming, though of the same rude kind, is arranged in definite patterns is the sole ground upon which they can be accepted." For the present, until some certain means are discovered whereby the rudest artificial flaking can be distinguished from nature-flaking, it is well to admit that the chief evidence in favour of the ruder eoliths is to be derived from their associations and *gisement*. It is interesting, none the less, to find that evidence exists of a possible, if not probable, pre-palæolithic culture in South Africa. Four localities are mentioned in connection with eolithic finds. The palæolithic group is more firmly established. In the neighbourhood of the Victoria Falls the evidence of true palæolithic conditions is becoming more and more clear. Implements of characteristic "river-drift" form have been found under geological conditions implying enormous antiquity, and in the Vaal River deposits striking evidence is also found, notably at Barkly and Vereeniging, pointing to conditions comparable with the palæolithic conditions in Europe. At Vereeniging there seems to be evidence of an ancient quarry workshop for quartzite implements, recalling to one's mind the quarry workshop on Piney Branch near Washington, U.S.A., though to the latter no great age is assignable.

At Prieska, on the Orange River, implements of palæolithic type were found *in situ* in terrace-gravel deposits which are cemented into a hard conglomerate. The terrace-gravels afford the best evidence of great antiquity of stone implements, and it is to be hoped that these may be searched thoroughly in South Africa, and that other researchers may be tempted to follow Mr. Johnson's example in devoting serious attention to them.

The "advanced groups," corresponding with later Stone Age implements in Europe, bring us to forms which for the most part have long been familiar. Small, delicate scrapers are very prominent, and often remind one of those of the later Cave Period in France, while the frequency with which they are found in the *débris* of caves decorated with Bushman paintings renders it probable that many of these implements were the tools of the Bushman people, who remained in a "Stone Age" until comparatively recently. One of the most interesting discoveries is that of minute worked flakes exactly comparable with the "pigmy flints" of Europe and India. In some cases it seems likely that these may have been employed in making the beads of ostrich egg-shell which are so characteristic of South Africa, and which also are found in the Sahara region.

The collection of short chapters which together form this book aim at establishing a definite sequence of periods, the "primitive," "palæolithic," and "advanced," as Mr. Johnson styles them; and, although the sequence is not yet absolutely clear, the author is to be congratulated upon having advanced the scientific study of the subject very materially.

HENRY BALFOUR.

India.

Logan.

Old Chipped Stones of India. By A. C. Logan, I.C.S. Calcutta : Thacker, 68
Spink. London : W. Thacker & Co., 1906. Pp. viii + 85; eleven figures.
22 x 14 cm. Price 4s.

This little book, which is founded on the collection in the Calcutta Museum, is a welcome addition to the literature of prehistoric archæology. It draws public attention to the important collections that have been made in our Indian dependencies. We must all deplore with the author the fact that the greater number of these ancient stone implements should lie "huddled in confusion in a cabinet in the zoological office," and it is to be hoped that the work of the author will be instrumental in finding them a more fitting place of abode.

The work before us gives, in a concise and readily accessible form, an account of the Palæolithic implements of India, a record of the localities in which they have been found, and a discussion of the geological horizon to which they belong. The author criticises the hesitancy sometimes expressed to accept the Palæolithic age of the quartzite implements from the laterite beds of India. In the opinion of the present writer this criticism is fully justified, for not only do the river drift implements of Western Europe and the laterite implements of India show the same general technique of workmanship, but, what is of even more importance, they evidently belong to a similar geological horizon in the two areas. In fact, while discussing the opinions and theories of other writers, the author generally takes a sound and commonsense view. Unfortunately he does not show the same power of critical discrimination when dealing with hypotheses of his own creation.

The author proposes to change the universally accepted meaning of the word Palæolithic, and also to use the term "Mesolithic" in an entirely new sense. It is strange that writers upon scientific subjects, whose works should be models of clearness and precision, will thus alter the established language of science according to their own individual fancy, regardless of the confusion which this practice occasions.

The author is at his best while describing the local discoveries, and would have been well advised to have omitted the discussions upon the race type and migrations of Palæolithic man, and also his geological theories, in both of which he lays himself open to criticism. In one place he does a simple rule-of-three sum to prove that Neolithic man goes back 100,000 years; and this is given as a safe under-estimate of his actual age. But the conditions are not so simple as to admit of such an easy solution; and this, like some other conclusions in the book, is without scientific value.

On the other side the book contains some excellent photographic reproductions of the implements dealt with, and there are also good and clear descriptions of the different types, among which those with an axe-like cutting edge and a pointed butt are perhaps the most interesting. We would fain "ask for more" upon these lines at the expense of the less satisfactory parts of the volume. Still, the book will be an exceedingly useful one to those who can readily discount the doubtful theories for themselves, and who want a concise account of the Indian discoveries without the trouble and difficulty of piecing together the notices scattered through Indian and other scientific publications during the last half century.

S. HAZZLEDINE WARREN.

Sociology.

Thomas.

Sex and Society: Studies in the Social Psychology of Sex. By William I. Thomas, Associate Professor of Sociology in the University of Chicago. **69**
London: T. Fisher Unwin, 1907. Pp. vii + 325. 20 x 14 cm. Price 6s. 6d. net.

This book consists of republished essays and its reissue in book form is fully justified by the thread of connection which runs through the whole in the idea that many features of human society are to be explained by a fundamental difference in the constitution of men and women, a difference of which the most summary expression is that man is more motor and woman more stationary. The most important parts of the book are those dealing with the influence of this difference on forms of social organisation, and the author refers the origin of exogamy and the wide prevalence of matrilineal descent to the greater restlessness of man and the more stationary habits of woman.

The author's treatment raises many interesting questions as to the part which psychological explanations are to play in primitive sociology, and the factors discussed by him must be taken into account by sociologists, though it is very doubtful whether they alone can have brought into existence the institutions of exogamy and mother-right.

It must be mentioned that Professor Thomas is not quite up-to-date in his knowledge of the work of English anthropologists, and he quotes from the older work of Crawley, Haddon, and Howitt instead of from their most recent works, sometimes with unsatisfactory results. Thus he ascribes the practice of elopement among the Kurnai to the appropriation of the women by the older men, while Howitt in his latest work refers the custom to the extensive restrictions on marriage dependent on kinship, &c. Again, in discussing the evidence for the prevalence of wife-capture, the author refers the supposed survivals to the natural coyness of the female and does not mention the important views developed by Mr. Crawley in *The Mystic Rose*.

W. H. R. RIVERS.

ANNOUNCEMENT.

Anthropological Institute: Augmentation of Title.

By command of His Majesty the King, the Anthropological Institute will **70**
henceforth be known as the Royal Anthropological Institute of Great Britain and Ireland. On receipt of His Majesty's gracious command, the necessary steps were at once taken to procure the re-registration of the Institute under its new title. The necessary formalities are now complete, and the change of name has been effected.

The enormous value in their practical application of the branches of study comprised under the title Anthropology has been often enforced; and, indeed, is obvious to all who have even a slight acquaintance with any of them; but this value has been very slow to obtain anything approaching general recognition, especially in this country. The fact is strange, because it is so evident that the highest practical value which applied anthropology can show is in connection with colonial administration.

It is, of course, a truism among anthropologists that by far the greater number of the troubles which have arisen between primitive peoples and Europeans might have easily been avoided by a better acquaintance on the part of the administrators with the customs and mode of thought of the aborigines. Of such troubles, to take but one instance, the Maori war is a case in point. At the present day, when the "Native Question" is assuming formidable proportions in many of our colonies, anthropology has a very important function to perform, and it may confidently be asserted that the only satisfactory solution of that question will be that furnished by the science in question.

It is true that of late the Imperial importance of anthropology has obtained wider recognition; the Universities of Oxford and Cambridge, which furnish so many colonial administrators, give excellent facilities for the study of this science. There has, too, been a great increase in the publication of books by such administrators dealing with the people under their rule. But there is, as yet, little done by the home authorities to encourage the administrator to place his knowledge at the service of his successors, and still less to equip a new official with even the rudiments of anthropological training.

Apart from the official, both trader and missionary can perform their tasks with far greater success if they possess some slight anthropological knowledge; it is true that the knowledge is acquired by experience, but the acquisition of that experience is so often accompanied by serious initial mistakes, easily avoided by means of a slight preliminary study; and these mistakes often involve a loss of confidence on the part of the native which it may take years to restore. The importance of *beginning* well with natives cannot be too often enforced.

As the missionary and trader are usually the pioneers of colonisation, the question is in their case one of great importance, since the conduct of the first settlers usually determines the subsequent hostility or friendliness of the native towards the white man.

Of the importance of anthropology at home one instance will suffice. The question of physical deterioration has attracted a good deal of attention of late, and has recently been discussed in Parliament. In the first place, the question as to whether the national physique *has* deteriorated can only be answered after the collection of statistics, and these statistics can only be collected under the supervision of skilled anthropologists. In the second, if this deterioration is proved to be a fact, the services of the anthropologist will be necessary in the search for a remedy.

These few reflections are admittedly truisms, which are self-evident to all anthropologists; their excuse lies in the fact that they have not yet obtained general recognition in England. It is necessary to try to spread the conviction that Anthropology is not merely an academic science, appealing to a few experts: it has a real practical application, and, moreover, an imperial function to perform, in the promotion of the well-being of the colonies, the furtherance of missionary endeavour, the increase of trade, and general advancement of civilisation. From these considerations, apart from the dissemination of an extremely interesting branch of study, the study of mankind, not only the anthropologist, but also the general public, should be gratified that His Majesty should have been pleased to augment the title of the society which in this country represents the Science of Anthropology.

THE SECRETARY, ROYAL ANTHROPOLOGICAL INSTITUTE.



FIG. 1.—SERRATED TOP TO WALL.



FIG. 2.—SIMILAR WALLS IN MODERN CEMETERY.

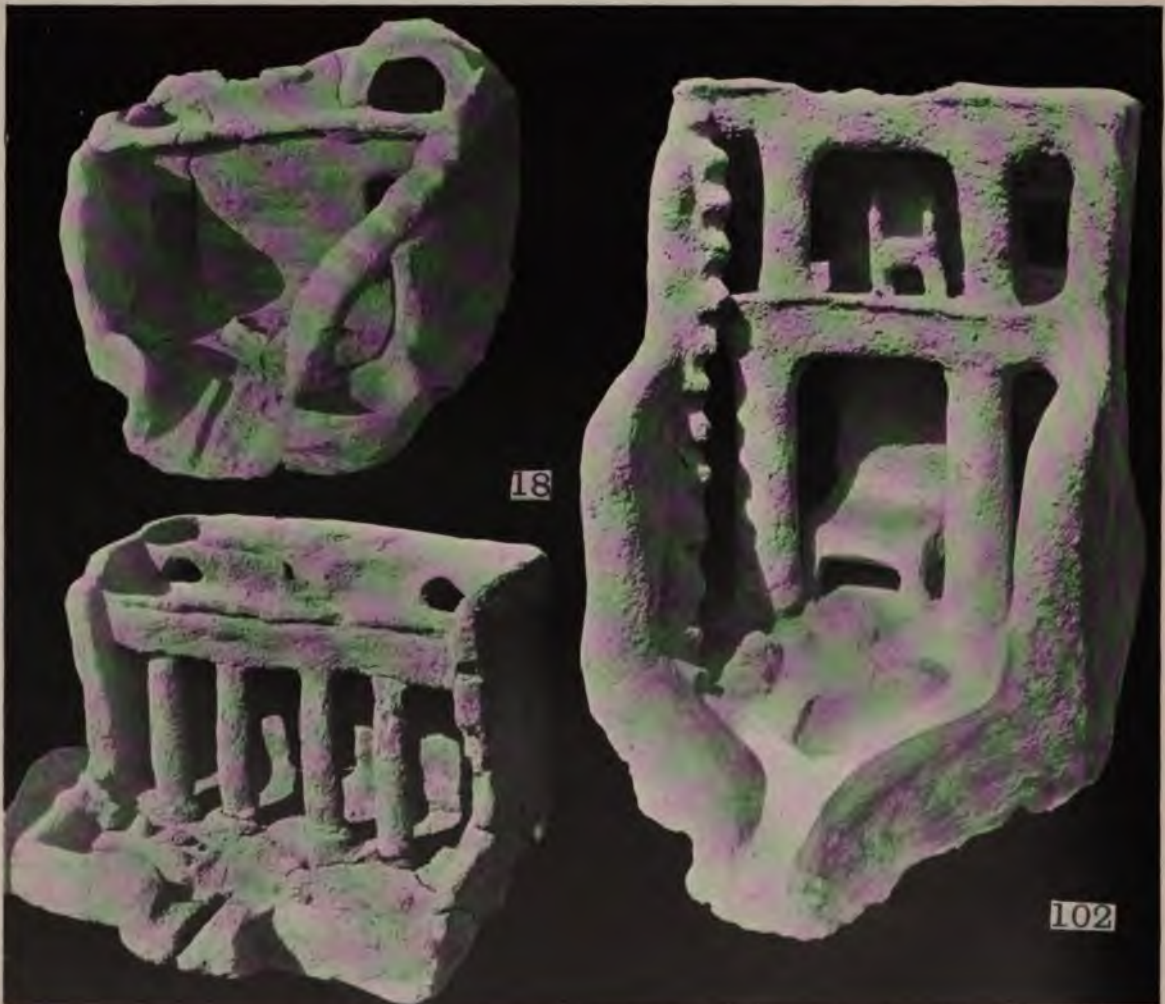


FIG. 3.—EGYPTIAN SOUL-HOUSES: RIFEH, XII DYNASTY.

THE SOUL-HOUSE IN EGYPT.

ORIGINAL ARTICLES.

Egypt.

With Plate H.

Petrie.

The Soul-House in Egypt. By Professor W. M. Flinders Petrie, **71**
D.C.L., F.R.S.

The existence of pottery models of houses for the soul has been known from stray examples scattered in museums, but their date and use have been alike unknown. Last winter the British School of Archæology in Egypt, working at Rifeh, near Asyut, disclosed a long series of such models which have shown the gradually increasing complexity of the types of houses which were copied. The whole period of these soul-houses is probably of the X to XII Dynasties, about 3600 to 3300 B.C. The variety of form cannot be due to development of the dwelling during that time; but all the forms of dwelling were used for different purposes simultaneously, and more complex forms were being copied in each generation for the soul-house. It is impossible in a plate here to give any adequate view of all the forms of the series, so only some of the more advanced are shown. A good type series of sixteen is issued in the *Illustrated London News* of July 13, and the annual volume of the School, *Gizeh and Rifeh*, contains photographs of 100 examples and a full statement of the subject.

The development of this custom appears to have been in the following order: At first (from the prehistoric age to the V Dynasty) a mat was laid on the grave with a pan of food upon it. Then, afterwards, this offering was carved in stone (from the III Dynasty onward) as a table of offerings to give permanent satisfaction for the soul. The stone table was then copied as a pottery tray of offerings, by about the X Dynasty. To the tray was next added a shelter, copied from the Bedawy tent; next a shelter on columns; then a hut was put into this portico; then chambers were copied; wind openings or *mulqafs* were then added; roof courts followed; and then verandahs on the roof; next we see complete two-storey houses; and these lastly were furnished with pottery models of couch, chair, stool, fireplace, water jars, and the figure of a woman making bread.

This class of models is not in series with the wooden models of servants, granaries, &c. Such were part of the servitor provision placed in the grave. These pottery houses were the provisions for the use of the soul itself placed *upon* the grave, to keep the soul satisfied, and prevent it wandering back to the village. The interest for psychology is in showing that the soul was conceived as ascending from the grave through the ground, and needing shelter while feeding on its everlasting provision; that though it ascended through the earth, yet it needed a staircase to go up to the upper floor, and that the soul had a donkey for which a manger was required, as shown at the foot of the flying staircase in the photograph. More strictly we should say that these models illustrate the way in which the Egyptian copied and combined things which were logically quite incompatible. Given the premise that the soul had needs in future, like those at present, then the provision for present comfort was copied without further thought as to its compatibility.

From another point of view these models show the varieties of the peasants' dwellings, some merely as shelters for the day in the fields, others such as were used for a month or two of the pasture season, and the more complete such as belonged to village or town life. The portico or verandah is the most essential part, and this agrees with the fact that it is universal in the house of the god—the temple, and in the eternal house—the tomb. Another constant feature is the tank in the courtyard, as in oriental houses at present, and as in the houses contemporary with these models at Kahun. At the top of Plate H is shown a piece of courtyard wall with the top of a doorway, crowned by serrations or piles of brick along the top. Similar finish to the walls may be seen in the tombs of the modern cemetery of the same place, shown in the next view. The photographs below show the house with

flying stair and the donkey's manger outside, a house with a perfect portico, and court on the roof between the wind openings, and the most complete house, of two stories, with a couch on the ground (the coolest place at night) and a chair on the upper floor (the coolest place by day), with a long staircase going up to the roof.

Beside this subject many other interesting results were obtained. A tomb of the XII Dynasty contained the finest set of coffins, boats, and statuettes that have ever



FIG. 1.—POTTERY FIGURE OF A CAMEL.

been brought to England. The graves have yielded a pottery figure of a camel of the Rameside time, showing that the animal was used for burden in Upper Egypt in the New Kingdom. The *bulli* fish was often carved in carnelian and worn as an amulet here in the XII Dynasty.

Excavation was also made a mile south of the pyramids of Gizeh, discovering objects in tombs of the I, II, and III Dynasties. These show that a population, and probably royal persons, lived there for many

centuries before the pyramids. The main result is that a series of graves can be dated to the reign of King Zet of the I Dynasty by the sealings found in them; and on comparing the pottery, stone vases, and flint knives of this site with the contemporary examples from the royal tombs at Abydos, it is seen that there is not a single generation of difference in style between Upper and Lower Egypt. Fashion was completely unified in the country from north to south as early as the I Dynasty, and local differences had been already merged together in the general culture. The mode of covering the I Dynasty graves has been recovered by finding part of the stucco coating from over a tomb. It seems that a low block of brickwork with a battlement top covered the tomb, and upon that was a brick-arched top plastered over and painted with blue stripes on a white ground. This was practically of the same form as the building placed over tombs in the present Egyptian cemeteries.

W. M. FLINDERS PETRIE.

Australia: Prayer.

Marett.

Australia: Prayer. A Reply to "Man," 1907, 42. By R. R. Marett, 72 M.A.

Mr. Lang bids me write to Australia to ask Mrs. Langloh Parker (Mrs. Stow) whether she is capable of refraining from putting leading questions. What joy his letters must afford to his lady correspondents! He then goes on to express his own conviction that she is incapable of consciously colouring what she is told. This is interesting, but beside the point. Of course I was referring to the possibility of *unconscious* colouring. This was deducible from my statement that I did not question her *bona fides*. Conscious colouring would imply *mala fides*.

Mr. Lang's defence of the passage, "Daily set prayers seem to them a foolishness and an insult, &c.," consists in maintaining that Mrs. Langloh Parker is attempting a speculative and inferential description in terms of her own ideas of what passes "at the back of the black man's mind." Quite so. And my objection precisely is that at the back of her black fellow's mind there is a good deal of Mrs. Langloh Parker's mind. And that precisely is what colouring means.

Some, indeed, might think that at the back of all there lurks a good deal of yet another mind. I should like to point out that it was not I who introduced the subject of Mrs. Langloh Parker having possibly borrowed from Manning without acknowledgment. It is her advocate who gratuitously lets out this particular cat from his brief-bag. Nay, that nothing may remain concealed, he further informs us that he has private grounds for knowing that Mrs. Langloh Parker was acquainted with Manning's paper. "The highest criticism may suggest that our author borrowed her facts and questions from Mr. Manning; that is not my belief," says Mr. Lang. I have no means of anticipating the verdict of criticism. All I know is that, if the highest criticism available in our science decides to take one view, and Mr. Lang insists on taking another, it is likely to prove an unequal fight.

My business, in the meantime, is not to explain the coincidences between these two accounts of Euahlayi-speaking peoples encountered at very different times in very different localities. I concern myself solely with the question of the scientific value of Mrs. Langloh Parker's conception of Australian prayer as tested both otherwise and by a certain passage of hers which I quoted at length. Let me quote this again, and side by side with it let me set down the corresponding passage from Manning. In both alike I seem to perceive a tendency to colour. It will be remembered that Manning found God the Father, God the Son, and God the Holy Ghost—or Moses, he is not sure which—at the back of his black fellow's mind. Mr. Lang characterises this speculative account of what passes in the subconsciousness of the savage theologian as "Mr. Manning's unlucky use of Athanasian terminology." All I complain of in Mrs. Langloh Parker is a like unfortunate terminological inexactitude that makes me wonder whether on a nice matter of psychology—for it is a very nice matter to distinguish prayer from spell—her witness is altogether to be trusted.

I append the parallel passages :—

J. Manning in *Journal and Proceedings of the Royal Society of New South Wales*, 1882, Vol. XVI., p. 164 :—

"The custom of daily prayer to God is thought absurd; it is supposed to be only resorted to by those who have sinned and wish to escape punishment. As good men cannot have occasion for such supplication, and as they say bad men cannot profit by it, it is altogether omitted. The use of prayer among whites is ridiculed on this ground, that men pray to Boyma and praise him, and rise from their knees and curse and swear and commit rogueries. Andy's [Manning got most of his information from Black Andy] curiosity had once or twice induced him to visit the Yass church recently . . ."

Mrs. K. Langloh Parker in *The Euahlayi Tribe*, 1905, p. 79 :—

"Daily set prayers seem to them a foolishness and an insult, rather than otherwise, to Byamee. He knows; why weary him by repetition, disturbing the rest he enjoys after his earth labours?"

On p. 2 we read :—

"None of my native informants had been at any time, to my knowledge, under the influence of missionaries."

R. R. MARETT.

Africa, South.

Notes on some Puberty and other Customs of the Natives of Natal and Zululand. By H. C. Lugg. Lugg. 73

In giving a short account of the customs prevailing amongst the natives of Natal and Zululand with regard to puberty, pregnancy, death, and burial, it has been found impossible to embrace every form of practice in vogue, as a slight difference in the manner in which they are observed exists in almost every tribe in the colony.

The endeavour has been, however, to include only the principal customs—those in existence about forty years ago—and those which can be applied in a general sense to almost every tribe.

PUBERTY.—The attainment of the age of puberty by either sex is an event to which a great deal of importance is attached, and certain treatment, which etiquette requires, has to be undergone before the individual can be regarded as being in a fit state to be received into society.

Immediately a youth reaches the age of virility, *i.e.*, when genital discharges are experienced for the first time, he is required to rise early before the sun, take the cattle out to graze, and then bathe in some neighbouring stream. The practice of washing or bathing is a habit, by the bye, which is strictly observed whenever seminal or menstrual discharges are made. On the completion of his toilet the boy returns to the fields and remains in charge of the cattle in the company of his companions until noon, at which time the cattle are taken home and milked. He is not, however, allowed to take part in this duty or to eat any food of a milky nature, it being believed that by so doing he would be deprived of his “strength.” A dry dish of Kafir corn, not maize, mixed with certain medicines is prepared and given him to eat in the cattle fold to “fortify and strengthen him.” He is not allowed to enter any of the huts until after sunset, nor will he converse with women or remain in their company. He assumes a quiet demeanour and keeps to himself.

On the following day he has to submit to further treatment before he can enjoy his usual privileges. This consists in shaving the head and another “wash.” In the latter case disinfecting or “strengthening” medicines are used. After this form of purification has been observed the “young man” is free to follow his daily avocations.

In the case of young women the usual river bath is taken and the news conveyed to her mother, who in her turn informs the father. The girl then disappears and will not return home until about noon. A portion of the hut (her mother's) is partitioned off with a screen of blankets or mats, and here she will remain in seclusion for two or three months. During this period she adopts a shy, modest manner, covering her head with a cloth or blanket whenever it is necessary for her to leave the hut. At night a watch is kept over her by young girls from neighbouring kraals, who sleep with her. She is not allowed to eat any food containing milk or curds for the same reason as has been given in the case of the males.

At the expiration of the two or three months, a beast or goat is slaughtered by the young woman's father or guardian, beer brewed, and an assembly of the people held. A dance by the young people is given, and the event publicly announced. After the company has dispersed, the hut, in which the girl has been kept in seclusion, is cleaned out and the floor smeared with a coating of cow-dung.

In cases of exceptionally early development the event is kept a secret until such time as the girl is considered to have attained the age when the fact could, within the bounds of propriety and common decency, be given publicity. No difference in the necessary formalities observed, and heretofore described, is made.

At the conclusion of the festive gathering the young woman is once more restored to freedom.

The reasons given for the observance of these customs are most unsatisfactory. The common answer is, “These things were done by our forefathers, and they are performed to show that the age of puberty has been reached.”

BURIAL.—Immediately after death (cases arising from the effects of lightning and war excepted), and before the limbs have had time to get stiff, the legs are doubled up until the knees are brought against the chin, the arms placed against the sides,

and the whole body bound firmly round with the deceased's own blanket. The corpse is placed in a sitting position and tied to one of the supports of the hut, where it remains covered up and concealed from view, until the necessary preparations for burial have been made.

Should the deceased have been a chief or the head of a kraal or family, the grave is dug in front of his principal hut, close to the cattle-fold fence. All other members of the family are buried in the rear of their respective huts, i.e., those they occupy. The grave of a chief or man of position is marked out by his "chief son" or heir, who indicates where it is to be by turning the first sod. It measures about 3 or 4 feet deep by 5 feet long, and is dug by relations or friends. It is shaped as shown in the annexed diagram, but in some cases the hollow at the one end is dispensed with, and only the raised "step" is made. No sacramental rites are performed over the ground prior to the grave being dug.



As soon as the grave is ready, the corpse is carried bodily by three or four men and placed in it in a sitting position, in the hollow receptacle at the one end, with the face looking towards the deceased's hut, so that the "spirit" shall not desert it. In the case of a "ringed" man the ring is removed with the hair and buried with him. In every case the head is shaved and the hair buried with the body. Mats, a few articles of clothing of no value, sticks, and body ornaments, are also included. Clothing that has not been used very much, and any other things of value, are taken and utilised by the deceased's relatives. The work of arranging the body in the grave is left to a relative, who, as a rule, receives some consideration for his trouble. A flat stone is placed on the deceased's head and another at his feet. The exposed side of the body is protected with a rough wall of stones, and the grave finally filled in with soil. A low circle of stones is then erected around it, and the whole covered over with thorn bushes to keep it from being disturbed.

I should have stated that before interment the face is bathed with a wash prepared from the leaves of a smelling shrub (*Lippia asperifolia*).

When chiefs and important men are being buried, the "chief son" takes his place at the head of the grave, where he stands armed with his father's weapons, an act which amounts to a public declaration of his lawful right to the succession. This is a very important point in cases of disputed inheritance.

After the funeral is over the people retire and raise a "death wail," which is kept up intermittently for one or two days. Disinfecting medicines are then taken by all, followed by a wash at the nearest stream, after which heads are shaved. Then follow three important ceremonies, which are all more or less connected with the "spirit" of the departed one:—

(1.) On the day following the burial, all those engaged in the funeral undergo a thorough process of disinfection. Various barks are nibbled and sprinkled over the cattle and immediate precincts of the kraal. The floor of the hut in which death took place is smeared over with a coating of cow dung mixed with medicines; a beast or goat is slaughtered, and beer brewed.

The celebration of a feast is done with the object of "washing the hands" of those engaged in the funeral, and to "wash" the dead man in a pleasant manner from their memory, and to remove any mental depression or "darkness" produced by death or such restrictions as are associated with native funerals.

The process of mourning extends over a month, during which time a quiet demeanour is observed by everybody. No songs are sung or weddings attended, and young men and girls abstain from putting on finery. This would not, however,

prevent anyone from attending a local beer drink to "drown their sorrows in a flowing bowl."

(2.) On the lapse of about a month after the funeral, should the deceased have been a chief or man of position, a ceremony called the "Ihlambo" or "washing of spears" is held, it being believed that the weapons have become rusty from disuse. It consists of a mock hunt, at which all the men of the neighbourhood attend—in the case of chiefs, the whole tribe. At its conclusion all parties proceed to a stream and bathe with "strengthening medicines," after which all make their way back to the kraal, where a beast or goat is slaughtered and eaten, accompanied by the inseparable beer drinking. In many parts of the country this function is now accorded to almost every adult, male or female, but not to children.

(3.) On the lapse of six or twelve months it is considered necessary to "Buyisa," or bring back, the dead man's spirit to his kraal. A pure white goat, and a beast, when such can be afforded, are slaughtered and the usual gathering held. Cleansing medicines in the form of emetics are taken, prayers offered to the departed one, and his "praises" sung. Dainty portions of the slaughtered animals are taken and hung up in the dead man's hut as offerings to his and other spirits of the family who have gone before him. No meat is eaten until sufficient time for the spirits to partake has been given. The meat from the hut is then removed and shared with the rest.

Great reverence is shown to these spirits. Any good luck, misfortune, sickness, or the like are, to a certain extent, attributed to them, and offerings in the manner described are often made to appease them. They are believed to assume the forms of snakes and lizards (harmless varieties only), and these are allowed in and about the kraal unmolested. In fact, their destruction is supposed to bring upon the offender endless trouble and, perhaps, a violent death.

The following translation of a prayer to the spirits will give some idea of the veneration in which they are held :—

"Oh, come, eat, ye spirits of our clan ; so shall life be greatly prolonged ; and let a man hold on, rise, and go far on the earth.

"Eat ye spirits of our clan ; I ask for corn, and for increase, that I may multiply, and leave a son to succeed me, so my name shall never be forgotten. There is our cow, an offering for you."

A great deal of superstitious fear is attached to a death by lightning, and the form of burial differs in many respects from what has just been described. The body is buried at a considerable distance from the kraal and near water, as its presence is believed to be an attraction to the elements. The grave is made near water as a precautionary measure against the occurrence of drought. The body is interred in the usual manner, but no death wail is raised after the funeral, nor are the ceremonies "Ihlambo" or "Ukubuyisa" held. Death in such a case is regarded as an act of the "Great One," and any signs of regret or sorrow would be displeasing to Him and lead to further misfortune. Further, the spirit should not be "returned" or brought back, as its presence would have the same evil effects as the corpse would if buried in the kraal.

Men killed in war are simply covered over with their shields and left. None of the above ceremonies are held in cases of this kind as any sign of "welcome" to the departed might bring "spears" or more war to their homes.

Women dying in pregnancy have their unborn children removed and buried beside them. The reason for this is that it is considered indecent for two persons to be buried together.

Natives dying away from their homes are buried in the veldt, and under no circumstances whatsoever would they be interred in a kraal other than the one to which they belonged.

PREGNANCY.—Of the practices followed under this head little can be said.

Women on becoming pregnant are treated by licensed male or female doctors, commonly called herbalists. Medicines to safeguard children from evil influences are taken and continued for two or three months after birth. By that time the child is considered sufficiently strong to resist these influences. Women in confinement are assisted by experienced married women, and no males are allowed to appear on the scene on any account, not even the doctor.

There are various remedies for the treatment of barren women, the most common being injections with enemas.

H. C. LUGG.

Archæology: France.

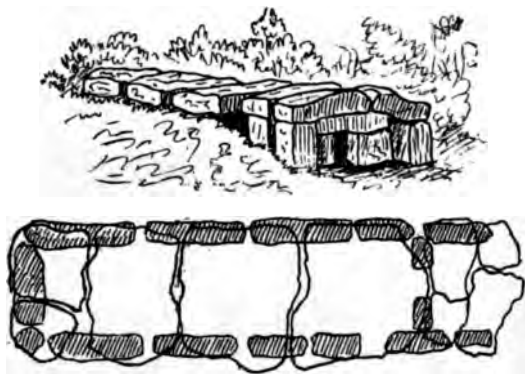
Lewis.

Note on a Dolmen at Presles, France. By A. L. Lewis.

74

The fine dolmen called "la Pierre Turquoise" is situated in the forest of Carnelle, about three miles from the station of Presles, in the department of the Seine et Oise, 32 kilometres from Paris by the Northern Railway.

It consists of a chamber 35 feet long, 6 feet high, $7\frac{1}{2}$ feet wide at the north-eastern end, and $8\frac{1}{2}$ feet wide at the south-western end, where there is a sort of entrance 2 feet wide and 3 high, formed by two small stones which supported a long one now partly fallen off them, and opening into a continuation of the chamber resembling a porch, 9 to $9\frac{1}{2}$ feet wide and about 8 feet deep. The north-eastern end consists of one stone and each of the sides, including the portico, of six or seven large stones, the spaces between which were filled up with smaller ones. Three large slabs and six smaller ones form the roof, which is complete, although if the plan and view published in the *Matériaux pour l'Histoire Primitive et Naturelle de l'Homme* in 1868 are quite accurate, it must have suffered some slight damage since that date: an opening has certainly been made on the south-eastern side, which is now the most convenient way into the chamber. The axis of the structure is between 20 and 25 degrees south of west and north of east, and its total length is about 45 feet.



"LA PIERRE TURQUAISE,"
SEINE ET OISE.

FIG. 1.—FROM THE "MATÉRIAUX POUR L'HISTOIRE PRIMITIVE ET NATURELLE DE L'HOMME," 1868.

The late W. C. Borlase, in his *Dolmens of Ireland* (p. 631), wrote of this monument as being "perhaps the most interesting of all the French dolmens," but that, I think, was principally because he thought it supported his view that many at least of the dolmens partook more of the nature of temples than of tombs. He gave (at pp. 627 and 639) the plan and view of it, which is here reproduced (Fig. 1), and which he copied from the *Matériaux pour l'Histoire Primitive et Naturelle de l'Homme* of 1868, where they appear in a notice of a paper by Alexander Hahn on the Monuments Mégalithiques des Environs de Luzarches, Seine et Oise, which was printed in the *Bulletin* of the Société Parisienne Archæologique et Historique for 1867, so that this plan and sketch are at least forty years old. Borlase gives also a plan of a small Greek temple to show the similarity to that of the Pierre Turquoise; but the Greek temple was surrounded by pillars, and no doubt had a suitable doorway,

whereas the Pierre Turquoise was buried in a mound, at least up to the capstones, and the present height of the entrance is only 3 feet. There may, of course, be a small accumulation of earth on the original floor, so that the entrance may, when it was constructed, have been somewhat higher.

In considering the possible use or uses of this dolmen it is worth noting that the openings of megalithic tombs are generally (though by no means uniformly) to the south-east, while the entrance to this chamber is at the south-west not far from the setting point of the Beltane or May-day sun.

On the other hand, its being buried in a mound suggests a sepulchral object, and its size is not greater than that of many tomb chambers—those, for instance, of Etruria. I see no reason why it may not have been a place of sepulture and also a place where rites of some kind were performed.

I visited the Pierre Turquoise in 1906, and my son, who accompanied me, took the photograph of the inside of it, here reproduced (Fig. 2). It shows the original entrance in front and the modern breach in the wall on the left.

Somewhere in this neighbourhood was another remain, called the *Dolmen de Justice*, which is not spoken of in the notice of the paper already mentioned, and

for which I had not time to inquire; but there is a beautiful model of it in the museum at St. Germain, and it is mentioned by Borlase (*Dolmens of Ireland*, p. 626), who gives a copy of a view by Mortillet of a large holed stone forming a division in it, such as exists in "King Orry's Grave" in the Isle of Man, at Rodmarton, Gloucestershire, and at other places.

Hahn mentions two fine menhirs also in this district, at Bellefontaine, 13 kilometres east from Presles, the *Pierre Lange*, destroyed in 1868, and the *Pierre St. Martin*, which may be still in existence, but has most likely been destroyed also, as it is not recorded in Joanne's geography of the department.



FIG. 2.—INTERIOR OF "LA PIERRE TURQUOISE," LOOKING TOWARDS THE ORIGINAL ENTRANCE.
(From a photograph by E. R. and L. C. Lewis.)

Sketches of both are in the *Matériaux pour l'Histoire Naturelle et Primitive de l'Homme* for 1868, but none of these monuments are mentioned in Richard's *Guide du Voyageur dans la France Monumentale*, published fifty or sixty years ago.

L'Anthropologie (Vol. V., 1894, p. 124) speaks of the discovery of a dolmen at Dammarin-en-Serve on the other side of this department. Bones and skulls forming parts of about fifteen skeletons were found in a more or less broken condition, but without any artificial object. The dolmen itself appears to have been destroyed and its fragments removed.

A. L. LEWIS.

REVIEWS.

America, North.

Hill-Tout.

British North America: I. The Far West, the Home of the Salish and Déné (Native Races of the British Empire Series). By C. Hill-Tout. London: **75** Constable, 1907. Pp. xiv + 263. Thirty-three plates and one map. 23 x 14 cm. Price 6s.

This volume is one of the series on *The Native Races of the British Empire*, edited by Northcote W. Thomas, M.A.

The present work is a life-history of two native races, the Salish and Déné, who occupy a vast territory, which comprises "about one-half of the whole area of British " North America," and stretching "practically from the shores of Hudson Bay to the " Pacific Ocean." And now that the western part of British North America is becoming such an important corner of the Empire, many will probably desire to read of the manners and customs of its native inhabitants. To all who may, this work will certainly appeal; but not alone to the general reader will it be of interest; to the ethnologist it will be acceptable as a valuable contribution to the literature relating to the northern tribes of North America.

In the opening chapter the author has given an interesting description of the country. The two mountain ranges—the Rockies and the Selkirks—extend in a general course from north to south; eastward is the region of lakes and forests, while on the west is the Pacific with deep bays and innumerable islands along the coast. Environment has influenced the development of the tribes to a remarkable degree.

On p. 32 is a list of the ten distinct stocks found in British North America, "Of these the first four only dwell entirely within British territory." One of the four, the Beothuk, occupied the greater part of Newfoundland. We may add that certain archæological specimens and ancient graves discovered along the coast of Maine are considered by some to have been of Beothuk origin, which, if true, evidently proves that during pre-colonial days the stock was more numerous than in later times.

The subject of "Habitations" forms an interesting chapter. The communal long-houses of the sedentary Salish coast tribes have been described in detail, as well as the characteristic lodges and shelters found throughout the vast country of the Athapascans. Unfortunately there is no illustration of the underground, or, rather, semi-subterranean dwellings, although the better known skin lodge is shown in several plates.

Included in the chapter on "Dress and Personal Adornment" is a good description of the native blankets, which were (p. 64) "commonly made from a mixture of " mountain-goat wool and dog-hair" to which the down of ducks was sometimes added (p. 65). "The actual weaving appears to have been the same among all the tribes, " both Salish and Déné."

The author has compared the clothing of the different tribes and drawn attention to the restriction of various ornaments to certain localities. "Nose ornaments seem " to have been used among the Salish by the women only," while the labret was probably not used by the Salish although commonly found among the neighbouring tribes. On p. 70 is a note on the difference between the caps of the women and those worn by the men, but we are unable to find the plate to which the author refers.

Tatuing was practised by both the Salish and Déné, but only to a limited degree, the figures for the most part being symbolic or totemic in character.

The art of basket-making, which has reached such a degree of perfection among the two stocks, is treated in the sixth chapter. Five varieties of weaving found there are described and a number of examples are illustrated; but drawings of details inserted in the text would have added to the value of the account.

No reference has been made in the work to a peculiarity of some of the smaller baskets of the northern Athapascans. In these a circular piece of tanned moose skin, from two to three inches in diameter, serves as the centre of the bottom, around the edge of which the first coil is attached. Several examples are preserved in American collections.

In an account of the weapons of the two nations we find a reference to the use of iron and copper. "The earliest source of these materials was probably the Russian "traders of north-eastern Asia and Alaska." Is it not probable, however, that the northern Déné tribes obtained copper from the vicinity of the Copper Mine River, even before the days of the traders?

The succeeding chapters are devoted to "Social Organisation," "Religion," and "Social Customs," and contain much interesting information on the daily life and customs of the two stocks.

The plates, as a whole, are good; but a few illustrations in the text, as has already been said, would have added greatly to the value of the work.

D. I. BUSHNELL, JUN.

Persia.

Jackson.

Persia: Past and Present. By A. V. Williams Jackson. New York: **76**
The Macmillan Company, 1906. Pp. xxxi + 471. 23 x 15 cm. Price 17s.

There has been no lack in modern times of excellent works on Persia in English. It is sufficient to mention the names of Lord Curzon, Professor Browne, and Major Molesworth Sykes, who have worthily carried on the traditions of Hanway, Rawlinson, and Ker Porter. To these names we must now add that of Professor Williams Jackson, the well-known Iranian scholar of Columbia University, who, perhaps, may fairly be called the only specialist in early Iranian language and archaeology who has recorded his travels in English since the days of Rawlinson. His narrative of his travels, although it does not cover the vast field of Lord Curzon's encyclopædic work, nor rival the charm of Browne's fascinating *Year in Persia*, is well told and interesting. But the attention of students will be specially drawn to the chapters in which he deals with the modern Zoroastrians of Persia and the remains near the Lake of Urmīyah, Hamadān, Kermānshāh, and Shiraz, where his special qualifications render his work very valuable. His reputation as an Avestan scholar procured him a cordial reception from the Zoroastrian community at Yazd, the most important remaining in Persia, and obtained his admission to ceremonies which have never before been so accurately described by occidental scholars, even by Professor Browne, who also enjoyed the intimacy of Yazd Guebres. Among other interesting points he gives illustrations of the plants now considered to be the *haoma* (*hom*) and *baresman* (*barsom*) of the Avesta. The latter is now the tamarisk, and, from its appearance in the illustration (p. 371), would seem to be the *Tamarix Gallica*, which is prevalent throughout the dry plateau region of Asia. The *hom*-plant is given in the illustration on p. 387, but its botanical name is not noted in the text (p. 389). In appearance it resembles an Ephedra, the species with which Professor Browne's specimen was identified. We are, however, told it is a mountain plant. It may be noted that among the Baluch, whose earliest noted home was in the north of the Iranian plateau, the word *hom* is used for a parasitical plant, the *Cuscuta repens*, which has strong medicinal properties, and is believed in the Indus valley to possess certain magical qualities.

Attention may be drawn also to the descriptions of customs in connection with birth, marriage, and death, and to the full account of funerals in Chapter XXIV.

The detailed description of the country surrounding the Lake of Urmīyah is of great interest, and the identification of various Avestan sites must not be passed

unnoticed, especially the full account of the ash-mounds of Degala near Urumiyah, which would evidently repay careful excavation. The ruined fort of *Takht-i-Sulaimān* is identified (following Rawlinson) with the *Shiz* of the Arab geographers, but archaeologists generally will agree with Professor Jackson that Rawlinson's identification of this place with Ecbatana cannot be accepted, the claims of Hamadān being superior.

It is only necessary to draw attention to the most interesting chapters dealing with the great rock of Behistan, and to note that Professor Jackson is the first traveller since Sir H. Rawlinson who has climbed to the ledge by the side of the inscriptions. The result of his careful examination and of the photographs he has taken will be of the greatest value to scholars. Equally successful was his visit to the Sassanian sculptures at Tak-i-Bostan, and, if Pasargardæ and Persepolis had not much that was new to offer, it was only because the ground had been so thoroughly examined before. In spite of this the whole of Professor Jackson's account of these sites will repay careful perusal, and the photographic illustrations are excellent throughout.

Professor Jackson's list of Persian words in English (p. 30) probably is not intended to be complete, and cannot be accepted as altogether satisfactory. *Awning*, for instance, from the old French *auvent*, has no claim to be of Persian origin; *orange* is ultimately traceable to the Sanskrit *nāgarāṅga*, the Persian being only one step on its road to Europe; *melon* is from the Greek *μηλοπέπων*, "apple-gourd"; *turquoise* simply means Turkish; and the connection of *hazard* with the Persian *hazār*, a thousand, has no evidence to support it.

With regard also to Professor Jackson's remark as to the absence of the Arabic element in Firdausī's *Shāh-nāma* (p. 29) it may be noted that Professor Browne's recent examination shows that from four to five per cent. of the words are Arabic (*Lit. Hist. of Persia*, Vol. II., p. 146). And it hardly seems accurate to speak (p. 26) of "the Græco-Bactrian Government of the Seleucidæ," for the empire of the Seleucidæ centred in Syria, and the Bactrian kingdom originated in a revolt from their rule.

The most eastern point reached by Professor Jackson was Yezd, and thence he retraced his steps westward to the Caspian. He promises a second volume, containing an account of his journey to the Central Asian Khanates, with some account of Susa and Eastern Persia, a volume which will undoubtedly contain much valuable matter, and will be welcomed by all students of the East. M. LONGWORTH DAMES.

Africa, Central.

Werner.

The Natives of British Central Africa (Native Races of the British Empire Series). By A. Werner. London: Constable, 1907. Pp. xii + 303. 77
23 x 14 cm. Price 6s.

Miss Werner's interesting book is rather difficult to place. The series to which it belongs is one intended for the general reader, but the general editor in the preface which he contributes to this volume expresses a definite hope that it may stir England up to organising such an imperial bureau of ethnology as may "enable English anthropologists to hold up their heads before their more fortunate German and American brethren." Therefore it would appear that the series is intended not merely for the general reader but also to some extent for specialists. Now it is notoriously difficult to satisfy these two classes of readers at the same time, and we are inclined to think with regard to the present volume that, while the general reader might desire rather more definite conclusions, the specialist will probably ask for more detailed and definite facts as a basis on which to build his own conclusions. The "general reader"—so far

as we have been able to experiment on *corpora vilia*—rises from Miss Werner's book with a very lively interest in the Central African, and full of gratitude to the writer for her most entertaining account, but we suspect that on cross-examination he would find himself less supplied than he supposed with distinct opinions on such questions as native religion and magic, tribal organisation and social relations. The specialist, on the other hand, will not want these distinct opinions: he will know how great is the difficulty of coming to general conclusions, but he will, we think, wish that it had been consistent with the author's aim to give sharper definition to the facts. Speculation and hesitation about conclusions is inevitable, and it is wise: but uncertainty and indefiniteness about facts is neither. It is true, however, that a process of fusion among these native races has already begun, and it is becoming already too late to get sharply-defined pictures of the manners and customs of any single tribe. Undoubtedly great service will be rendered by a book like this, if it stirs up those who have the chance to collect at once such definite and detailed information as lies under their hand. We want Gilbert Whites in our colonies, who will observe and note fully and accurately in the small circle which they have means of knowing thoroughly, for it is in such small circles, carefully and sympathetically studied, that we may hope to find the keys to the widest problems of ethnology.

The pictures in Miss Werner's book are excellent and are very well reproduced, but the only map is entirely insufficient to make the chapters on "Geography" and on "Traditions and History" even moderately intelligible.

We venture to suggest that the general reader at least might expect, in an account of these tribes as they are, some estimate of the effect worked upon them by contact with civilisation.

Miss Werner discusses the vexed question of the origin of the native religion and of the word *Mungu*, or *Mulungu*, which has been generally adopted to translate "God." It seems impossible to doubt that the earliest worship of these Bantu peoples was ancestor worship of a simple sort: little more, in fact, at first than the continuing to pay to a departed chief the reverence and honour that belonged to him when alive. Our own experience of the Wa Nyanya strongly confirms this view, and it may be pointed out that the passage from a clearly remembered individual ancestor to a sort of indistinct composite ancestor spirit would be helped both by the custom of handing on the "royal" name from generation to generation, and also by the well-known native habit of regarding the clan or family as the unit of thought rather than the individual. *Jumbe* dies, and another *Jumbe* reigns in his stead and with his predecessor's name, and though there is always a recognition of the one as the "old *Jumbe*" and the other as the "new *Jumbe*," it is quite easy and natural for these people, who make far less of the individual than we Europeans, to get back to a sort of abstract *Jumbe*, and belated that again to a more general abstraction who is not *Jumbe* or *Kahanji* or *Mulumba*, but just "the great ancestor," *Mulungu*.

Miss Werner shows good reason for agreeing with Bleek's etymology of this word, which connects it with the Zulu *Unkulunkulu*. On the other hand, there are uses of the word *Mungu* which are difficult to bring into harmony with this theory. For example, a heathen native has said on hearing of a neighbour's narrow escape from death by the fall of a tree just behind him on his path, "His *Mungu* was looking after him," and the explanation given on the spot by the speaker himself was that every person had his own special personal *Mungu*, whose duty it was to "look after him" (*kumpempelela*) and to guard him from lurking misfortune. The little understood name, "*Chirra*," to which reference is made, is still heard fairly commonly among the Wa Nyanya of East Nyasa, but generally as an exclamation of wonder not unminged with fear. A "raw" native on first hearing a photograph laugh or talk his own language will very likely clap his hand to his mouth and say "*Chirra*!"

Miss Werner gives a version of the well-known Zulu story of the chameleon with its tardy message of life for men. We have heard and gathered a good number of native stories in East Nyasa, and have not come across any form of this widely distributed legend; but we have found a story which, perhaps, explains the creature's Nyanja name, *gwilampambe*, "seize the lightning," and certainly accounts for its present slowness of motion. In our East Nyasa story the chameleon is represented as having originally had the power to travel with great rapidity, "as quick as lightning" in fact, and on one of his rapid passages from one village to another at a considerable distance, he entered the village of his destination with such speed that before he perceived it he had stepped over the outstretched legs of his mother-in-law, a most serious offence, for which he was so heavily fined that ever since he has moved with the extraordinary slowness which is characteristic of him now, never lifting more than one foot at a time and carefully holding it in air while he deliberates where he shall plant it next. This story may be the "still recoverable tradition behind the name," which Miss Werner conjectures, and it is almost certainly one of the stories which are handed down in the initiation ceremonies, and which appear generally to be designed to explain to the candidates the natural world about them.

There seem to be traces of some form of nature worship, and apparently quite unconnected with ancestor worship. Miss Werner gives a very good picture of a tree with offerings hanging about its trunk and placed about its base. This reminds us that in East Nyasa a tree named *msolo* appears to be commonly a place where offerings are made, even when the tree is in the midst of thick bush.

Miss Werner's tree was hung with offerings for rain, and the tree would appear to have been selected because it had some association with a local spirit of the ancestor sort. At Kota Kota, in West Nyasa, this year the rains were very late, and despite the near neighbourhood of a mission, a European collector, and white traders, and despite, too, a prevalent and active Mohammedanism, the heathen elders had recourse, after years of neglect, to their old rain charms. The graves of their ancestral chiefs were rebuilt; dances were held; two sheep, one black and one white, were sacrificed; and one sheep was covered up alive; the wearing of white cloth was forbidden during the ceremonies, and after *three weeks* of effort rain came. Here we see ancestor worship, dances with incantations and ceremonies, gifts of appeasement, and mixed with it the careful attention to sympathetic magic shown by the wearing of cloth dark like the longed-for clouds, and the choice of one black sheep for the same reason.

One fears that Miss Werner has been to native faults a little blind in her declaration of the rare occurrence of thefts. The East Nyasa natives may be very much worse than those of the Shiré highlands; it is certainly not at all rare to find among them people whom we may in charity call kleptomaniacs, and the experiences of U.M.C.A. missionaries is that while the native has quite a developed conscience about small thefts—thefts of firewood, food, &c.—he regards it with something far less than his horror of *ufiti*, the ghoulish witchcraft which is associated with a secret and detested cannibalism, and with which Miss Werner connects theft.

There are many points in this book on which we should like to comment if space allowed, but we must be content to deal with only one more. Under the heading "Tribal Organisation" we are told that the Yaos are subdivided among themselves into clans, with such distinctive names as Amwale, Asomba, Apiri, &c., and we are given to understand that these names are the names of the "*ma-kamu*," the groups of people connected by relationship through the mother. This is contrasted with the system of agnatic relationship through the father, found in East Nyasa side by side with the maternal system. Now it is a curious fact, of which Miss Werner does not seem to be informed, that some at least of the *chilawa* (agnatic) names in East Nyasa are the same

as the Yao clan names, such as Apiri, Abanda, Asomba, Amwela. Is it quite certain that among the Yaos these names are not also agnatic ?

Among the East Nyasa natives there is a *kamu* name, not belonging to the individual, but only to the head of the clan, and this is the name which is handed down from chief to chief. An individual native is of the same *kamu* as his mother, and he would say, e.g., "I belong to the *kamu* of Aminofu," where Aminofu is the transmitted official name of the head of the *kamu*. The same native is of the *chilawa* of his father, and the *chilawa* name is the one unalterable constant name, which, whether he uses it or not, is inalienably his from his birth to his death by virtue of his being the son of his father. It is this name which a slave very often cannot tell you, because quite probably he does not know his father. The double set of relationships makes it possible to state the marriage laws very briefly. A man may not marry any woman who is of his *kamu* or of his *chilawa*. Thus the daughters of his mother's sisters are excluded because they are of the same *kamu*, and daughters of his father's brothers are excluded because they are of the same *chilawa*; but the daughters of his mother's brothers or of his father's sisters are eligible, because they are neither of the same *kamu* nor of the same *chilawa*.

The question of the precise geographical limits within which this *chilawa* relationship is recognised side by side with the *kamu* system of relationship through the mother—which is probably more primitive—is one which needs investigation.

It is impossible to do more than mention the initiation ceremonies, but we must do so in order to point out how exceedingly little exact knowledge we yet have of them and of their significance. There is need of careful study here like that which Spencer and Gillen have given to the Australian tribes, and it cannot possibly be done thoroughly by any missionary, and least of all by a woman. We hope Miss Werner's stimulating contribution will stir up her readers to fill up the gaps by patient investigation.

H. B. B.

Method.

Strong and others.

Lectures on the Method of Science. Edited by T. B. Strong, Dean of Christ Church. Oxford: Clarendon Press, 1906. Pp. 249. 23 × 14 cm. Price 7s. 6d. **78**

The lectures here printed form part of a course on Scientific Method delivered at the University Extension Meeting at Oxford in 1905. They are eight in all, with the following titles and authors:—"On Scientific Method as a Mental Operation," by Prof. Case; "Some Aspects of the Scientific Method," by Prof. Gotch; "Physiology: its Scope and Method," by Prof. Sherrington, of Liverpool University; "Inheritance in Animals and Plants," by Prof. Weldon; "Psycho-physical Method," by Mr. W. McDougall, Wilde Reader in Mental Philosophy; "The Evolution of Double Stars," by Dr. A. H. Fison; "The Evolution of Currency and Coinage," by Sir Richard Temple, Bart.; "Archæological Evidence," by Prof. Petrie; and "Scientific Method as Applied to History," by Dr. Strong.

It was well worth while to publish these lectures in a single book. All of them contain interesting matter, and some are models of lucid and concise exposition, making abstruse subjects, which seldom come within the purview of the average man, wear an easy and even an amiable aspect. Where all is so good, it seems invidious to single out special essays for remark, but the lessons inculcated in the first two are so urgently needed that it is well to draw particular attention to them. The haphazard procedure of the dilettante investigator is almost a crime against science, for it involves a waste not merely of his own time but that of all his readers. What Prof. Case has to say of deduction, induction, and the mixed method, which, by combining the two, attains more brilliant results than either alone, should be read by all who propose to write upon any matter of scientific interest without having enjoyed any training in

method. Very worthy of attention, too, are the remarks of Prof. Gotch on the use and abuse of the imagination in scientific research, for imagination is too often unleashed by the wrong kind of investigator, and cruelly chained up by those who might bring down great game by its aid. If the conditions under which it may safely be employed were more carefully considered, the world would be spared much solid dulness and many airy speculations.

The other lectures all illustrate the application of method to particular branches of knowledge, but are written in such a way as to interest even those unfamiliar with the special subjects treated in each. We may notice Prof. Petrie's insistence on the importance of material history as opposed to that which is written; archæology scientifically pursued can reconstruct forgotten civilisations and prove the influence exerted upon each other by tribes and peoples which never had historians. If the greatest need of this country at the present time is a general appreciation of the value of method, this book is capable of rendering an important service, for it is within the means of all, while it is readable and comprehensible from beginning to end. O. M. D.

Balochistan : Ballad Poetry.

Dames.

Popular Poetry of the Baloches. By M. Longworth Dames. Published for the Folklore Society and Royal Asiatic Society, by D. Nutt. London, 1907. Pp. xxxix + 224. 22 x 14 cm. **79**

Mr. Dames has followed up his monograph on the Baloch race (*see* MAN, 1904, 75) with a collection of the ballads and popular poetry of this interesting and little-known people. These ballads were composed to be sung or recited by the Doms or hereditary tribal minstrels, and many of the war ballads seem to be the work of the actors in the incidents described. They are thus in some degree analogous to the lays out of which, as some believe, the Homeric epics were compiled, and they closely resemble the ballad cycle of the Cid and some of the Border ballads. In age they date from the sixteenth century to the present day, one of them recording an adventure of Sir R. Sandeman and Mr. Bruce. Mr. Dames divides them into six classes:—heroic ballads dealing with early wars and settlements of the Baloch; more recent ballads describing modern raids and tribal events; romantic ballads; love songs and lyrics; religious and didactic poems; short poems, including lullabys and riddles in rhyme. The value of the collection lies in its local colour, reproducing the sandy, sun-parched wastes of Balochistan, and the romantic, chivalrous feelings of its chiefs, their innate treachery and savagery being, as a rule, judiciously veiled. The modern religious ballads are interesting as illustrating the animistic basis of the local Muhammadanism. Mr. Dames prints the ballads in romanised Balochi, and supplies a vigorous translation with useful introductions and notes. The book will interest lovers of ballad literature, and will be useful to students of the Balochi language. W. CROOKE.

Africa : South Central.

Smith.

A Handbook of the Nya Language. By Edwin W. Smith (of the Baitonga Mission). London : Frowde, 1907. Pp. xii + 488. 19 x 13 cm. Price 15s. **80**

This should prove a valuable addition to the library of text-books on the Bantu languages. In the first place Chila is the most widely understood language of North-Western Rhodesia, and is therefore of great practical use to those whose work lies between the Zambesi and the upper waters of the Congo. To students who desire to compare one Bantu dialect with another it is of value, for it forms a connecting link between the better known Congo, Swahili, and Nyanja dialects of the north and

east, and the Suto, Chwana, Zulu, and other dialects of South Africa. As the Ba-Ila people have, moreover, come but little under alien influence their dialect is as pure probably as any spoken in Africa, and is on that account worth the notice of students of Bantu languages. Mr. Smith has taken good advantage of his opportunities and given us a grammar in which the fundamental principles on which not only Chila but, in greater or lesser degree, all Bantu dialects are based are most carefully explained. For this reason, and because of the purity of the dialect, a student who wished to master one Bantu dialect as an introduction to others of the same family could not do better than start with the book under review. In addition to grammar and syntax the work includes English-Ila and Ila-English vocabularies, exercises, and Ila tales for reading and translation. The English-Ila vocabulary contains some interesting ethnological notes. The Ila tales are of the kind popularised in Harris's *Uncle Remus*, which seem to be the remote source of many of Æsop's fables. It is a pity, however—since the work is intended, not for schoolboys, but for students—that the exercises set for translation are not furnished with a key. If those set for translation into Chila afforded a key to those set for translation into English the work would be of additional value to students who must necessarily work to a great extent unaided.

RALPH DURAND.

ANNOUNCEMENT.

Russia: Archæology.

Marsden.

New School of Archæology and Archæography at Moscow.

By V. E. Marsden.

81

I have been requested by the founders of the new Institute of Archæology and Archæography at Moscow to assist them in bringing to the knowledge of the learned in England the existence of this new enterprise for promoting the study of all branches of science bearing directly on archæology.

Private enterprise has succeeded in founding, with the sanction of the Ministry of Education confirmed by the Czar, a new school of archæology and archæography in Moscow. The school ranks with a university, and is open to graduates only of Russian or foreign universities. Its aim is to prepare qualified archæologists and archæographers, a term intended to apply to persons skilled in the preservation and interpretation of historical archives, libraries public and private, and the like valuable collections demanding special knowledge.

The Moscow Institute of Archæology is the first institution in Russia founded on autonomous principles: it has the right to elect its own professors and lecturers and generally conduct its own internal affairs, subject only to the veto of the Minister of Education in certain circumstances.

The course will be one of three years, the last year of which must be spent in practical work either in archæological researches among the monuments of antiquity, so little studied as yet, throughout Russia, expeditions abroad, or similar special work. The institute is empowered to give the degrees of Doctor of Archæology or Doctor of Archæography according to the branch of learning studied.

Among names favourably known outside Russia connected with the new undertaking may be noted Dr. Uspensky, the Director of the Institute: Dr. Fleischer, who was associated with English and American archæologists in recent excavations in Persia, and Professor Grot. The secretary is Privat-Docent Visotsky, to whom enquiries may be addressed. The institute is under the high patronage of many leading statesmen and the Metropolitan of Moscow.

V. E. MARSDEN.

ORIGINAL ARTICLES.

Physical Anthropology: Scotland.

Tocher: Beddoe.

Observations on the Scottish Insane: 1. A Reply to Dr. Beddoe.**82**

By J. F. Tocher.

In MAN, 1907, 48, Dr. Beddoe notices the results of observations of mine on the physical characters of the Scottish insane, published in the First Henderson Trust Report. Dr. Beddoe is under the disadvantage of being evidently unaware that a complete account of the analysis of these observations has been published by me in *Biometrika*.^{*} From the nature of his criticism, made, as it would appear, after a hasty perusal of a Report, I think it necessary to state the following facts:—

(1) *Red Hair*.—The results of the pigmentation survey of school children (over 500,000 observed) show that excess of this class, for a large area, occurs in the North-east of Scotland, just the district in which excess among the inmates of asylums is found. Further, with small numbers, like the number at Elgin Asylum, I have frequently found even larger percentages than that found in this particular case. With large numbers, however, the proportion of red hair in the general population is about five per cent. Dr. Beddoe's criticism with regard to red hair is of a peculiar character. He cannot, I think, have noted what numbers were observed in each asylum. Elgin is not the region where the greatest excess of red hair for females has been found. Comparing the differences between the proportion found in Elgin (eighty-nine observed) and that for the general population, with the standard deviation of sampling of the difference, I find the value 5·82; that is, using my own term, the relative local difference is 5·82. Now in Aberdeen, where 296 females were observed, the relative local difference is greater, namely 7·70. In Inverness, where 250 females were observed, the relative local difference is 5·18. Thus Aberdeen differs more widely than any other of the asylums. This agrees with the results of the pigmentation survey. Excesses in the proportion of red hair in Elgin and Inverness also agree with the results of the pigmentation survey. Finally, the fact that excesses are not found in any of the other asylums in Scotland is one in complete agreement with the results of the pigmentation survey. Briefly, the short asylum series is in marked agreement with the long Scottish children series.

(2) *The Colour Characters of the Insane*.—I show in my memoir (above referred to) that the Scottish insane, with respect to colour characters, are *not* a fair random sample of the general population. This is shown from considerations quite apart from the actual observed figures for the Scottish insane. I first show, indeed, from the observed results, that they are not, and I then proceed to compare the distribution of hair and eye colours (as found from the pigmentation survey) with the actual distribution of the insane (as found in the Census Report). I prove that where there is an excess of light eyes there is an excess in the proportion of the insane in that locality and *vice versa*. Dr. Beddoe is clearly inaccurate when he says that "such preponderance is not sufficiently great to account for the peculiarities of these reports" and his error lies in making assumptions without a knowledge of the actual facts as to the observations and without analysing the data.

(3) *The Value of the Colour Observations*.—The answer to Dr. Beddoe's remarks about the quality and value of the observations on colour at the Scottish asylums is as follows:—As a matter of fact, I made no colour observations personally—I made no observations on the hair colour and eye colour of the inmates, these being solely conducted by my two trained assistants. They used as a basis, (1) their former experience; (2) my analytical table; and (3) samples of hair. These assistants received a definite training and had previously observed the colour characters of

^{*} *Biometrika*, Vol. V., pp. 298–350.

several thousands of children under my direct supervision. These same children were independently observed by the teachers and the results compared with those made by ourselves. It was found there was excellent agreement in the results.

(4) I quite agree with Dr. Beddoe that "observations such as these on colour are valueless for scientific purposes unless conducted with great accuracy and some technical knowledge." In case he may be under any misapprehension as to these observations on the insane in Scotland, I wish to say that they were conducted by experienced persons with great care and accuracy and with a technical knowledge of the subject with which they were dealing. Further, with respect to myself, besides receiving a university training in subjects cognate and not cognate to the matter on hand, I have been continuously engaged in anthropometric and allied work for the past twelve years, in the course of which I have personally measured thousands of persons, and personally observed the colour characters of tens of thousands of children.

(5) *Classification*.—I agree with Dr. Beddoe in considering the separate classification of dark hair and jet black hair the better plan to that which consists in making one class for dark and jet black hair. The separate classification of dark hair and jet black hair was actually adopted by me when I devised the table for the pigmentation survey of school children and was used in the survey. When the results of this survey are published, Dr. Beddoe will be able to see how far his results on small numbers compare with the general survey for Scotland. Dr. Beddoe's classification of blue eyes and light eyes together is a similar example of grouping two closely related classes as one class. Remarks about classification are, however, of a different order from those asserting faulty observations.

(6) Dr. Beddoe will agree that science aims at an accurate description of facts and when it appears or is suspected that the facts are not accurately or correctly described, this should be shown by those who suspect and say the observations are inaccurate, faulty, or unreliable.

J. F. TOCHER.

2. Further Remarks. *By Dr. Beddoe.*

Mr. Tocher has very courteously submitted to me his comments on my review in MAN of his recent investigation of the physical characters of Scottish lunatics, with the request that I should reply to them through the same channel, with which I willingly comply.

He seems to think that I (unintentionally of course) have thrown some sort of slur on his qualifications for the important and useful kind of investigations he has undertaken. I cannot see that I have. One mistake I did make. Mr. Tocher speaks in his preface to the Henderson Report of having made measurements on some of the inmates of eight asylums. I, naturally as I think, concluded that some of the observations on colour in those asylums were made by him, which he informs me was not the case. I founded thereupon the conjecture that Mr. Tocher's own personal equation leaned to the dark side, which conjecture, it seems, was baseless.

I have nothing to say against Mr. Tocher's training or qualifications for this investigation—quite the reverse. In my day we had no such advantages as he has had and utilised. His mathematical knowledge is a great advantage here; though some of Professor Pearson's school seem to me to ride such acquirement to death when they use it for the purpose of discovering mares' nests, and working out correlations in figures, where none exist in the nature of things.

I can assure Mr. Tocher (if my praise is of any value) that I have nothing but praise and gratitude for his anthropometry; and we agree on a number of details. My asylum reports, like his, give the palm for stature to Argyle and the Border. We both, too, measure from the centre rather than the upper border of the earhole, a small practical point of considerable importance; and with regard to colour, both prefer to separate jet black from dark brown.

But to come to the point involved in the innuendo which Mr. Tocher dislikes—I wish I had put it in a milder form, but I cannot truthfully withdraw it. Everybody has a right to his personal equation in matters of colour, and it is rare to find two people exactly in agreement about them; but it is desirable in such a case as this to get as near to the average opinion or nomenclature as may be, in order fairly to compare results with those of other observers; and I cannot honestly say, because I do not think, that this has always been achieved in these statistics.

I am going to make a comparison between some of them and those I got about forty years ago from Dr. Thomas Aitken, a skilled and zealous anthropologist, then head of the Inverness Asylum;* also with the military statistics printed in my *Races of Britain*. Those latter include the colour characters of 1,733 Scottish-born deserters from the army (of full age, 23 or more), abstracted from the *Hue-and-Cry* for a number of years, covering the official periods of several medical examiners in each district, so as to neutralise the personal equations which were occasionally apparent. Men with Irish names were excluded. Of course, soldiers, and still more, perhaps, deserters, are not exactly a fair sample of the population any more than lunatics are so; but they are probably not a very bad one. Being young men they should lean to the fair side in hair colour.

My lunatic material was restricted to the men of from 23 to 50 years of age and in fair bodily health.

MALE LUNATICS IN INVERNESS ASYLUM—PERCENTAGES.

No.		HAIR.					EYES.		
		Red.	Fair.	Brown.	Dark.	Black.	Light.	Medium.	Dark.
214	Tocher - -	1·87	3·74	27·10	67·29		11·21	72·43	16·36
86	Aitken - -	2·3	22·1	22·1	29·	10·4	53·5	†23·2	†23·2

† Dark Grey.

† Brown.

Note the prodigious difference between Tocher and Aitken in the proportions of light hair and light eyes, and in both reports the small proportion of red hair.

MILITARY STATISTICS.

	No.	HAIR.					EYES.	
		Red.	Fair.	Brown.	Dark.	Black.	Light.	Dark.
All Scotland - -	1,733	4·67	25·2	36·8	28·35	4·9	72·2	27·8
North-east Lowlands -	200	4·5	27·5	37·5	27·	4·	73·	27·
Inverness, Ross, Hebrides, &c.	209	3·8	33·9	25·	31·6	5·7	76·4	23·6

Here the north-east Lowlands include Angus, the Mearns, Aberdeenshire, Banffshire, Moray, Nairnshire, and (by a mistake which I cannot now rectify) Stirlingshire. The colours differ little from those for Scotland in general. But in the Inverness district, which corresponds very nearly with the feeding ground of the asylum, fair hair and light eyes, and dark and black hair, all increase notably.

In the final report of the Anthropometric Committee (1883) Scotland is credited with 75·2 per cent. of light eyes and 24 of dark eyes, Inverness, Ross, Sutherland,

* Beddoe, *Stature and Bulk*, p. 113, *Anthrop. Memoirs*, Vol. III.

and Skye with 74 and 26, and Aberdeen, Banff, Moray, and Nairn with 66·2 and 32·4.

The percentages of red, light, and dark hair are as follows; unfortunately there is no regular medium category, either in this or in the preceding report :—

—	No.	Red.	Light.	Dark.
Scotland - - -	1,369	5·3	47·	47·
Inverness, &c. - -	151	3·5	46·	50·
Aberdeen, &c. - -	109	3·5	42·	53·

Here we have, indeed, a moderate increase of dark hair and eyes north of the Grampians; but red hair falls off a little. The numbers dealt with are small.

Finally, I may cite my own published observations, which included both sexes :—

—	No.	HAIR.				
		Red.	Fair.	Brown.	Dark.	Black.
Inverness—Asylum Province -	1,830	6·15	15·41	36·94	34·01	7·59
Aberdeen, Moray, Banff -	1,655	7·67	15·89	44·41	27·43	4·47

The proportions of the eye colours or eye shades are nearly the same in the two provinces, being roughly about 69, 11, 19, and 70, 12, 18, whereas Mr. Tocher's figures for the eyes and hair are, in males :—

—	EYES.				HAIR.				
	No.	Light.	Medium.	Dark.	No.	Red.	Fair.	Medium.	Dark and Black.
Moray and Banff -	155	2·58	84·5	12·9	134	2·24	·74	32·34	64·17
Aberdeen -	312	27·35	51·28	21·37	272	3·42	6·84	33·83	56·41

Of course, as has been already said, and as Mr. Tocher has given an additional proof, insane persons are not an average sample of the community. They consist of victims of several different mental diseases, some at least of which have specially correlated physical character: thus maniacs are often fair, melancholiacs dark, epileptics either very highly or very slightly pigmented. The Anthropometric Committee found among the insane some deficiency of red hair and some excess of dark hair with light eyes. In the latter point Mr. Tocher agrees.

But these differences cannot account for the enormous discrepancies found here, especially as to the frequency of light eyes and light hair in comparison with the figures of all the several observers whom I have cited, and who, on the other hand, exhibit a fair degree of agreement among themselves.

I will simply make one or two suggestions.

Hair and eye colours are accidental rather than intrinsic. The same hair is often a full shade darker when viewed indoors than out of doors. My friend Topinard and I bring out different results, though we are otherwise in perfect agreement, because he prefers to work *en pleine lumière*, and I in the shade on a sunny day.

Eyes should be regarded *in face*, and not too closely. Bertillon's method of approaching within 13 or 14 inches, and noting even the least streak of pigment, is good for criminal detection but not for anthropological purposes.

J. BEDDOE.



TIMUR (TAMERLANE).

(From a MS. in the possession of G. H. Read, Esq. (See No. 84.)

3. Concluding Note. *By J. F. Tocher.*

Migration is also an important factor which would have to be taken into consideration when two populations *not belonging to the same period* are compared. It is undoubted that migration has been going on during the forty years interval. Migration and the fact that the sane and insane populations differ in colour distribution preclude, I think, direct comparison between the two sets of data. That is, of course, granted that both are otherwise comparable.*

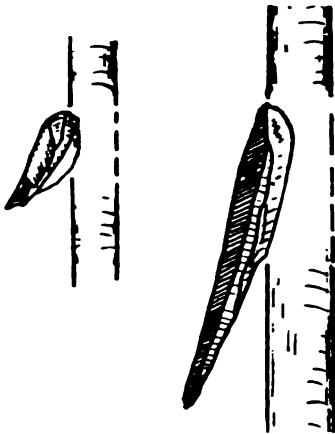
J. F. TOCHER.

Archæology: Pygmy Flinta.

Kendall.

Pygmy Flinta. *By the Rev. H. G. O. Kendall, M.A.***83**

Is it not likely that neolithic pygmy flints were used as barbs to harpoons, possibly sometimes, also, as fish hooks? In the former case they would be inserted in the head of the harpoon or spear in the manner indicated in the accompanying drawings. They might be on both sides of the head or on one, and, in the former case, also, opposite or alternate. The minutely trimmed edge, being purposely blunted, would prevent the weapon from being easily dragged out of the body of the prey, whether fish or beast. The untrimmed edge would, on the other hand, readily cut its way through the flesh after the manner of the edges of an arrowhead.



Probably pygmies would not be confined to this use. But many, such as the larger one in the illustrations, seem to be singularly adapted to it. I have found them on the coast in north Cornwall, and by Dozmare Pool on the Cornish moors. Both are places where fish would be caught. On the downs in Wiltshire, on the contrary, where the nearest river is perhaps two miles off, I have found so far but one specimen. Possibly, therefore, they were more especially used as barbs to harpoons for catching fish.

H. G. O. KENDALL.

REVIEWS.**Warfare.**

With Plate I—J.

Payne-Gallwey.

Projectile-throwing Engines of the Ancients, with a Treatise on the Turkish and other Oriental Bows. By Sir Ralph Payne-Gallwey, Bart. London: Longmans, 1907. Pp. 44 + 26. 32 x 24 cm. Price 5s.

84

Sir Ralph Payne-Gallwey has followed up his important volume upon "The Crossbow" with a smaller work, no less interesting, containing more detailed accounts of two distinct classes of projectile-throwing appliances which were briefly discussed in the earlier volume. The first portion of the present work deals with the machines used in ancient times for casting heavy projectiles, chiefly into or from beleaguered fortresses. These engines were the *catapult*, the *balista*, and the *trebuchet*. The general form of these is well known, but in matters of detail the accounts are meagre, and difficulties arise in attempting to make working models of them. Still,

* With this I cordially agree. Migration has taken place more or less extensively from Ireland and to England, from highlands to lowlands, from the country to the towns, from the north and north-west to the east and south, from the south to Northumbria. I should not be surprised if I found an increase of pigmentation in the Scottish Borders, for example.—J. B.

Sir R. Payne-Gallwey has succeeded in making excellent models of considerable power, with which he has experimented successfully, though in strength and range they are necessarily inferior to the larger ancient forms which they represent. These experimental models are of great interest, since from them the value of certain essentials of structure, not clearly indicated in the old records, is rendered apparent, and the relative value of the different types of engines may be studied practically by ascertaining the weight of projectile which can be used and the extreme range to which it can be hurled, and also the rate at which the weapon can be discharged. It is interesting, for example, to find that a model of the ancient *catapult*, which, when fitted with a spoon-shaped receiver, throws an 8 lb. stone about 350 yards, will hurl the same stone about 450 yards when fitted with a sling in which the missile is held. It may, however, be an exaggeration to say that "when the arm [of the *catapult*] is fitted with a sling, it is practically lengthened by as much as the length "of the sling attached to it." Were this the case, the stone, while being hurled, would describe an arc with a radius increased by that amount, and this does not appear to be the case. In both *catapult* and *balista* the power was supplied by the torsion of powerful sinew cords, in the later-invented *trebuchet* the gravitation of an enormously heavy counterpoise was substituted. The latter was a very powerful though sluggish engine which would cast weights of 10 to 12 cwt. (including such objects as dead horses) into besieged towns.

An interesting historical account is given and a valuable list of authorities is appended. The illustrations are good and clear, though one wishes that more of the early representations had been reproduced.

The second part of this volume is devoted to a detailed account of the Turkish archer's bow, with remarks on other allied Oriental types of bows. The author writes with the authority of one who is himself an expert archer, and who has, moreover, achieved signal success with the Turkish bow itself, as his record of ranges testifies. He holds a public record of 367 yards with this weapon. The description given of the structure of the Turkish bow is detailed and of much interest, giving evidence of the great care which was expended in building up what was probably the most perfect and efficient of all the composite bows of the East. The structure is illustrated with both sections and dissections, and attention is paid to the structural details of the bow-string and the arrow. An interesting point dwelt upon in Part V is the use of the "horn groove," which was worn upon the left thumb in flight shooting. By means of this contrivance the archer could draw the arrow some two or three inches further back than could be done without this assistance; the arrow point, lying in the groove, could, in fact, be drawn back some distance within the inner surface of the bow, with a considerable gain in range. This appliance has received but little recognition hitherto and detailed illustrations of its structure and varieties would have been an interesting addition to the chapter.

Part VI is given up to the consideration of the "thumb-ring" with which the Turkish archers drew the bow-string, in accordance with the prevailing "Oriental release." The author describes how in his opinion the ring was used, and here it is difficult to feel in agreement with him. It is true that he has arrived at his conclusions by practical tests and that he finds his method of wearing the ring the more effective one. There is, however, a mass of evidence leading one to doubt whether his method was that adopted by the Turkish archers themselves, and this, after all, is the important point to determine.

The Turkish thumb-ring is not cylindrical like the Manchu variety, but is asymmetrical and furnished with a definite pointed "lip" (see Fig. 1), like those of Persia, India, and Corea. According to Sir R. Payne-Gallwey, the ring should be worn upon the thumb with the "lip" directed towards the base of the thumb, the

"lip" thus forming a kind of hook with which the bow-string can be drawn. Now, there are several good reasons for believing that this was not the way in which it was worn by Turkish bowmen. In the first place, the shape of the ring with the hollowing out under the lip does not appear to be a practical one for drawing the bow-string in the above manner. The hollowing out seems actually disadvantageous since the string would be drawn by the edges of the lip and not by a surface, the wear and tear being much increased. On the other hand, this form of hollowed "lip" is admirably adapted for covering the ball of the thumb when it is pointed



FIG. 1.

towards the thumb-tip, i.e., reversed from the position adopted by Sir R. Payne-Gallwey. Then, in *The Anecdotes of Turkish Archery*, translated for Sir R. Ainslie in 1797, it is expressly stated that the thumb-ring "covered the ball of the thumb," which implies that the "lip" was directed towards the tip of the thumb. In this position the leather lining, which was usual in these rings, formed a pad for the ball of the thumb, while it would be useless if the ring were worn in the inverted position. A continuation of the leather lining, which laps over the outside of the ring on the opposite edge to the lip, is stated by one early describer to have been used in drawing the bow string. This could not have been so if the "lip" were pointing towards the base of the thumb. When archers' thumb-rings show signs of much use, the wear is evident upon the outer surface of the "lip," and has doubtless been caused by the friction of the bow-string upon this surface. In Sir R. Payne-Gallwey's method the bow-string does not rub at all upon this portion of the ring, and there can be no wear of this kind.

Again, the old illuminated manuscripts and native drawings of Persian archers, who used a ring identical with the Turkish one, are quite clear in indicating the ring worn with the "lip" pointing towards the tip of the thumb, as shown in Fig. 1. Two examples from old Persian manuscripts are shown in Figs. 2 and 3. This is distinctly shown in the interesting late sixteenth- or early seventeenth-century Persian manuscript in the possession of Mr. C. H. Read, who has kindly allowed a reproduction to appear as the plate for this number of MAN (Pl. I.-J.). In this we see a portrait of Timur (Tamerlane), the famous founder of the Moghul Empire in India. In this picture, as also in a Tartar drawing of Timur in the Bodleian Library (MSS. Ouseley, Add. 173), he is represented wearing what looks like a clumsy, improvised kind of prisoner's yoke, to which the left wrist is confined. I do not find any reference to Timur's having been a prisoner, and it is suggested that this yoke was worn as a support for the left arm, which was deformed or maimed. If this be so, one must assume that the ambulance appliances and methods of the day were of the crudest, and singularly out of keeping with the elaborate costume and accoutrements of this great potentate. It is said that the name Tamerlane is a corruption of *Demir* (pronounced *Temir*), the "iron lord," and *leng*, lame, and that the lameness was in one arm. This, if true, would justify the yoke being regarded as a surgical support and not as a prisoner's yoke. Be this as it may, the interest of this portrait for the present purpose lies

in the position in which the thumb-ring is represented as worn. It is shown upon the thumb with the pointed "lip" directed towards the thumb-nail. The ring has been rotated upon the thumb so that the broader surface is turned outwards. This was apparently usually done when the ring was not in actual use, it being purely a matter of convenience, as less likely to hamper the bending of the thumb-joint. I have examined some dozen or more paintings and drawings by native artists



FIG. 2.



FIG. 3.

amongst the Persian manuscripts in the Bodleian Library (MSS. Ouseley, Adds. 167, fol. 16, 19, and 27, and MSS. Ouseley, Adds. 173, fol. 4, 6, 13, 17, 20, 22, 26, 28, &c.), in all of which the ring is represented, and in *every instance the "lip" is pointing towards the thumb-tip*. Figs. 2 and 3 show two examples from these manuscripts: in one case the ring is rotated outwards as in the portrait of Tamerlane; in the other it is turned inwards into the position for use. I have found no drawing by a native artist in which the ring is indicated as worn in the manner suggested by Sir R. Payne-Gallwey. It may fairly be assumed that the artists represented the ring correctly, and their unanimity is very convincing.

Sir Ralph states, on p. 15, that "the archers of other Oriental nations besides the 'Turks employed thumb-rings of various shapes and dimensions to suit the construction of their bows, bow-strings, and arrows. All thumb-rings were, however, more or less similar, and were all used in the manner I have described." Now, the Manchu archers used the thumb-ring, but this, being a plain cylindrical form of equal width throughout, could not possibly have been used in the manner described by him, whereas it would form an excellent substitute for the Turkish ring, when the latter was worn in what I believe to be the correct manner, and it would not have to be regarded as a distinctly aberrant form. Professor E. S. Morse, in his *Ancient and Modern Methods of Arrow-release*, shows the use of the Corean thumb-ring, which resembles the Turkish and Persian forms, and his figure corresponds with the representations by native Persian artists. The form, too, of the Japanese archer's glove with the thumb adapted for drawing the bow-string, is readily comprehensible when regarded as a specialised variant upon the thumb-ring used with the "lip" directed away from the bow-string, whereas there is no suggestion in it of a hook-like catch which would probably arise from a modification of Sir R. Payne-Gallwey's method.

It is interesting to know that a modern skilled English archer finds great efficiency in a method differing from that adopted by the older native bowmen; but, at the best, we can only infer that the Turkish archers might possibly have learnt a useful wrinkle from Sir R. Payne-Gallwey, in the inversion of the method to which they had been brought up. At the same time we should bear in mind, in admitting this possibility, that they achieved ranges of upwards of 600 yards, and, according to some accounts, far greater distances were accomplished. The distance shot by Mahmoud Effendi in 1795, in the presence of a number of members of the Toxophilite Society, and carefully measured by them, was 482 yards, outdistancing by 115 yards Sir Payne-Gallwey's great public record of 367 yards; and the ambassador was very dissatisfied with even this performance.

I have dwelt at some length upon this point, as Sir R. Payne-Gallwey is somewhat positive in his statement, which does not seem to be borne out by comparative study. He goes so far as to say (p. 15), "It is, indeed, impossible to shoot an arrow by means of a thumb-ring except as I have shown, and as a very short practical trial will prove." Such a statement should, if it is to carry real weight, be supported by stronger evidence than is afforded by a mere record of individual convenience, as discovered by experiment.

The book, none the less, is a useful and interesting accession to the literature of the subject, and has been issued in an attractive style. One wishes that there were more of it and that the subjects had been more fully dealt with. The second part would have gained materially by the addition of quotations in full from the early writers upon the Turkish bow, together with illustrations by native artists. The book, being already a valuable contribution, is worthy of such improvement.

HENRY BALFOUR.

Polynesia.**Brown.**

Maori and Polynesian. By J. Macmillan Brown. London : Hutchinson, 1907. Pp. xxxi + 300. 20 x 12 cm. Price 6s. **85**

Mr. Brown's attempt to prove an Aryan ancestry for the Polynesians is ingenious if it is not altogether new. He asks us to accept a route marked at intervals by megalithic monuments as the road travelled by Neolithic man from Central Asia into Korea, and thence, by way of Micronesia, into the islands of Polynesia and into North America. After long ages of settlement, during which civilisation was stationary, there came irruptions of a more advanced race with negroid elements, who brought no women, and so were unable to teach the conquered aborigines the feminine arts of weaving and pottery, and could only introduce improvements in masculine arts, such as wood carving, canoe building, and fortification. His theory rests mainly upon his "megalithic track," the assumption that patriarchy is universal in Polynesia and the occurrence throughout Polynesia of blonde individuals with the features and complexion of modern Europeans.

Let us take the "megalithic track" first. Being the route of a maritime people it is necessary for Mr. Brown's hypothesis that it should hug the coast, but as the megalithic remains in Central Asia have to be cited "doubtless there was a line of "inland seas from the Caspian through the sea of Aral and Lake Baikal in primitive "times to account for the exception."

On their western route the megalithic people were stopped by the Atlantic ; travelling eastward the road forks, one branch terminating in Java, the other entering the Pacific from the north, runs southward to New Zealand, eastward to Easter Island, and thence into Central America. To Mr. Brown any stone set up edgewise is part of the "colossal stone record" if it helps his theory. The rather trivial graves of the Tui Tonga, of which all but the smallest were built after 1600, are for his purpose "gigantic truncated pyramids" of unknown antiquity, and we are asked "to accept it as a law" that wherever un-mortared stone monuments exist Caucasians have found their way. On this reasoning Zimbabwe would prove a Caucasian substratum in the Matabele, and the Chinaman and the Irishman are cousins because they both like roast pork. Equally fallacious is his argument that patriarchy among the Polynesians proves Aryan descent, because his premise is false. Patriarchy is not universal in Polynesia. In the ruling families, especially in Tonga, descent is traced through females, and the ruling families do not show a trace of Melanesian admixture. From this and other arguments it would appear that Mr. Brown has no personal acquaintance with any Polynesians except the Maoris, or he could not have committed himself to the statement that Polynesian women are drudges, and work in the fields and cook the food. In Samoa and Tonga the planting and cooking were always done by the men, while the women wove the mats and beat out the bark cloth. Another curious false generalisation is that negroid features and a dark skin are admired as a characteristic of high rank, and that this proves that a dark race came in and conquered the fair. Though this is true of some of the Maori tribes, the fact is the exact opposite in the islands of central Polynesia. In fact, so varied are the social conditions in the different groups that almost every argument drawn from the customs of the Maoris can be contradicted by reference to one or other of the tropical islands. It is difficult to know the meaning which Mr. Brown attaches to the words Palæolithic and Neolithic. It would seem from one passage that if a native happens to be using a stone adze which he has not had time to polish his culture for the moment is palæolithic, for he says that the Maoris have a "stone culture which is at once Palæolithic and Neolithic." This reviewer once interrupted a New Guinea canoe-builder who thus belonged to two prehistoric ages, in that he was hollowing the log with a stone adze roughly flaked into shape, but he explained the situation by saying that he had not had time to

polish the tool. And so, when Mr. Brown talks of a "palæolithic route into Polynesia," probably he does not mean that the islands were peopled before the neolithic period in Europe. The antiquity he does claim is great enough, and here we will not quarrel with him, for it must now be admitted that New Zealand was peopled before the arrival of the six canoes. The finding of a stone oven and of a stone adze 14 feet below the surface in New Zealand, and of an adze at a like depth in Fiji (of which Mr. Brown does not appear to have heard), cannot be explained away.

Incautious generalisation seems to be the failing of all who attack the ethnologic problem of Polynesia. Fornander, who came to a very different conclusion, was quite as rash. The problem of an isolated people possessing many of the physical qualities most admired among ourselves, obviously a mixed race, and containing individuals of European and of Semitic features, is so alluring and so elusive that startling hypotheses and a too indulgent eye for evidence are excusable, but the worst is that by the same method one may prove the Polynesians to be anything from Phœnician navigators to the Ten Lost Tribes. "One of the most untrustworthy of evidences of race is language," says Mr. Brown, when Malayan vocabularies stand in the way of his theory; but when Indonesian roots are in question he remarks quite unblushingly that "firmer ground is reached when affinity of language is appealed to." Nor are we sure that his theory is original. He makes no acknowledgment to Dr. A. H. Keane or to Mr. R. S. Thompson, though we think that both in the article "Korea" in *The Living Races of Mankind*, and in *The Maori Record* (*Origin of the Maori*, 1905-6) his theory of the Caucasian dolmen builders was anticipated. There may be a Caucasian strain in the blood of the Polynesians, but unless the spade comes to our assistance the verdict must be "Not proven." T.

Anthropology : Various.

Various Authors.

Boas Anniversary Volume.—Anthropological Papers written in Honour of Franz Boas, Professor of Anthropology in Columbia University. New York : G. E. Stechert & Co. (New Era Printing Co., Lancaster, Pa.), 1906. Pp. xix + 559. 26 x 18 cm.

This volume, which was presented to Professor Boas on the twenty-fifth anniversary of his doctorate, contains papers by no fewer than forty-six contributors, among whom are many whose names are well known in Europe and America. No attempt, however, will be made to refer separately to the various papers, which cover a wide range of subjects and treat of questions presented in Asia, Africa, and America.

Many of the American papers are on linguistic and kindred studies among the western tribes. These are most appropriate in the present volume, when it is considered how great a number of texts and vocabularies have been recorded among the western tribes—for the greater part on the Pacific coast—at the suggestion and with the assistance of Professor Boas. This may be considered his principal field of research during the years he has spent in America, and the services he has thus rendered will be more highly appreciated by the students of the future, when many of the tribes, which are now rapidly declining in numbers or losing their peculiar characteristics, will have become extinct.

When it is realised how comparatively little is known of the manners, customs, and ceremonies of the native tribes who formerly occupied the Mississippi Valley and the country eastward to the Atlantic it is gratifying to feel that valuable information pertaining to the western tribes is being gathered before it is too late. Let us hope that such work under Professor Boas' supervision may continue for many years.

DAVID I. BUSHNELL, JR.

PROCEEDINGS OF SOCIETIES.

Proceedings.

British Association.

Anthropology at the British Association, Leicester Meeting, July 31 to August 7, 1907. **87**

The Anthropological Section of the British Association met in the Trades Hall, Leicester. The papers were quite up to the usual standard, but a very marked feature was the predominance of archæological communications. Two important set discussions took place, one on the Iron Age and the other conjointly with Section L (Educational Science) on Anthropometrics in Schools. The President's address dealt with Religious Survivals and will be found reported in *The Times*, in *Nature*, and in the *Report* of the British Association, Leicester, 1907.

In the following *résumé* the final destination of each paper, so far as it is determined at present, is indicated in square brackets.

PHYSICAL ANTHROPOLOGY.

J. GRAY, B.Sc.—*Anthropometrics in Schools.* [MAN.]

F. C. SHRUBSALL, M.A., M.D.—*The Aims and Function of Anthropometry in Relation to the School.*—The chief need at present is to establish a series of norms and the allowable range of variation. The value of food supplies, surroundings, hours of sleep, &c., of children is being gradually determined, and it is probable that light will be thrown on the problems of the best forms of exercise for school children under different conditions, and possibly even on the arrangement of the curriculum.

E. MEYRICK, B.A., F.R.S.—*On the Practical Difficulties in Obtaining Measurements of Growth in Schoolboys.*—[*The School World.*]

The discussion on Anthropometrics in Schools opened with the papers by Mr. Gray, Dr. Shrubsall and Mr. Meyrick; there also spoke Sir Victor Horsley, Mr. Ramsay Macdonald, M.P., Professor M. E. Sadler, Mr. C. Hawkins, and Miss Wileman.

T. C. JAMES and H. J. FLEURE.—*A Preliminary Report on the Progress of the University of Wales Ethnographical Survey.*—The survey was begun two years ago, and the measurements taken include the more important ones recommended by the Anthropometric Committee of the British Association. Any persons with any known non-Welsh ancestors are not measured. Attention has so far been concentrated on Cardiganshire, and some 700 subjects have been observed, 100 of these being women. The county has been divided into three districts, and a special study made of the central division, bounded on the east by the moors above Tregaron, and on the north by the hills just south of the Ystwyth and Wyre. The following preliminary analysis of this district will be of interest, the grouping being purely experimental:—

(a) Average height, 1,693 mm. Average cephalic index, 76.1. Hair and eyes darker than medium brown. Face long and narrow. The group may perhaps be provisionally connected with *Homo mediterraneus*.

(b) Average height, 1,682 mm., but with a wide range of variation. Average cephalic index, 78.2. Hair and eyes fair, reddish hair and blue eyes being a typical combination. The group may provisionally be identified with the "Northern Race," except that stature is low.

(c) Average height, 1,680 mm. Cephalic index, 81. Hair medium brown and darker. Eyes grey or brown.

(d) Moderately tall. Fair. Cephalic indices as in b, but grading into the other groups.

J. R. MORTIMER.—*The Cephalic Indices and the computed Stature of the Pagan Saxons in East Yorkshire.*—The data on which the paper was based was collected in various burial grounds of the mid-wolds of Yorkshire. The series of

interments may be considered as fairly representing the Anglo-Saxons of the district. Of the sixty-one skeletons examined, thirty-one were dolichocephalic with an average cephalic index of 72·3, and with a mean computed stature of 5 feet 5½ inches. Seven were brachycephalic, with an average index of 81·1, and a stature of 5 feet 4 inches. Twenty-three were mesaticephalic, with an index of 77 and a stature of 5 feet 3½ inches. It therefore seems clear that the long headed people were taller than those with short heads.

R. J. ANDERSON.—*Racial Types in Connaught.*

T. E. SMURTHWAITE.—*The Six Races of Mankind.*

Report of the Committee to conduct Anthropometric Investigation in the British Isles.—The subjects which the Committee is called upon to deal with being so numerous and so diverse, it was deemed advisable to appoint five sub-committees, each of which would confine its attention to a particular branch of anthropometry and draw up a report to be submitted to the committee as a whole. The following are the sub-committees which were constituted :—

1. An anatomical sub-committee.
2. A physiological sub-committee.
3. A psychological sub-committee.
4. A photographic sub-committee.
5. An educational sub-committee.

The reports which have been submitted by these sub-committees represent the work of the Committee for the past year.

ETHNOGRAPHY.

T. ASHBY, D.Litt., F.S.A.—*Note on the Ethnography of Sardinia.*—The opinions expressed by Dr. Mackenzie and myself last year in our Note on the Ethnology of Sardinia have only been confirmed by a subsequent visit to the island paid by myself and Mr. J. ff. Baker-Penoyre in March last. It would seem that there is an opportunity for ethnographical research, conducted by scholars who have experience of the problems which present themselves in the Eastern Mediterranean with regard to the ethnological affinities of the earliest inhabitants. Nor would it be well to lose sight of the fact that the prehistoric remains of the British Isles may supply important parallels.

J. W. CROWFOOT.—*The Anthropological Field in the Anglo-Egyptian Sudan.*—The dervish rule, which worked havoc in the Northern Sudan, left the pagan black zone to the south almost untouched. In the Bahr-el-Ghazal region anthropologists will therefore be able to work directly upon the foundations laid by Schweinfurth and Junker; north of this, in Dar Nuba, they will find a virgin field which, though difficult to work, may yield most valuable historical results. To the east lies another district unknown until this year—the land of the Buruns.

In the Northern, or Muslim, Sudan the dervish period has completely changed the conditions. Whole tribes have been devastated, or transplanted, or mixed with black slaves or Egyptian prisoners, and written records of the past have been destroyed. The three main language groups—Nubian, Bega, and Arabic—however, remain, and scientific controversy has hitherto turned upon the origin of the people using them, the most recent conclusion being that all are African in spite of their traditions. Similar debates were raised both in the Mediæval and Roman periods, and the two facts of survival and invasion appear to be both established; the issue is one of degree how far the invaders have modified their predecessors.

As special fields in which to study the plasticity of the various types and open problems of mediæval history which must be settled before ancient history can be approached I suggest the following :—

(a) The sedentary Abable at Daraw and in Berber.

(b) The families claiming Arab and Turkish origin in the district south of Halfa.

(c) Villages in the Shabluka cataract and on the Blue Nile claiming descent from the Anag, a mediæval people which held the Central Sudan before the last Muslim invasions.

(d) The tumuli in the Bega district from Suakin to the Atbara and the Nile.

E. TORDAY and T. A. JOYCE, M.A.—*Notes on the Ethnology of the South-West Congo Free State*. [*Journ. Roy. Anthr. Inst.*, Vol. XXXVII.]

F. W. KNOCKER.—*Notes on the Wild Tribes of the Ulu Plus, Perak*. [*Journ. Roy. Anthr. Inst.*]

MISS B. PULLEN-BURRY.—*A Study of the Conditions of the Maoris in 1907*.—This study dealt with the population, distribution, and the Government representation of the Maoris, their transitional condition, education, religion, character and health, and concluded with a sketch of the native land question.

MARK SKYES.—*The Iranian Tribes of the Ottoman Empire*.

O. BAINBRIDGE.—*Life and Custom in the South Seas*.

Report of the Committee appointed for the Collection, Preservation, and Systematic Registration of Photographs of Anthropological Interest.—The Committee issued with this report the second list of photographs registered with them.

Religions and Sociology.

L. R. FARNELL, M.A., Litt.D.—*Dr. Usener's Theories concerning Sonder-Götter and "Augenblick-Götter" in his "Götternamen"*.—The Roman "Indigitamenta," transcribed by St. Augustine from Varro, present a long list of divinities or divine potencies that presided over the manifold and often momentary activities of man in the spheres of agricultural and domestic life. These powers are indicated by no proper personal names, but by mere appellatives that are invented to express their limited function: they appear to have a very slight degree of personality, no definite relations with concrete divinities, and no continuous life, but are merely invoked at the particular moment of a certain action. Also in the record of the Greek cults we find a species of divine beings that seem to possess a similar character; and Dr. Usener has discovered a similar system of functional divinities designated by adjectival names in the old Lithuanian religion. A few examples have been recently gathered of cognate cult-forms among modern savage peoples. This system may be regarded as a peculiar form of animism. But Dr. Usener has coined the terms "Sonder-Gott" and "Augenblick-Gott" to express the character of these vague, transitory, limited divinities. Dr. Usener's theory about these gains its chief importance from two assumptions: (a) that these are the relics, in Greece and elsewhere, of a very primitive period when the religious imagination had not yet created the concrete personal figures such as dominate Greek polytheism, but only such shadowy half-personal forms as in the "Indigitamenta"; (b) that the Greek pantheon was deeply indebted to this system, since its divinities attach to themselves and absorb many of these appellatives that once characterised independent and vaguely conceived "numina," and that now serve to express the complex individuality of a Zeus, Apollo, Demeter, &c.

But a critical examination of the Greek evidence, whatever may be said of his theory when applied to other religious areas, does not support his assumptions, and he fails to consider the other and opposing explanation that many of these Greek appellative "numina" may be creations of the personal polytheism, mere emanations of concrete divinities like Nike of Athena, coming into being owing to the accidental detachment of an epithet from a personal god or goddess. The same epithet is often applied to many anthropomorphic divinities. Again, none of these Greek appellatives of "Sonder-Götter" proper appear to belong to the earliest stage of the language, and many of the assumed "Sonder-Götter" are not functional, and if they ever existed as independent powers in the popular imagination belong obviously as much to the anthropomorphic system as Apollo and Artemis. Finally, many of these appellative

"Sonder-Götter" are probably late fictions, and are merely created to assist the festivals of the higher personal gods. Doubtless many of the divinities of the Hellenes took over the epithets and names of those whom they dispossessed. But there is reason for believing that a strong personal religion, a pervading belief in concrete individual divinities, was brought with them by the earliest Hellenic tribes, and that this character also attached to much of the earlier religion that they found in their Mediterranean homes.

W. H. R. RIVERS, M.D.—*Some Sociological Definitions*.—Anthropology has now reached a stage in its development in which it has become imperative that its technical terms should acquire definite meanings, and some kind of collective action is necessary to do what is possible towards obtaining general agreement in the use of such terms. The following are to be regarded merely as suggestions for the use of any body which may undertake the task of defining terms on the sociological side of anthropology. I will begin with the terms for the different divisions of society.

Tribe.—A group of a simple kind occupying a circumscribed area which has a common language, common government, and common action in warfare, etc. The words "of a simple kind" are inserted in order to distinguish the tribe from the nation.

Sept.—The social group for which there is at present the greatest diversity of nomenclature is the exogamous section of a tribe, the chief terms in use being clan, gens, sept, and totem-kin. The last term is open to the objection that there is no difference from the social point of view between a section of a tribe which takes its name from a totem, and one which has a designation of some other kind. The term *clan* is perhaps the most widely used, but is rejected by some, and it will probably be least disturbing to adopt the term *sept*, which cannot be said at present to have any definitely recognised meaning.

Phratry.—A division of a tribe larger than the sept, as in North America, including two or more septs (though it may sometimes happen that, owing to the disappearance of septs, a phratry may have only one sept).

Moiety.—When there are only two phratries, and they are exogamous, so that a member of one division must marry a member of the other, the divisions may be called *moieties*.

Class.—This term should be limited to the matrimonial classes of the Australians, or to any similar groups which may be found elsewhere.

Caste.—This is not always easy to distinguish from the tribe even in India, but it may be defined as a section of a larger community which stands in definite relations to other similar sections, which usually has an occupational basis and a definite rule of endogamy.

Family.—This term should be limited to the group consisting of parents and children. The term "extended family" may be used for a group of persons descended from the same grandfather or grandmother or more distant progenitor (*i.e.*, where the descent can be demonstrated genealogically and is not mythical as is often the case with the sept). Occasionally the sept and the extended family may correspond with one another.

Kin and Kinship.—These terms should be limited to the relationship set up by ties of blood which can be demonstrated genealogically.

Sib and Sibship.—The old word *sib* may be used for the relationship set up by membership of the sept.

Terms connected with Marriage and Descent.—Those suggested by Mr. Thomas in his "Kinship Organisations and Group Marriage in Australia" may be adopted, with possibly the modification that the supplementary unions which make it necessary to distinguish between similar and dissimilar polyandry and polygyny might be separated from

marriage proper, those in which a man has supplementary partners being called concubinage, while those in which a woman has supplementary partners are called cicisbeism.

Mother-right.—This might be adopted as a convenient term for a state of society in which there are two or all of the three conditions, matrilineal descent, matrilocal marriage, and matripotestal family.

W. H. R. RIVERS, M.D.—*Morgan's Malayan System of Relationship.*—Morgan's concept of the "consanguine family" as the earliest stage in the development of human society was founded on his belief in the primitiveness of the system of relationship now existing in Polynesia. The characteristic of this "Malayan" system is the very wide connotation of the terms expressive of kinship, so that relatives are denoted by one term, for whom there are several terms in the more usual forms of the classificatory system of relationship.

It is unlikely that people so advanced in culture as the Polynesians should have retained the most primitive of existing methods of reckoning relationship, and there is evidence that communities elsewhere, such as the islanders of Torres Straits and the Kurnai of Australia, possess kinship systems which are in process of modification in such a way that they are coming to resemble the Malayan form, and it thus becomes highly probable that the Malayan system is a late product of change rather than the representative of a primitive stage of the human family. This conclusion is strengthened by the fact that similar approaches to the Malayan form are to be found in North American tribes which show no indication of forms of social organisation earlier than those of their neighbours.

G. L. GOMME.—*Some Considerations on the Origin of Totemism.*—The author argued that totemism must have arisen from conditions of human life which were universal, and referred to the migrations by which manhood had spread all over the world as supplying these conditions. Migrations left the sexes differently constituted, the male being the moving element, the female the stationary element. Women in this way became more intimately associated with friendly animals, plants, and trees, and looked to them for food and protective power rather than to the males. This produced a sex-cleavage. Women influenced the totem names given to children, and the Arunta system in Australia and the Semang system in the Malay peninsula were given as instances. Natural exogamy would come from difference in totems between the fathers and the mothers. Totemism began as an artificial association of groups of people and was not based on a kinship society.

Technology.

J. L. MYRES, M.A.—*A Terminology of Decorative Art.*—Decorative art, as the subject of anthropological study, needs analysis, on the technological side, in order to describe and define the precise contribution made by the artist's hand to the decoration of the object. So long as the decorative motives are recognisable attempts to represent some actual object, such as an animal or a plant, or part of one, description in general terms is easy; and, for all beyond this, graphic illustration is inevitable. But in the more abstract, and particularly for "geometrical" types of decoration, the actual processes employed by the artist stand in a more important relation to the completed work. Artistically the effects produced by drawing on the same surface a double series of alternate triangles and the limiting lines of a band of continuous chevrons are practically indistinguishable; but technologically their origin, affinities, and potential development are quite different.

In such cases the mere graphic reproduction of the ornament is not an adequate description, still less a definition of it. On the other hand, a sufficiently precise terminology would enable a student at a distance to reconstruct from dictation a pattern which was similar technologically, and actually more valuable for purposes of comparison than a photograph of the original design.

The basis of any such system, applicable to the description of abstract designs, must be strictly technological; that is, it must be essentially a description (1) of what the artist did; (2) as far as possible, of the order in which he did it, distinguishing *motif* from *enhancement* or *filling*; (3) if necessary, of the *effect* produced by the completed work, in cases where this differs from that of the artist's work while in progress. *E.g.*, in figure (a) we have the *motif* of "alternate series of recurrent triangles," leading to a "chevron" *effect*; in (c) these triangles are *enhanced* by "hachure" or "hatching" (a term borrowed from the engraver's art), and in (d) by "cross-hatching." In (b), on the other hand, *motif* and *effect* are alike "chevron."

In composite patterns the minor elements must be located by reference to the major element which they *enhance*, or on which they are *based*, and subsequent phrases must define their relations to each other.

The elaboration of such a terminology as is here proposed should, of course, be gradual; it should be based upon careful comparison of terminologies actually employed in the past by expert technologists; and it should conform in its syntax to the approved usages of heraldry, systematic botany, and the like, which fortunately agree in essentials. It should take account, from the first, of foreign synonyms, and proceed—like other artificial terminologies—partly by the incorporation of brief graphic idioms from the vocabulary of the industries concerned, partly by judicious coinage of words, as in zoology, from Greek or other universal vocabularies.

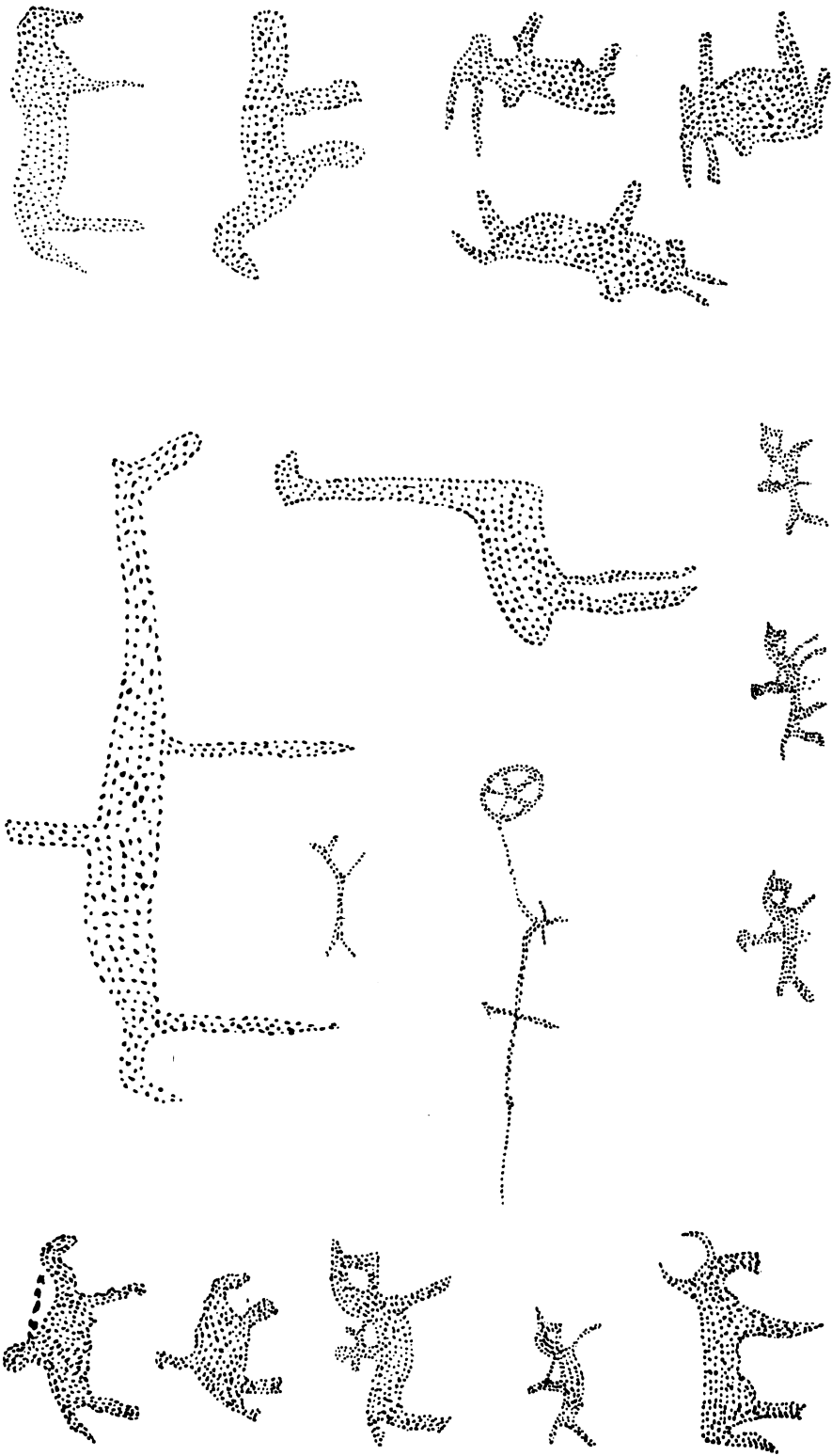
Much may be done in the meantime to fix current idiom by detailed descriptive analysis of some of the commoner geometrical forms, such as the triangle, the wavy line, the spiral, or the plait. A conspicuous instance of the confusion produced by neglect of "terminological exactitude" is the greater part of the recent literature of basketry; and this is the less excusable, because in the allied art of weaving an ancient, idiomatic, and peculiarly accurate vocabulary exists in nearly every European language.

F. H. NEWBERRY and T. H. BRYCE, M.D.—*Door-step Art: A Traditional Folk Art*. F. H. NEWBERRY.—*The Art Relations*. T. H. BRYCE.—*Some Remarks on its Anthropological Bearings*.

Mr. Newberry stated that the early scribblings of children, though apparently meaningless, may be shown to be instinctive art products. As development, physical and mental, proceeds, the drawings become more purposeful and regulated, and forms are evolved that come under the heading of applied art. Illustrations of such forms occur in many of the historic styles of ornament, notably in primitive and savage art, and the whole region of "door-step" art is filled with the designs and application of geometrical patterns and drawings created in this stage of artistic evolution. Patterns are produced in infinite variety, and are used chiefly to decorate door-steps, hearths, and the borders of rooms. Describing the chief points of interest in the examples of "door-step" art that have as yet been collected, Dr. Bryce pointed out that the designs are traditional in character, being handed down from generation to generation. They are purely geometrical and conventional. There is no zoomorphic motive and very rarely any attempt to represent natural vegetable forms. The art is practised entirely by women, and is entirely independent of any outside influence. The question arises whether the designs are, as Mr. Newberry interprets them, the expression of primitive art-instinct or whether they are a survival.

PROFESSOR W. RIDGEWAY. — *The Origin of the Crescent as a Muhammadan Badge*.

Primitive peoples were in the habit of wearing, as an amulet, claws or tusks of the most powerful and dangerous animals. These in time were placed base to base, and the crescent form resulted, and the Muhammadans therefore adopted a pre-existing symbol, and the connection of the crescent with the moon is a later development.



ABORIGINAL ROCK CHIPPINGS, HERBERT, SOUTH AFRICA.

ORIGINAL ARTICLES.

Africa, South.

With Plate K.

Johnson.

Aboriginal Rock-Chippings on the Farm Blauwboschdrift, 88
Herbert, South Africa. By J. P. Johnson.

The very interesting series of aboriginal rock-chippings on the farm Blauwboschdrift, which form the subject of this note, were discovered by Professor Young and myself in 1905. At this place the artists had selected a glacially-polished surface on which to chip their pictures of man and beast. A photograph of the actual slab of stone on which they occur, and which has a special interest to the student of geology as well as to the anthropologist, is reproduced on Plate XII of Vol. IX of *The Transactions of the Geological Society of South Africa*. The figures were confined to the upper half of the slab and numbered close on 200.

We had previously visited Riverton and Pniel, and had seen the rock-chippings, which are referred to by Stow in his book on *The Native Races of South Africa*, and which also occur on glacially-polished surfaces. Those from Blauwboschdrift, however, are of quite a different type.

I made drawings, which are reproduced in the accompanying Plate, of a selected number of these rock-chippings. The outlines of these were first very carefully traced on transparent paper, and then inked in on the spot, while the size and distribution of the chips were copied as closely as possible. Apart from the figure of a plough, of which there was only one example, they are a very representative series.

The three horsemen at the bottom are shown in the relative positions they occupy on the rock, as also are the three humped oxen. The highly conventional rendering of the former is noteworthy. The large beast at the top and the two in the top left-hand corner appear to be purely fanciful. The only probably wild animals seem to be the ostrich, hyæna, which is very faithfully depicted considering the limitations of this kind of work, and the bird of uncertain species.

These chippings have weathered to the same colour as the rest of the rock surface. On the same slab there are one or two figures which are evidently much more recent. In them the chippings are comparatively fresh and show up well against the dark background. They are larger than the originals, of which they are imitations, and are markedly inferior in execution. None of the chippings, however, can be ancient. Neither the plough nor the horsemen are compatible with any antiquity.

Close by is a rock-shelter where the artists very probably lived. It is situated in a low cliff of boulder-shale and has been excavated in a soft patch immediately under the hard layer of conglomerate which there forms the top. It is very likely that this was originally a small natural shelter which was afterwards artificially enlarged. There can, however, be no doubt that the whole of the rock-shelter as it now stands was artificially hollowed out. It was formerly much bigger, a considerable portion of the roof at the front having since fallen down. The entrance is choked with slabs and pieces of the conglomerate. There was, unfortunately, no time to make any excavations in search of the stone implements which are almost certain to be there.

These rock-chippings differ from those of Pniel and Riverton in being very much smaller. The latter, too, are in outline only, and include numbers of curious symbols which are quite absent from Blauwboschdrift. Moreover, the objects depicted are mostly different.

On a slope about half a mile away I picked up two almond-shaped palæoliths (Catalogue No. 9,630-9,631).

J. P. JOHNSON.

England : Archæology.

Warren.

Note on some Palæolithic and Neolithic Implements from East Lincolnshire. By S. Hazzledine Warren, F.G.S.

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In the course of investigating the superficial formations of the East Lincolnshire coast, in the neighbourhood of Skegness I have come across some flint implements that possess a certain interest from the position in which they were found ; especially as

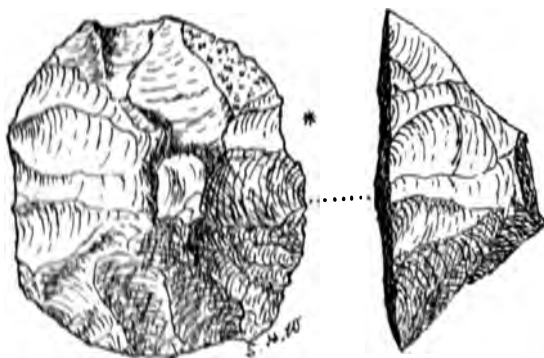


FIG. 1.

neither palæolithic nor neolithic implements have previously been recorded from the district, so far as I have been able to discover. Of course no stone implements are found upon the surface of the marshland ; for the old neolithic surface is deeply buried beneath later accumulations, for the most part consisting of marine silts (warp clay) with *Scrobicularia*, which reach, in places, a thickness of thirty feet or more.

I hope to describe the geology of the district more fully elsewhere, but briefly the succession is as follows. The most recent formations are Beach Deposits consisting of sand and shingle, dating from the Romano-British age to the present day. The material composing these beaches has been derived from the marine erosion of the underlying beds. Considerably older than these Beach Deposits are the *Scrobicularia* Clays with subordinate peat-beds. These were deposited upon a "debateable ground" between tidal flats and a swampy land surface. Below these again we have the Forest Bed, with stumps of large trees rooted in the position of life, and their prostrate trunks. These trees are buried in a growth of peat about two feet in thickness, while beneath the peat is the old forest soil itself. This last was formed when the area was a dry land surface and the trees in the full vigour of their life, although this old surface now descends far below the level of low tide. The overlying peat was formed when the area had become a swamp and when the trees could no longer live upon it. It is in the old forest soil and not in the peat that the neolithic implements are found : so far, that is, as my own experience goes. The Forest Bed lies upon a floor of boulder clay, and it is into this that the trees are rooted ; but overlying the boulder clay and beneath the forest there are patches of post-glacial Drift Gravel formed by fluvialile action.

I will now proceed to describe the implements found. Figure 1 represents a scraper of somewhat unusual form, discovered in 1886 in the old forest soil and under the roots of one of the large trees. It was found upon the shore at Ingoldmells Point to the north of Skegness where the Forest Bed rises above the level of low tide. Its flat face is a rather frost-flaked surface ; it is not made from an artificial



FIG. 2.

flake, hence the peculiarities of its form.* The scraping edge, which extends nearly all round the little instrument, was formed by flaking upwards towards a point in the centre. It is nearly circular in outline, being 4·4 cm. long, 3·8 cm. broad, and 2·2 cm. in thickness. In general appearance the implement very much resembles a small core, except that it is worked at a much lower angle. At the point (*) where the angle is the highest an effort was made to work the flaking further back by the delivery of several blows which, however, proved ineffective, and only resulted in crushing the edge; an effect with which one is only too familiar in one's own essays in flint working. All round the scraping edge may be seen the effects of wear in rounding off its keenness. In mineral condition this flint is slightly peat-stained and lustrous and faintly mottled on its upper surface (as it lay in its bed), but quite dull and fresh looking on its under surface. It is probably the protection from percolating water that was afforded by the spreading roots of the tree under which it lay that is the cause of its comparative freshness.

Among the other implements, flakes and cores, found *in situ* in this bed may be mentioned one thin, very keen-edged flake 6·0 cm. long by about 2·7 cm. broad and 0·7 cm. in thickness—or rather one edge is still keen while the other has been blunted by use. This, like the majority of the implements and other flints from this bed is deeply peat-stained, through the action of water passing through the overlying peat. Indeed, some of them are of an almost sooty blackness.

Besides the implements, there are also in places numerous fragments of burnt flint, some of them doubtless the remains of shattered “pot-boilers.”

Elsewhere in the Fenland the neolithic implements are generally stated to have come from the bottom peat.† This has not been my experience in East Lincolnshire. In fact, as already stated, the little instrument figured antedated not only the formation of the peat, but also the growth of the large forest trees.

The difference is worth noting, as it may prove of some importance in our chronological succession of events.

With regard to stone implements found indiscriminately upon the surface, one is often troubled with doubts as to how far these may be genuinely “neolithic,” and how far they may belong to a later period. Bronze Age remains have been recorded from the warp clays above the forest at Hull,‡ and these are necessarily much later than the



FIG. 3.

* Compare the scraper from Bridlington figured by Sir John Evans in his *Ancient Stone Implements of Great Britain*. 1897. Fig. 219.

† Professor T. McKenny Hughes, *The Archaeology and Geography of the Fenland*, p. 11 (*Journ. Brit. Archaeol. Assoc.*, 1899).

‡ C. Reid, *Geology of North Lincolnshire*, &c. (Geological Survey Memoir on sheet 86), 1890, p. 187. See also T. Sheppard, *Trans. Hull Scient. and F. U. Club*, Vol. I., 1900, p. 122.

old forest soil beneath the bottom peat. Some, at least, of these warp or *Scrobicularia* clays appear, therefore, to be of the Bronze Age, and there is little doubt that whatever is found in the old forest soil is not later than the Neolithic Age. Whether the peat be of the neolithic or of the Bronze Age is a matter of some uncertainty, as I have not been able to discover anything in it. But neolithic man certainly occupied the district long before its formation; that is to say, before the depression of the land which converted the forest into a swamp, which in its turn destroyed the trees and resulted in the formation of the peat.

The palæolithic implement—which I believe it to be—represented in Fig. 2, I found *in situ* in one of the patches of drift gravel, overlying the boulder clay and beneath the forest. It was also found at Ingoldmells Point. In type the implement is somewhat indefinite; it measures 7.6 cm. long, 6.1 cm. broad, and 2.0 cm. in thickness. It clearly did not flake kindly to the will of the workman, and may perhaps be considered as more or less of a “waster.” It is, however, very near to a special type of which I once found several at Freshwater in the Isle of Wight. The face not shown has a good deal of the outer crust of the flint left upon it, and this is much glaciated. It was evidently made from a flint taken out of the boulder clay below, and this does not appear to be the case with the neolithic implements. A further difference is in its condition. It is not abraded or water-worn, it is true, but in place of being peat stained it is faintly gravel stained, although not sufficiently so to be called ochreous. But the essential evidence, upon which its palæolithic age is inferred, is that it was found *in situ* in a patch of drift gravel beneath the neolithic soil, and belonging to a different order of geological events.

The third implement figured was found on a road that had been repaired with gravel dug in an old sea beach of Romano-British age near Skegness. This is clearly palæolithic in type, but it has unfortunately suffered considerable damage. It—or rather that which is left of it—measures 7.9 cm. by 7.5 cm. by 1.8 cm. in thickness. It is boldly worked on both faces, and has a deep ochreous patina which was subsequently bleached by exposure at the time when the implement was rolled upon the Romano-British beach. Now, as already stated, the material composing these beaches has been derived from the local boulder clay and overlying beds by marine erosion, and there can be no doubt but that this implement came from one of the patches of drift gravel overlying the boulder clay, such as that in which the one previously described was found.

The old beaches likewise yield artificial flakes of flint, some of which appear to be palæolithic. But as these beaches (in company with the modern beach) also contain others that are obviously neolithic implements from the old forest soil, and as the two sets of implements have in some cases all been rolled and patinated together, it would be a somewhat hazardous matter to attempt to draw a hard-and-fast line between them.

S. HAZZLEDINE WARREN.

Biography.

Tylor.

Congratulations to Edward Burnett Tylor.

The 2nd October, 1907, was the seventy-fifth birthday of Professor Edward Burnett Tylor, and anthropologists all over the world join in wishing for him good health to enjoy many future years. The Fellows of the Royal Anthropological Institute especially offer their good wishes and congratulations, in memory of his eminent services to the Institute and to Anthropology. The Council of the Institute has resolved to mark the occasion by the gift to Professor Tylor of the Huxley Memorial medal, and by dedicating to him this year's issue of their Journal—a compliment as appropriate as it is rare. I am glad to be permitted to add a few words of appreciation and of eulogy. Professor Tylor's supreme position in Anthropology has been

recognised by his appointment as the first Professor of Anthropology in the University of Oxford and by honorary degrees. In his person, that ancient university has accepted anthropology as a science to be taught under its auspices.

Dr. Tylor belongs to a family which has for several generations held a high position in the mercantile and philanthropic circles of the City of London, but he early broke with the family traditions and gave himself to the study of ethnology, notably that of Mexico and the Mexicans. He joined the Anthropological Society of London on its establishment in 1863, and became for a short time its foreign secretary. At the meeting of 24th March, 1863, he noticed the resemblance between the musical instruments of the Fans and those of the Aztecs and South Americans; and he contributed to the first issue of the *Anthropological Review* in May of that year a paper on "Wild Men and Beast Children." In July he ceased to hold office in the Society.

In 1865 he published his great work entitled *Researches into the Early History of Mankind and the Development of Civilisation*, in which he discussed the gesture language and picture writing of various peoples, their belief in magic, their systems of mythology—generally, their arts, customs, and legends—with a view to determine either the historical connection between the peoples or the common mental processes out of which the arts and traditions spring. In the same year he joined the British Association. In 1867 he joined the Ethnological Society of London, and contributed to the *Anthropological Review* an article on the "Phenomena of the Higher Civilisation, traceable to a rudimental origin among savage tribes." In 1868 he joined the Council of the Ethnological Society, and in 1869 became a Vice-President. In the same year he presided over the Department of Ethnology of the British Association, and in 1879 over that of Anthropology. In 1879 to 1881 he was President of the Anthropological Institute, and in 1884 the first President of the Section of Anthropology formed at the Montreal meeting of the British Association. He again served as President of the Anthropological Institute in 1891-93. On all these occasions his Presidential addresses and the numerous papers he read marked important stages in the progress of anthropology, and in our knowledge of mankind in the social relation. If I might presume to single out one as of especial value, it would be that on a method of investigating the development of institutions applied to laws of marriage and descent, read before the Anthropological Institute in November 1888. His results are co-ordinated in *Primitive Culture*; and the whole subject of anthropology is illuminated and rendered popular in the work bearing that title, and in the article "Anthropology" in the *Encyclopædia Britannica*.
E. B.

REVIEWS.

Africa : Congo.

Musée du Congo.

Notes Analytiques sur les Collections ethnographiques du Musée du Congo, Tom. II. Les Industries Indigènes; Fasc. i., La Céramique. Brussels: 91
Published by the Museum, 1907. Pp. 1-194, Pl. i-xxi. 37 x 27 cm.

The third instalment of the admirable descriptive series, which is being published by the authorities of the Congo Museum at Tervueren, describing the important ethnographical collections in their keeping, deals with the pottery of the Congo Free State. The two preceding "fascicules" treated, it will be remembered, of the musical instruments, and the religion respectively. Excellent as the latter were as introductions to the study of the collections in the museum, and as valuable records of the objects preserved at Tervueren, yet, considered solely as scientific works, they did not make any remarkably valuable contribution to our knowledge of the ethnography of this region. The contribution under consideration stands upon quite a different plane; not only has it all the good qualities as a museum publication, which distinguished its

predecessors, but it is a very able and valuable contribution to ethnographical science. Though unsigned, it is an open secret that the authors are M. le Baron A. de Haulleville, and M. E. Coart, and it is matter for regret that they should not have done themselves the justice of putting their names to such a well-considered and thoughtful piece of work.

The treatise opens with a short discussion as to the origin of pottery in the Congo, and the authors argue, very reasonably, that the first stage in the manufacture of pots was the plastering of baskets with clay in order to render them watertight and capable of resisting the action of fire; they cite as analagous the resined baskets and the clay-plastered wicker granaries which are often found in Africa, but state, "Les produits portant traces de cette manière de faire, étant essentiellement perissables et éphémères, n'ont évidemment laissé aucune preuve matérielle dans le pays où cet usage a complètement disparu." They will, therefore, doubtless be interested to hear that, by a strange coincidence, the British Museum has just acquired an excellent example of a clay-lined basket from the Southern Ba-Mbala; this, though not meant for holding water or for cooking, but for gambling (being, in fact, a "dice-box"), affords, nevertheless, evidence that the practice of lining baskets with clay still exists in the Congo.

As stated above, the authors consider that the most probable theory relative to the origin of pottery is that according to which the exterior of baskets is supposed to have been covered with clay to resist the action of fire; in time the basket would decay and a pot would be left. But might it not be that the inside of the basket was so plastered, as in the case of the small basket mentioned above? Especially as we know of many examples made watertight by an application of resin to the interior. Then, as the basket fell to pieces, not only would a pot be left, but a pot which bore on its exterior the impress of the material which once surrounded it, the germ of exterior ornamentation. This is not meant as a criticism, but rather as a suggestion to which the authors might well give their consideration.

After a consideration of the uses to which pottery is put, and the distribution of the art, including a most useful table showing where men and where women are the makers of the vessels, the authors proceed to a discussion of technique. In this chapter is given a classification and analysis of the various clays, the different methods of constructing the vessels, methods of firing, and the various resins and juices which are applied to the exterior of the pots. With regard to the second point, the interesting appliance used in the Lower Congo, which is in fact an embryonic wheel, is duly described and figured.

Following this is perhaps the best chapter of the whole of this admirable treatise, that dealing with form and ornamentation. The evolution of both from natural forms, often through the *media* of basketry and woodcarving, and also from independent products of the two latter industries themselves is shown in a most painstaking manner and with a singular wealth of illustration; the chapter is a most valuable contribution to the study of evolution in form and design, and the authors are much to be congratulated on the excellent use they have made of the material to which they have had access. One of the most singular forms is a type found in the Welle, a vase with body of annular form and everted lip and foot. The authors may be interested to hear that small baskets (used to contain the *olivella* shells used as currency) of exactly similar shape but without the foot, are made by the Northern Ba-Mbala. Ornamentation in colours is also fully discussed.

The fourth chapter deals with the very difficult question of classification; and the authors found that the only satisfactory method is the geographical within wide limits, though it was found possible to make subdivisions according to colour, shape, &c. Finally, each of the main geographical divisions is given a separate descriptive chapter, at the end of which is a catalogue section describing each separate pot figured in the

fine series of twenty-one plates which accompany the treatise. Hitherto the publications of the Tervueren Museum have been distinguished by the excellence of the plates by which they have been accompanied; those accompanying the present volume are even more remarkable. In this case the greater number are reproduced in colour, an ambitious attempt which, had it not been perfectly successful, would have diminished their value by more than half. But the result is so good that they alone, apart from the text, form one of the most important additions to Congolese ethnography which have appeared of late. Not only is the colouration well-nigh perfect, but the peculiar qualities of surface and patina are reproduced in a way which cannot be too highly praised. Altogether the Tervueren Museum is to be congratulated on having secured the services of two such painstaking authors, and on having been able to place such excellent facilities as regards reproduction at their disposal.

One criticism might be offered as regards the form of the work: where an illustration appears in the text in such a position that the latter is divided into two columns, instead of each of these columns being made to read as a separate unit, each line of the right-hand column is continued across the illustration to the left, and the reader is continually annoyed by missing the alignment; it is a very difficult thing to follow a horizontal line with the eye across a gap of even very small dimensions, and if the authorities could modify this arrangement in the succeeding parts they would thereby make a great concession to the comfort of their readers. These succeeding parts will be awaited with the greatest interest by all students of African Ethnography.

T. A. JOYCE.

America: Central.

Tozzer.

A Comparative Study of the Mayas and Lacandones. By A. M. Tozzer. **92**
Philadelphia, 1906. Pp. 211. 27 x 18 cm.

The rapidly-increasing interest in American archæology determined the Archæological Institute of America to establish a Fellowship in that subject, tenable during four years, and the first Fellow appointed, Dr. A. M. Tozzer, a young graduate of Harvard, was sent to Yucatan early in 1902. He was to study the Maya language as a philologist and to make friends with the Indians in the hope of discovering some remains of their former lore, or knowledge of the characters used in the ancient inscriptions.

The philological results promise to be of great interest, but as yet only the ethnological part of the Report has been published. In this Dr. Tozzer gives a summary of the history of Yucatan (so far as it can be gathered from local traditions and from early Spanish writers), touches on the personal and social characteristics of the Indians and their industries, and gives a full account of the remarkable religious rites which are still celebrated by the Lacandones.

Although Maya is spoken throughout Yucatan, the purest version is that of the neighbourhood of Valladolid, and Benito Can a humble worker on the *hacienda* of Chichen Itza, was found to possess a minute knowledge of the intricacies of the language. His surname Can (= serpent) may indicate descent from the chanes, or serpent-chiefs, said to have originally founded Chichen. Sitting in his hut day after day, there was ample opportunity for observation of the people and their ways. They drank, quarrelled, and gossiped without ceremony. A woman might pick up an intrusive puppy by his tail with her toes and so fling him outside; but usually dogs and hens were as much at home as the family. The hens, indeed, were of service in keeping down the too numerous spiders, cockroaches, and scorpions. A Maya house contains little furniture. There are hammocks, one or two small stools, a box, a few cooking utensils, and water-pots, an ancient gun, and the indispensable

machète. One marvels at the neatness which enables the women to keep their white robes unsoiled on the floor of loose earth.

From the peculiarly isolated position of Yucatan, with the sea to north and east, the swamps of British Honduras to the south, and waterless Campeche on the west, the inhabitants have developed (or retained) many characteristics which distinguish them from other Mexican Indians. The Yucateco is a lively self-seeking creature, full of *joie-de-vivre*, with a great talent for making money, an imagination which produces lies, and a disposition to believe the worst of his neighbour, perhaps due to knowledge of himself. He cares little for religion, and is capable of making an orgy of a pilgrimage. It would not occur to him to take trouble for anyone unless he were likely to profit by it. In all this, he is the antithesis of the Nahuatl Indian. So in language : the Maya is blunt and sententious, whilst the Nahuatl is full of courteous expressions. A Maya meeting a friend merely asks where he is going. A Nahuatl spends five minutes in reverential salutations.

In appearance the Yucateco is well formed and active, with beautiful feet and ankles, and is always clean and tidy, whether in Sunday clothes or in the little apron worn by every man who works. Those of the towns and villages seem to have just a sufficient admixture of alien blood to differentiate them from the true Maya. One sometimes sees the latter on a country road—a little brown thing, walking with supple grace and so symmetrical that the small size is not noticed. Professor F. Starr's mean measurement of the stature of males was 1552·4.

Scarcely any systematic work has yet been done in determining the racial qualities of these people. Travelling is difficult in Yucatan, and although Spanish is usually understood a knowledge of Maya is necessary in order to become intimate with them. Few ancient tombs or skulls have been found. The greater part of the country is flat, and being close to the earthquake region it may have been subject to tidal waves, which seem to be recorded in the traditions of floods. In that case, everything except the great ruins might be swept away, and this would account for the extent of bare rock in a land where in spite of a six months dry season 18 inches of soil have accumulated on the paved court of the *Monjas* building at Chichen since it was deserted.

Owing to the warfare between the Mexican troops and the independent Mayas, Dr. Tozzer found it impossible to come into touch with the latter, and after spending the greater part of three working seasons at Chichen he went up the Usumacinta river to the country of the Lacandones, between Palenque and the Guatemalan border. This is a wooded district of hills and rivers which had scarcely been entered, except by one or two enterprising travellers, such as Carl Sapper and T. Maler, until in recent years it was exploited for its valuable timber. The greater part of Dr. Tozzer's book is devoted to this interesting primitive people. He lived for some time in their camps and is the only stranger who has been permitted to see their worship. They are a branch of the Mayas, having more affinity with the Itzas of Peten than with the present inhabitants of Yucatan. The latter, nominally Catholics, retain only a few of their ancient rites and methods of divination ; but the Lacandones, left for centuries to themselves, have an elaborate system of religious ceremonies, in which the men spend most of their time, except what is necessary for agriculture, hunting, or fishing. The father of the family is also the priest.

Dr. Tozzer considers the religious life of the Lacandones a survival of that of the Mayas of Yucatan as described by Bishop Landa. Their prayers are propitiations and supplications to the gods to ward off dangers and diseases in exchange for the sacrifices offered to them. The ruined temples are believed to be the shrines and homes of some of the gods. Mr. Maudslay describes the ruins of Yaxchilan as containing many earthen pots with offerings of incense, some of them recent ; and at Chichen Itza the local Indians visit the temple on the great pyramid as if it were a

sanctuary. But although the Lacandones are aware that the inscriptions in the ruins are "writing," they know nothing of the meaning.

Each Lacandon encampment has a sacred hut in which are kept a number of earthen pots or *braseros*, with a rude face projecting from the rim. Copal is burnt in these as incense to the gods, and on the lower lip of the face offerings of food and drink are made. These *braseros* have to be renewed, if possible, every year, and new ones are made with prolonged ceremonies, which last several weeks. The old *braseros* are then considered dead. The ceremonies used in consecrating the new *braseros* last seven days and are in the nature of a sacrament. They include the offering of the first-fruits of the harvest, and all the people partake of small quantities of the sacred preparations of bread and wine. The bread is *posol*, made from maize. The wine is called *Baltše*, and is made from the bark of a tree so named, mixed with wild honey or sugar cane and water. It contains a small quantity of alcohol, as it is allowed to ferment. Drunkenness, the desired result, is obtained by drinking large quantities and is considered to please the gods. Early Spanish writers describe the practice as medicinal, and state that the natives suffered when the missionaries stopped it. Under the copal in the *braseros* there is sometimes (as an "idol") one of the jadeite heads or plaques frequently found in southern Mexico.

Both Mayas and Lacandones have animal surnames, and the latter have a system described as follows :—

- (1) They address each other by the terms of relationship to themselves, cousins and brothers being considered the same.
- (2) Each family has an animal name which is transmitted from father to son.
- (3) There is some larger division, and certain families are united under one name.
- (4) Each person in the family bears a name as regards the order of precedence of birth.
- (5) Each person in the family bears an animal name which varies as the name under (4) varies. All first sons have the same name and the same animal name.

The practice of calling cousins brothers (*primo hermano*=cousin-brother) is also found among the Indians of the State of Michoacán, near the Pacific coast. Two persons there, between whom there was no blood relationship, but who were distantly connected through marriage of their relations, considered themselves as brother and sister, and it would have been thought impossible for them to marry.

The Lacandones are entirely self-sustaining. They grow maize, tobacco, and cotton, make bows, and flint-headed arrows, hammocks, baskets and some pottery, and the women weave stuffs for their garments. The keeping of bees has still a religious significance. In these few scattered families we find survivals of former times in the names of many gods, the identity of the rites, pictured in the codices, with those now celebrated, the similarity in the offerings to the gods, and the sacrificial cutting of the ear with a stone knife, of which many examples are found in the Codices and sculptures. An excellent index and twenty-nine plates add to the value of the mass of information contained in this work.

A. C. BRETON.

Africa : West.

Dennett.

At the Back of the Black Man's Mind. By R. E. Dennett. London : **93**
Macmillan, 1906. Pp. xv + 288. 23 x 15 cm. Price 10s.

Mr. Dennett is certainly the European who knows most about the West African negro's secret thoughts. If the aim of his book was to prove this he has fully realised it, but if his object was to show us the way by which he has arrived at it, he has been less successful. The author has such a thorough knowledge of the native mind and of

his manner of thinking, that he supposes his readers to understand things which are absolutely clear to him, but which are to anybody else wrapped in obscurity.

The people with whom he deals are the Bavili—a branch of a people whom he calls Fiort. Mr. Dennett expresses doubt whether this latter word is derived from the Portuguese word *filhote*, or is indigenou. In any case it is pronounced *fioti* or *fiote* by the natives, when applied in the sense of small, and I can see no reason why the author should always write *fiort*. I have never heard it used by other natives as the designation of a tribe, but only as that of a language, a language which includes Xivili and Xikongo, and these differ so slightly that they cannot be classed even as different dialects.

To derive the word *fioti* from *kufia* and *Kubata* seems only to be justified by the fact that it thus suits Mr. Dennett's theory. Whenever Mr. Dennett uses linguistic proof he takes such liberties that it is almost impossible to find out the slightest basis for them. For example, on p. 26, he says that

Kanga lumbi; Kanga mbeta
Malamba malambakana, Xivili.

means "Just as the sun rises and sets, so it is Mamboma's business to look after the "crowning and burial of Maluango; and just as a woman cooks and intends to go on "cooking (and watching her pots), so Mamboma watches over the Bavili."

The first line obviously expresses the idea of the rising and the setting sun, and there can be no doubt about the meaning of the last word of the second line. So two words remain to be translated, to get the sense of which the author requires thirty-five words in English. The Maluango may or may not have explained it so to him, but the author gives us no clue to this question. And it is so throughout the book; he never states precisely which are his own conjectures, and what is the information obtained from natives.

Even when the author deals with more concrete matters, such as "the ten commandments" of the Bavili, the basis of their morals, he makes it exceedingly difficult to follow. He says the Bavili classify their sins into five sections, and after explaining the first, he thus describes the second:—

"The second is found in the horror a native has (or had) of being photographed, and in the magic glass of Nganga Nyambi, who alone is allowed to look into it, to discover the successor of the defunct Maluango, made, as they say, in the image of God. This mirror-gazing is called Ku Sala Fumu."

We may guess that this is connected with some tabu, but we certainly cannot know.

Ndongoism.—The author makes a careful difference between what he is pleased to call Ndongoism and Nkicicism, and he objects to the commonly assumed idea that the worship of tutelary images is the religion of Africa. He thinks that it is of small importance whether his Ndongoism is religion or not.

It is rather curious that after such a long stay among the West African natives, and after having so thoroughly studied their habits and manner of thinking, Mr. Dennett should not have found out that, in reality, no native worships the tutelary images, and that it is only the Nkici, which adheres to them, that enjoys this privilege. It is difficult for primitive people to imagine such an abstract thing as a power, which the Nkici is; so they materialise it by giving it an abode in the wooden image or any object which forms a charm. This is not a speciality of African religion, for it is frequently found amongst Christian religions, especially the Roman Catholic and the Russian Orthodox Church; the Mujik, who is not on a much higher scale of civilisation than the West African negro, is unable to imagine divinity, if it is not presented to him in the form of a jewelled ikon. These images in all countries, after a certain time, get more important than the idea they represent, and it is for this reason that

the image of Notre Dame de Lourdes is able to work miracles, which the Holy Virgin herself, in other places, cannot accomplish.

The author objects with much reason to the general use of the word *fetish*, but it would have been much more useful if he had exactly fixed the meaning to be attributed to this word and had not replaced it by new words, which not only convey no meaning to anybody, but also have the disadvantage of only being used by very small numbers of the Bantu-speaking people.

Mr. Dennett presents to us several fetishes by their names; there cannot be the slightest doubt that these are exclusively local; in any neighbouring tribe, or perhaps even in the next village, he could have found images or charms of identically the same forms, to which the same power is attributed, bearing quite a different name.

As for the etymological deductions of the author, he has certainly good reasons for explaining words as he does, but these explanations certainly are not satisfactory, even for one who has a certain knowledge of African languages. One example of this will suffice. He explains that *mania matali* is connected with the ideas of moon and sun, because *mania* means the "cold" stone found in rivers and valleys, and he connects this with the idea of the moon because everything looks cool by the moonlight; while *matali* means, he says, the metallic rocks heated by the sun, and thus stands for the idea of the sun. This translation of the word *matali* is inexact, for it simply means rocks—nothing but rocks, and no idea of sun and heat is connected with it.

How he finds in the word *mwici* the stem of *mbu* is a riddle to me.

If Mr. Dennett has no better reason than those given in his book, it is on a shaky basis that he builds up the fundamental law of the Bavili, as spoken by the Maluango (pp. 124-5). But we do not believe that this is the case, and suppose that he has failed to express himself with that clearness which is necessary for those who have not his experience, and who have not yet learned to think "black," as he certainly is able to do. It is to be hoped that Mr. Dennett will publish another work on this very interesting subject, in the writing of which we hope he will take into account his readers' deficiencies, and not judge them by his own capacity in following the negro's ideas.

E. T.

PROCEEDINGS OF SOCIETIES.

Proceedings.

British Association.

Anthropology at the British Association, Leicester Meeting, July 31 to August 7, 1907. (Continued from MAN, 1907, 87.)

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ARCHÆOLOGY.

PROFESSOR RIDGEWAY, F.B.A.—*The Beginnings of Iron*.—Formerly it was generally believed that iron was the gift of Africa to mankind, and if not of Africa, most certainly of Asia. Modern research has shown that Egypt did not use iron until about B.C. 800, that the Libyans were not using it in B.C. 480, and that the Semitic peoples did not use it from a remote past, but borrowed it comparatively late. I urged in 1896 and in 1902 that Central Europe was the true centre of the use of iron as a metal, and that it was first diffused from Noricum. At Hallstatt iron was seen coming into use first to decorate bronze, then to form the edge of cutting implements; next it gradually replaced bronze weapons, and finally took new forms of its own. Everywhere else iron as a metal came into use *per saltum*. Man probably found it ready smelted by nature, as the Eskimo discovered it at Regent's Bay and at Ovifak. Some still imagine that it was used very early in Egypt because its name occurs in early documents. But this is readily explained, since hematite was known and used very early in Egypt, and the same material was used very commonly in the Ægean long before the Bronze Age. But it was treated not as a

metal to be smelted, but as a stone to be ground into axes and beads. The Egyptians thus knew the mineral and had a name for it, which they continued to employ when they had learned its use as a metal from Europe. Others also cling to the belief that iron was worked in Central Africa from a remote time. But in Uganda, which was in touch with Egypt by means of the great lakes and the Nile, iron, as I am informed by the Rev. J. Roscoe, became first known in the reign of a king about nineteen reigns back (about 500 or 400 years ago). This renders it very unlikely that the metal was worked until very late in Central Africa. It is certain that the peoples beyond the Caspian as well as those along the Indian Ocean did not use iron till quite late, that India herself did not know it at an early date, and that Japan only got it about 700 A.D., yet some still imagine that it must have been known to the Chinese from remote antiquity. But the earliest mention of iron in Chinese literature is about B.C. 400, whilst a bronze sword belonging to Canon Greenwell has an inscription, read by Professor Giles, which dates it between B.C. 247 and 220; there is evidence that bronze swords were being used till A.D. 100, and that it was only then that iron swords were coming in. It is now clear that the use of iron as a metal is due to Central Europe.

In the discussion which followed this paper, Professor Naville thought that a distinction must be made between the knowledge of iron and its general use. In Egypt, in the Old Empire, there were two or three cases of iron being found, but in the New Empire iron did not seem to have been commonly used. In the excavations of Deir-el-Bahari no iron tools were found. The general use of iron in Egypt could not be traced before the Greek time.

Professor W. M. Flinders Petrie observed that the distinction between the sporadic and the general use of material must be kept in view. Flint was used for economic purposes down to the Roman Age in Egypt, although copper was known for 8,000 years before. Bronze was known by 4800 B.C., yet did not come into use till 3,000 years later. Iron was known for 4,000 years before it came into economic use. This sporadic use strongly supported Professor Ridgeway's view of the use of native iron, for had a process of reduction been invented, it was unlikely that it would have lagged for 4,000 years before its common use, whereas native iron might be occasionally discovered and worked by man discontinuously.

Mr. Arthur Evans pointed out that the great obstacle in the way of Professor Ridgeway's view as to diffusion of the use of iron from a Noric source was the comparatively late date of the early Iron Age civilisation of the Hallstatt area. The cemeteries of Southern Bosnia showed an earlier phase, and those of the geometrical and sub-Minoan tombs of Greece and Crete a still earlier. No doubt the general adoption of iron in the Ægean countries corresponded with the break-up of the earlier Minoan and Mycenæan type of culture and the diffusion of an Italian and North-Western sword type. But the translation of this type into iron probably effected itself in a Southern area.

Professor R. C. Bosanquet observed that there was very little available evidence as to the Bronze Age in Macedonia and Epirus, and even in the northern provinces of the modern kingdom of Greece. It was, therefore, impossible to test the theory that the general use of iron had made its way into Greece from the north. He described recent finds of bronze spear-heads and axes with an iron spear-butt by peasants in the north-west of the Peloponnese in a tomb with late Mycenæan vases. The presence of these axes there might be taken as evidence of trade with Italy, and the iron spear-butt, unknown elsewhere in the Ægean, might also prove of northern type. The tomb found at Muliana in Eastern Crete had furnished evidence of the transition from inhumation to cremation, from iron to bronze, the link between the two interments in it being the pottery which in both cases was definitely late Minoan and not Geometric.

Mr. W. Crooke remarked that the evidence for the age of iron in India had not apparently been fully recognised. Excavations of South Indian interments showed iron objects side by side with bronze vases and other objects, which were possibly Babylonian. Intercourse between Babylonia and South India had been traced historically as early as 800 B.C., and probably existed from a much earlier period. Besides this, many jungle tribes manufactured iron by very primitive methods. At any rate, iron must have been in common use in the time of Xerxes, whose Indian mercenaries were armed with iron. The inference was that India might have been the scene of an early independent discovery of iron not derived from Europe or Babylonia.

Professor J. L. Myres thought that Professor Ridgeway's argument, that the knowledge of iron as useful metal spread from a centre in Noricum or its neighbourhood, stood in no logical relation to his assumption that the question of the early Iron Age in Europe was that of the first use of iron at all. For it happened not infrequently that materials which had long been known as curiosities in one area were, when transferred to another area, discovered to have new utility and widely disseminated thence. Not only did iron objects occur in Egypt and the Ægean in earlier deposits than in Central Europe, but the forms of the early metal furnaces and the modes of smelting pointed to a well-defined duality in man's knowledge of iron. Egypt and the Mediterranean, with the "open-hearth" process, were restricted to a small output of iron, and used it as a rarity until the north, with its "blast-furnace" principle, produced iron in copious amount and of a quality more suitable for cutting-weapons.

G. A. AUDEN, M.A., M.D.—*Some Objects recently found in York referable to the Viking Period.*—During the autumn of 1906 excavations for building purposes in the city of York, a few yards from the left bank of the Ouse, have revealed a number of objects which may with certainty be referred to the Viking period.

Several objects were found which have not been previously reported in England, and amongst these the chief interest centres in a brass chape of a sword scabbard, exhibiting an open zoömorphie interlacing design terminating in a conventionalised animal head which attached the chape to the material of the scabbard.

A consensus of opinion upon the objects attributes them to the first half of the tenth century—a period which saw the Scandinavian power in York rise to its zenith.

MRS. MARY HOBSON.—*An Account of some Souterrains in Ulster.*—The souterrains described are for the most part situated in the two counties of Antrim and Down. The materials are rough, undressed field stones, no mortar being used. The buildings display great diversity in plan. Greater variety of construction occurs in Antrim than in Down. In the former, two described were scooped out of basaltic ash; in others, rocks *in situ* were used and filled in artificially; in some tunnelling had been done in harder rock. The entrances are small, but the tiny doorways between one chamber and another are even of more diminutive dimensions.

Tradition assigns the souterrains and the raths in which so many of them occur to the "fairies," the "good people," the "Danes"—and by the latter is meant the Tuatha da Danaan, who are said to have lived in Ireland before the Celts. This race is always described as a small people. It seems impossible that any but a small people could have built and used the souterrains.

R. M. DAWKINS, M.A.—*Excavations at Sparta in 1907.*—The work of this second season comprised (1) the further excavation of the sanctuary of Artemis Orthia, (2) the partial excavation of the sanctuary of Athena Chalkioikos, and (3) the tracing of the course of the city wall.

(1.) The buildings of the Orthia site are (1) a temple built probably in the sixth century B.C., and lasting on until the third century A.D., although rebuilt during the Hellenistic period. Secondly, a Roman theatre, built at the end of the second or beginning of the third century A.D., in which the façade of the temple was included,

occupying the position of the stage building. The Roman theatre has now been completely cleared. In the arena or orchestral area were found the remains of the altar, built at the same Roman period as the theatre itself. Beneath this altar were blocks that belonged to the altar of Hellenistic times, and in connection with them a deposit of burned refuse from sacrifices and some late Greek sherds and terra-cottas.

The excavations show that the cult of Orthia began in the earliest times with a large altar. This altar was covered up when the temple corresponding to it was destroyed in the sixth century and a new temple built a little way off. In Hellenistic times this temple was rebuilt, but lasted on the same site until the end of paganism. Under the late empire it was surrounded by a theatre, from which the rites performed in front of it could be conveniently witnessed. The altar always was in the same place, which it occupied with ever-rising level for at least 1100 years.

(2.) The sanctuary of Athena Chalkioikos was found behind the theatre on the Acropolis Hill. A mass of geometric pottery shows that this sanctuary also goes back to a very early period. The building itself was much destroyed, but the finds were important. A very fine Panathenaic amphora, bronze statuettes, and a large archaic inscription were found.

(3.) The work of tracing the course of the ancient city wall was continued. This has again been done largely by the discovery of tiles stamped with the information that they were public tiles used for the walls. The name of the tyrant Nabis found on some of them connects the building of the wall with him. In a few places the actual wall has been found with remains of towers.

In looking for the Agora some Hellenistic tombs were found, well built of ashlar, and containing vases and discs of stout gold-leaf chased with patterns of wreaths and flying birds.

PROFESSOR R. C. BOSANQUET, M.A., F.S.A.—*Artemis Orthia and the Scourging Festival at Sparta*.—The excavations of the British School at Sparta have shown that the altar in the precinct of Artemis Orthia beside the Eurotas occupied the same position for more than a thousand years. This was the altar before which the Spartan youths were scourged, and from it the youth who outdid all others took the title of *Bomonikes*, or Victor at the Altar. It has always been assumed that this custom, described in detail by Roman writers, was a survival from the days of Spartan independence, but an examination of the passages relating to the custom shows that it did not take shape until after the decline of the Lacedæmonian State.

(1.) In the fourth century B.C., when we have the first mention of whipping in connection with the sanctuary of Orthia, a rough game was played there in which the young Spartans had to snatch cheeses (no doubt the offerings at a festival) from the altar, while others armed with whips tried to beat them off. The element of passive endurance, so characteristic of the later ordeal, is entirely wanting.

(2.) This game may have been developed out of a custom, for which there are many parallels, of the lads striking one another for luck with boughs cut from the sacred tree, the *Agnus Castus*, which grew in the river bed, and under which the image of the goddess had been discovered.

(3.) In the latter part of the third and first half of the second centuries B.C. there was a complete break in Spartan traditions. Upon the restoration of the Spartan constitution under Roman protection, there was an artificial revival of the old discipline. Sparta no longer had an army, and the training of the boys in manly virtues became an end in itself, pursued—as the inscriptions found at Sparta attest—in a curiously antiquarian spirit.

(4.) From the first century B.C. onwards the scourging of the lads appears to have been a regular competitive examination. The winner was the lad who bore the

greatest number of blows without sound or movement, and the emulation of the boys and even of their parents led to protracted contests in which a competitor sometimes expired under the lash.

(5.) The theatre recently excavated by the British School was built soon after 200 A.D. round about the altar and temple to accommodate the visitors who flocked to the festival. It was maintained far into the fourth century.

(6.) It follows that the cruel scourgings described by Cicero, Plutarch, and many other writers were a late perversion of the old Spartan discipline grafted on a traditional recollection of the rough game of running the gauntlet mentioned by Xenophon. A false idea of the antiquity of the custom has coloured the views of Roman and recent writers on the cult of Orthia. At Sparta, as elsewhere, Artemis seems to have been worshipped, on the one hand, as the goddess of fertility, therefore as protectress of women and children; and on the other as mistress of mountains and woods and the wild life in them, and so as protectress of man, first in the chase and then also in war. The evidence of the archaic strata suggests intimate relations with Ionia, perhaps especially with Ephesus, where ivories of very similar character have been found.

J. L. MYRES, M.A.—*The Sigynnæ of Herodotus: a Problem of the Early Iron Age*.—Herodotus describes the Sigynnæ as a people who live mainly north of the Ister (Danube), but extend nearly to the head of the Adriatic, "near the Veneti." They wear "Median dress," i.e., trousers, and drive (but do not ride) small shaggy ponies. The "Ligurians up country from Marseilles" apply the name "Sigynnæ" to their pedlars, and the men of Cyprus to their spears. The last-named use of the word is confirmed by Aristotle, and by an ancient commentator on Plato, 384, who describes this Cypriote spear as a "throwing-spear wholly made of iron." Such spears have been found in Cypriote sites of the Hellenic age. Their close resemblance to the Roman legionary *pilum* cannot be due to direct imitation, for the Cypriote examples are earlier than the period when Rome reached Cyprus. On the other hand, a very similar weapon, the *gæsum* (which Hesychius describes as a "spear like a spit, wholly of iron," and which Athenæus states that the Romans borrowed later from the Celtiberians of Spain in the first half of the second century B.C.) became known to the Romans in the latter part of the third century B.C. through the invasion of the Po valley by the Transalpine *Gæsatae*. The home of the latter was certainly within the region within which was developed the La Tène phase of Early Iron Age culture; and both the earlier La Tène culture and the later Hallstatt phases which preceded it show great experimental freedom in the modelling of their spear-heads, and close approximation to the *pilum* type of weapon.

In view of the Herodotean description of "Sigynnæ" as carrying on retail trade as far west as the hinterland of Marseilles, the suggestion is made that the Celtiberian prototype of the Roman *gæsum* is itself a western offshoot of the same iron culture as gave rise to the transalpine *gæsum*. Copious iron workings have been studied by Quicquerez on the slopes of the Jura within sight of La Tène and the other Swiss sites of that series; and the name of the Sigynnæ itself seems to survive in that of the *Sequani*, who still occupied the Jura and its neighbourhood in the first century B.C.

That sections of the Sigynnæ moved similarly eastward is suggested by the recurrence of their name on the lower Danube and in Caucasus, in both cases associated with "Median dress" and with the same shaggy ponies. In Caucasus they inhabit a region characterised by a notable offshoot of the same early Iron Age culture as that of the Hallstatt region. Intermediate link is supplied (1) by the repetition of the name of the 'Eneti or Veneti in Homeric times in north-west Asia Minor; (2) by the survival, in north-east Asia Minor, of a notable iron culture among folk whom the Greeks knew as Chalybes.

The suggestion is therefore made that Herodotus may be right in recording the same name "Sigynnæ" as applied to the similar "throwing-spear wholly made of iron" which characterised the Iron Age culture of Cyprus in early Hellenic times, more particularly as Cyprus preserves also a peculiar type of iron sword and a group of types of fibulæ which only find parallel in the Italo-Hallstatt region.

T. ASHBY, D.Litt., F.S.A.—*The Work of the British School at Rome during the Session 1906-7.*

PROFESSOR J. GARSTANG.—*Recent Explorations in North Syria and Asia Minor.*—The expedition visited Boghazkeni and Eouyuk, and obtained photographs of the sculptures, etc. Thence by Cæsarea to the Cilician Gates and North Syria, discovering one Phrygian, some Hittite, and numerous Greek inscriptions. A large sculpture of an eagle standing on three lions was discovered on the banks of the Halys.

C. G. SELIGMANN, M.D., and T. A. JOYCE, M.A.—*On Some New Types of Prehistoric Objects in British New Guinea.*—All the specimens described are truly prehistoric, since the natives now living in the localities in which they were found cannot say who made them, and in some cases cannot even suggest for what purpose they were used. The most striking of these finds have been made by prospectors while sinking shafts, but a single piece of worked obsidian of moderate size has been picked up on the surface of the ground on Murua (Woodlarks); and on Goodenough Island a long knife-like flake, which had been recently and quite roughly lashed to the ends of two wooden spears laid side by side and tied together at intervals was brought for trade. The most interesting obsidian implement is an axe or adze with a convex edge and a much-worked tang. The stone objects include a stone mortar weighing about 60 lb. and several heavy stone pestles. All of these were found by prospectors in the neighbourhood of Yoda Valley, in the northern division of the possession. The engraved shells and the most remarkable of the pottery finds come from a site called Rainu, in Collingwood Bay. On cutting into a number of mounds for the purpose of levelling the site for a new village fragments of pottery and human bones with a few stone adze blades and engraved *Conus* shells were found. The adze blades are of the stone until recently used in the district, but, judging from the specimens we have handled, are on the whole lighter and less effective tools. The carving on the shells consists of spirals, rectangles, and leaf-like patterns; on one shell there is a human face, which as far as its technique is concerned, would easily pass as a piece of work from the Papuan Gulf. The pottery found on the Rainu site is superior in make and ornament to that in use at the present day in any part of British New Guinea. This part of the find includes club heads ("pineapple" and "emu egg" types), the necks of pottery vessels, which, from the narrowness of their mouths and the length of their necks, formed parts of vessels which must be called bottles, and a large number of fragments of pottery bowls, the rims of which are broadened into a flange and are often ornamented with impressed or incised patterns. Applied ornament and practicable handles have been added in some instances, though in most specimens the handles are so degenerate as to be ornamental rather than useful.

PROFESSOR W. M. F. PETRIE.—*Egyptian Soul Houses and Other Discoveries.* [See MAN, 1907, 71.]

PROFESSOR E. NAVILLE.—*Excavations at Deir-el-Bahari.*

PROFESSOR E. NAVILLE.—*The Origin of Egyptian Civilisation.* [Journ. Roy. Anthr. Inst., Vol. XXXVII., p. 201.]

Report of the Committee appointed to conduct Explorations with the object of ascertaining the Age of Stone Circles.

Report of the Committee to Explore the Lake Village at Glastonbury.

Report of the Committee to Explore the "Red Hills" of the East Coast Salt Marshes.



FIG. 1. SHIELD. STOOL. BELL. SHIELD. LEOPARD SKIN.



FIG. 2. STOOL, SHOWING BASIN AND BARK-CLOTH COVER.



FIG. 3. PHALLUS. MULONGO. JAWBONE.

KIBUKA, THE WAR GOD OF THE BAGANDA.

ORIGINAL ARTICLES.

Africa, East.

With Plate L.

Roscoe.

Kibuka, the War God of the Baganda. *By the Rev. J. Roscoe,* **95**
Local Correspondent of the Royal Anthropological Institute.

The following account of the deity is the outcome of notes taken at various times from old people and priests during the past sixteen years' residence in Uganda.

Kibuka and his brother Mukasa are the two principal gods of the Baganda; their home was on one of the islands of the Lake Victoria. Legends and traditions which have accumulated for many generations have made them appear superhuman. Most people now believe Kibuka to be a spirit only; but the fresh light thrown upon his history, together with the indisputable fact of his corporeal relics, to which I propose to call the reader's attention, prove the deity to have been a human being. Doubtless his prowess during the past, when the country was in a disturbed state, gave him the renown which later on led to his exaltation and deification. His cult extended to the tribes around Uganda; and it is difficult at present to state whether Kibuka was first known by other tribes or by the Baganda; but from the fact of the relics being preserved in Uganda it would appear that that country was his original home. The relationship between Kibuka and Mukasa, whether twins or born at different periods, still needs investigation, as also do their relationship to their so-called forefathers, Wanema and Wada, and to Bukulu, who is said to have come from the skies. The legend of Kibuka is as follows:—

Kibuka and Mukasa were the sons of Wanema, who was the son of Musisi, and grandson of Bukulu and his wife Wada. Bukulu is said to have come from the great god Katonda who lives in the sky and to have settled upon the islands of the Victoria Nyanza; there he begot three sons—Laba, Wanga, and Musisi. Musisi, the youngest son, had two children, Wamala and Wanema. Wanema's sons, Mukasa and Kibuka, have been the principal deities of the Baganda, and around them cling many mythological stories.

In the reign of Nakibinge, who is the eleventh king in the list of the Baganda kings, the Banyoro were pressing hard upon the north-west borders of Uganda and the king besought Wanema for assistance; Wanema consented to send Mukasa to help, but King Nakibinge asked for Mukasa's brother Kibuka. To this Wanema assented and Kibuka was sent; when he arrived in Uganda the army was organised and taken to the seat of war and there Kibuka communicated his plans to the troops and gave his instructions for the battle. He then went up into a cloud and took up his position over the contending armies. When the battle commenced Kibuka hurled his weapons upon the Banyoro, and soon they were routed with heavy loss. The Baganda followed up their victory and took many captives, amongst them a woman who was brought into camp by some peasants. This was contrary to the instructions given by Wanema and Kibuka to the army; they were expressly told not to bring captives into the camp lest the secret of Kibuka should be discovered. During the evening the men talked freely before their captive about the battle, and remarked that they could not have beaten the Banyoro without Kibuka's help. During the night when the peasants were asleep, the woman made good her escape, and returned to her own people, and told them who had been fighting for the Baganda, mentioning at the same time Kibuka's place of concealment. When taken before the Banyoro leader she said "that which kills us is from above." The following day the Banyoro determined to fight again, and also to be on their guard against Kibuka. When the battle began Kibuka came sailing over in his cloud, and threw spears upon the Banyoro, but one of the latter was ready for him and shot an arrow into the cloud which struck Kibuka in the chest and mortally wounded him. He flew away to

Mbale in the district of Mawokota and alighted upon a tree and died there. The following morning two men, Nakandigira and Lwoma, discovered him by a *mivule* tree and he came to be acknowledged as a deity (*Lubare*).

Another story runs thus: When Kibuka fled wounded he let his shield fall, and the Banyoro found it, and took it with them. However, they fell ill of a kind of plague and many of them died; therefore, they sent it back to king Nakibinge, who ordered it to be taken to Mbale and to be placed with the body. Nakibinge then sent word to Wanema, on the Island Bukasa, of the fate of Kibuka; Wanema told the king to have the lower jawbone removed and put into a bag, and also to have a stool made for it. With the jawbone was placed the umbilical cord, Kibuka's shield, bell, and knife; a temple was built where these sacred objects were placed, and he has since been the god of war of the Baganda.

Another legend says that Nakibinge was also killed when Kibuka was killed, and that his body was never found after the battle with the Banyoro.

Another legend runs thus: Kibuka fled to Mbale, alighted upon a tree, and lay there all night; the next morning the people saw him, and one of them climbed the tree (*Sezibugo*), but Kibuka fell down from the tree and was killed. The people built a temple (*kigwa*) there and appointed four priests to minister in it to Kibuka; their names are:—

1. Nakatendigira, belonging to the sheep (*Ndiga*) clan.
2. Kituma, belonging to the sheep (*Ndiga*) clan.
3. Luwoma, belonging to the sheep (*Ndiga*) clan.
4. Buvi, belonging to the large fish (*Mamba*) clan.

THE TEMPLE OF KIBUKA AND HIS WORSHIP.

The temple (*kigwa*) of Kibuka was situated in the district of Mawokota on the south-west side of the capital of Uganda, and adjoins the large district of Budu. There, at a place, Mbala, near a large tree of the *mivule* kind, a wood which resembles mahogany, the temple has been kept up from the time of King Nakibinge, who lived over 300 years ago; he is the eleventh king in the list of twenty-seven kings usually given by the Baganda. The temple, as all the temples have always been in Uganda, was a huge conical-shaped hut; many of these temples were 80 feet high to the apex, and fully 100 feet in diameter. They are enclosed in tall fences made of reeds, and have only one entrance, which is always guarded. The temples are sacred, only the high priest (*Mandwa*) is allowed to enter them. Scented grass carpets the floor and a wall of reeds forms a second chamber in the temple, which is most sacred, and there the deity resides. When the priest enters the temple he wears a special dress of barkcloth, and when he is the power of the deity he becomes frenzied and speaks in tones not his own, using many obsolete words, so that it is difficult even for his brother priests to understand what he is saying. One priest is the medium (*Mandwa*), and the others are ordinary priests (*bakabona*). These latter men listen to what the medium says, and they must repeat what he said after the frenzy is passed, because he may utter words of warning to himself during his frenzy, when the deity is said to be incarnate in him and to use him as his mouthpiece.

Kibuka was always consulted by the kings when they wished to make war on the adjacent tribes, as well as for other matters; for instance, when disease or any calamity threatened them. In the punitive expeditions the deity was represented by one or other of the priests, who carried fetiches from the temple. The priest always kept near the general of the army, and placed the fetiches near his hut when he encamped.

Only the wealthier people could consult Kibuka on private affairs, his consultation fees were too high for the poorer classes. He required a cow or several goats, and beer when the person enquired of him, and another fee when the boon asked for had been conferred.

When the civil wars broke out in Uganda in 1887-90 the Mohammedan population, having gained the ascendancy for a time, tried to destroy the old temples and other historical places. The temple of Kibuka was burned down, and the deity was supposed to have been burned too. After months of careful search it was discovered that Kibuka had been buried by one of his priests, and in this way the relics were preserved. It was difficult to induce the man to part with the god, personal fear, as well as the dread of being discovered selling what was still looked upon by many as a real deity, made him hesitate. Upon being assured that no indignity would ever happen to the deity, that he would be housed, and would be kept in safety, and also that no one should ever know who it was who had parted with the god, the man began to consider the question; he was very much pressed by debt, and at length, after naming what seemed to him a great sum, he consented to come to terms. He stipulated that the deity should not be examined in the country, that the bearer of him should not come to the Capital by the direct road, but go a roundabout way, travelling early in the morning, or late in the evening, so as not to attract the attention of the people. The bearer carried out his instructions and wrapped the god in barkcloths and mats to



FIG. 1.—KIBUKA'S KNIFE AND BELL.

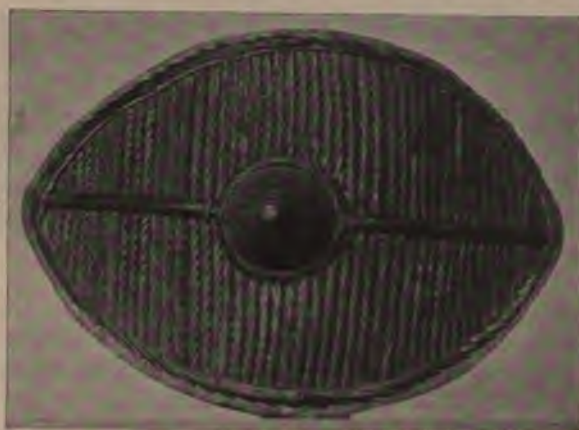


FIG. 2.—KIBUKA'S SMALL SHIELD.

look like the usual bundle of a man on a journey; he took a circuitous route, spent a month on the journey, and arrived at the Capital late one night. The bearer seemed afraid, and fled directly he had deposited the bundle, requesting it might not be opened, and that Kibuka might be taken out of the country as soon as possible. His request was complied with, and the bundle containing Kibuka's remains was sent unopened to England and deposited in the Ethnological Museum at Cambridge. There the bundle was left in the museum awaiting inspection until June 1907, when the result of the purchase fully justified the faith reposed in the priest. The contents of the bundle

are as follows :—A leopard skin, a stool with a hollowed seat (containing the personal relics of Kibuka, to be described later on) the twin* (*mulongo*), knife, and two shields ; the leopard skin forms the mat upon which the other articles stand. The leopard being a royal animal, together with the lion, the skin is used as being the most suitable for the deity to rest upon. The smaller of the two shields is 10½ inches long and 7 inches wide ; it has a small boss in the centre. Both shields are of the usual kind used by the Baganda, made of wood running to a point top and bottom ; on the face of the small one there is a kind of plaited work of cane, stitched on to the wood, and the handle on the inside is of cane. The larger shield is 16½ inches long and



FIG. 3.—KIBUKA'S LARGE SHIELD.

9 inches wide ; it has two bosses on the face in the centre, and, in addition to the plaited work of cane, it has a row of cowrie shells running round the edge, and a ring encircling the two bosses, and two lines of cowrie shells which run diagonally from the centre to the outer edge. To the centre of the large shield an iron bell is attached, it is 2 inches long and 2 inches in diameter with an iron ring to

suspend it, to which the tongue is attached. The bell is made of a flat piece of iron bent over, and the sides are welded together ; at the upper end two holes are punched, through which the ring for the tongue runs. The knife is also of iron, 9 inches long and 2½ inches wide ; it has a rib or ridge running down the centre ; on either side of the rib are markings, apparently done with the corner of a chisel, for decorative purposes. The wooden handle is 4½ inches long, and the knife is 13¾ inches long in all.

The twin (*mulongo*), as it is called, is egg-shaped ; it is encased in leather which is decorated with cowrie shells and the oldest known kind of glass beads ; most of these beads are pale blue, but one or two of apparently later date are yellow ; it has a leather strap for carrying it. The so-called twin has played an important part in Buganda customs from the earliest times. There are ceremonies performed at birth in connection with it, and all through life even the ordinary person has to retain his twin (*mulongo*). The twin (*mulongo*) is, as I have said, a bit of the umbilical cord which remains attached to the newly-born child ; when it drops off it is wrapped up in barkcloth after having been rubbed with butter. This cord seems to be to the afterbirth what the lower jaw-



FIG. 4.—GOATSKIN BAG FOR HOLDING RELICS OF KIBUKA.

* The *Mulongo*. The Baganda believe that each child is born with its "double," that is, they think that the after-birth is a second child, and that it has a ghost which needs to be retained in connection with the living child in order to keep it healthy. For this reason the bit of umbilical cord which remains attached to the child at birth is retained when it falls ; this is preserved and called the twin (*mulongo*).

bone is to the person to whom it belonged ; that is, the ghost of the person attaches itself to the jawbone after death, and the ghost of the afterbirth attaches itself to the bit of cord. Every person is born with a double, viz., the afterbirth which has its ghost, and the umbilical cord in some way connects the ghost of the afterbirth with the living child. The afterbirth is wrapped up in plantain leaves and buried at the root of a plantain tree by the child's mother. If the child be a boy the tree chosen is the kind of which the fruit is used for making beer ; if a girl the tree is the plantain and must be one of the kind of which the fruit is eaten. The afterbirth is buried at the root of the tree and protected against wild beasts, and from that time the tree is sacred until the fruit has ripened and been used. Only the father's mother may come near it and dig about it ; a rope made from plantain fibre is tied from tree to tree to encircle the sacred one, and forms a barrier to keep anyone from approaching it. All the secretions from the child are thrown at the root of the tree by the mother ; when the fruit is ripe the father's mother cuts it and makes it into beer or cooks it, according to the sex of the child. The relatives of the father's clan then come and partake of the sacred feast. After the meal the father must go in to his wife, for should he neglect to do so, and should some other member of the clan have sexual relations with his own wife first, the child's spirit will leave it and go into the other woman. The naming of a child among the Baganda is a ceremony for legalising the child, that is of proving if it is really the child of the woman's husband. At the ceremony the bit of umbilical cord (the so-called twin) is brought out and dropped into a bowl containing a mixture of beer, milk, and water ; if the cord floats the child is legitimate and the clan accept it as a member ; should the cord sink the child is disowned by the clan and the woman is punished for adultery. The cord is either preserved by the clan or buried at the roots of the plantain tree with the afterbirth.

In the case of princes the cord is carefully preserved, and the fortunate prince who becomes king has the cord decorated and made into a twin (*mulongo*) as described above. This is handed to the Kimbugwe's care, who is one of the most important chiefs in the country. Each month, directly after the new moon appears, the Kimbugwe has to bring the "twin" and carry it wrapped in barkcloths to the king, who holds it for a moment or two and then hands it back to the Kimbugwe. It is carried in state to the Kimbugwe's enclosure, drums are beaten in the procession, and the twin is honoured as a king. When it is returned to its house it is not put inside, but is placed by the door and guarded all night ; next morning Kimbugwe comes and rubs butter on it and restores it to its usual place inside the temple or hut. When the king dies his lower jawbone is removed, and, after a lengthy ceremony of cleansing and purification, it is stitched up in a leather case, decorated with cowrie shells, and placed on a stool. The ghost of the king attaches itself to the jawbone, whilst the ghost of the afterbirth requires the umbilical cord ; these two must always be kept together to fulfil the requirements of the ghosts after the death of the king.

We now turn to Kibuka's stool and to the deity himself. The stool is 9 inches high, and the base is 12 inches in diameter ; instead of a seat there is a basin 8 inches in diameter and 4 inches deep ; on this basin the relics were placed. The whole stool is carved out of solid wood. The supports of the basin (the legs of the stool) consist of four quadrangular pillars. A bag in which the relics are kept is made of goatskin, taken whole from the animal, and dressed with the hair on it. The actual relics of Kibuka comprise, first, a lower jawbone which is stitched in a leather case, drawn tightly over the bone, and showing the shape of it. On the upper side the case is decorated with cowrie shells and copper beads ; there are twelve rows of shells and beads ; apparently no order is followed in the decorations, for while in some places there are two shells and a bead, in others the shells and beads are alternated. With the jawbone are two smaller leathern cases containing the genital organs ; each

case is decorated with shells and beads. The bag in which these are placed is tied with string made from the fibre of aloes, and placed in the basin on the stool. Round the side of the basin barkcloth is wrapped and secured by six rows of cowrie shells; this barkcloth forms a cover to the leather bag; it runs to a peak and is fastened with string. The whole stool with its contents stands 22 inches high. J. ROSCOE.

Folklore.

Frazer.

Not to seethe a Kid in its Mother's Milk. By J. G. Frazer.

In a volume of *Anthropological Essays* recently published by pupils and admirers of Professor E. B. Tylor, I proposed an explanation of the above rule based on the existing objection of African tribes to boil the milk of their cattle. The explanation was suggested by information verbally given to me by my friend the Rev. J. Roscoe as to the theory and practice of Central African tribes in regard to milk, and it was confirmed by evidence which I had extracted long ago from older works on Africa, particularly the books of Th. Winterbottom and the explorer J. A. Grant. I thought that the explanation was novel, but since publishing it I find that I have been anticipated by my friend, M. Marcel Mauss, who had briefly but clearly given the same explanation in a review of two recent books on the Masai by Messrs. Merker and Hollis (*L'Année Sociologique*, IX. (1906), p. 190). Thus if our explanation of the rule deserves to rank as a discovery, the priority of the discovery certainly belongs not to me but to M. Mauss. This is the second time of late that views of mine, which I supposed to be novel, have been anticipated by my French friend and fellow-worker. While on my side these anticipations only serve to raise my opinion of M. Mauss's learning and acumen, I am happy to know that on his side they make no difference in his friendly relations to me. I am sending a similar communication to *The Athenæum*, and I propose to insert a note to the same effect in the printed report of a paper which I had lately the honour of reading to the Académie des Inscriptions et Belles-Lettres at Paris. J. G. FRAZER.

96

Australia.

Mathews.

Note on the Social Organisation of the Turrubul and adjacent Tribes. By R. H. Mathews.

97

In an article contributed to the Royal Society of New South Wales in June 1898, dealing with various tribes in the Australian States, I made a short reference to the Kittabool tribe, occupying the country on the head waters of the Clarence and Richmond rivers in New South Wales, and extending over the dividing range to the sources of the Logan river in Queensland.* On the present occasion I desire to report that the same organisation was in force among the Turrubul tribe, whose country reached from the Logan river to Moreton Bay and Pine river, including Beenleigh, Ipswich, Brisbane, and other places. The following is a copy of the table published in 1898, with the addition of the names of the cycles or phratries, Decajee and Karpeun. The feminines of each of the section names has the suffix *gun*, which I have omitted:—

TABLE I.

CYCLE.	WIFE.	HUSBAND.	OFFSPRING.
Karpeun	Barrang	- Terwain	- Banjoor.
	Banjoor	- Bunda	- Barrang.
Decajee	Terwain	- Barrang	- Bunda.
	Bunda	- Banjoor	- Terwain.

* *Journ. Roy. Soc. N.S. Wales*, Vol. XXXII., p. 82.

Descent is always reckoned on the female side, the children taking the cycle and totem of their mother; they do not, however, belong to their mother's section, because the women of a cycle reproduce each other from generation to generation. Taking Terwain, the first man in the "Husband" column, we observe that he marries Barrang as his usual or No. 1 wife; or he takes Banjoor of a certain lineage, as his No. 2 wife; or he mates with Terwain as No. 3; or with Bunda as his No. 4. wife. The section name and the cycle of the man Terwain's children would depend altogether upon the name of their mother's division, quite irrespective of their father's name.

Dr. A. W. Howitt, in speaking of the Chepara tribe, says, "They had no social organisation in classes (sections), the regulation of marriage being by locality, and descent of name in the male line. . . . It was apparently the same with the Turrubul tribe on the Pine river, near Brisbane, whose country overlapped that claimed by the Chepara."*

The result of my personal investigations among the Kittabool tribe, whose organisation is the same as the Turrubul, is diametrically opposite to Dr. Howitt's statements. In November 1898, when reporting the sociology of the Dippil nation, which included the Turrubul amongst other tribes, I showed that the Turrubul were divided into sections (classes) and that descent was in the female line.†

I am supported in my conclusions by Rev. W. Ridley, who reported in 1855: "The family or clan names at Moreton Bay (Brisbane) are Bandūr, Bunda, Barang, and Derwain. . . . Every aboriginal native of Moreton Bay bears one of these names."‡ Mr. Ridley again mentions these four sections in 1866 as existing among the Turrubul tribe on the Brisbane river.§

Mr. Thomas Petrie also confirms my statements as to the sociology of the Turrubul tribe. In his *Reminiscences*, p. 202, he says: "Banjur was a class name of the Turrubul tribe." He also mentions Turrwan, which is apparently a variation of Mr. Ridley's Derwain and my Terwain. Mr. Petrie, at p. 141, states that Moreton Bay was the name by which Brisbane was known in the early days. Therefore when Mr. Ridley says "Moreton Bay" he means Brisbane and surrounding district.

Then, again, Mr. Ridley confirms my observations regarding marriage and descent in the Turrubul tribe.¶ He says: "At Moreton Bay (Brisbane) the wife of Derwain is Derwain." This is my "No. 3" marriage above described. "The son of a Bandūr is Derwain." This is the case where Bandūr marries a Bunda woman, my "No. 1" or tabular wife. "The son of a Barang also is Derwain." This is when a Barang man marries Bunda, my "No. 2." "Sometimes the son of a Derwain is Bunda." This is where a Derwain marries a Derwain, another example of my "No. 3" wife. "Sometimes the son of a Derwain is called Barang." In this case a Derwain man marries Bandūr, which is another example of my "No. 2" wife. Mr. Ridley also observed the section name Balkoîn, which is used in some parts of the country in lieu of Bandūr (my Banjoor).

In speaking of the Kaiabara tribe at the Blackall or Bunya-Bunya ranges Dr. Howitt asserts that "descent is in the male line." He also says: "While there is male descent in the classes and sub-classes, it is in the female line in the totems."¶ Such a confused and heterogeneous jumble of descent has never been found anywhere

* *Native Tribes of South-East Australia*, pp. 136-137; Dr. Howitt's map of the habitat of the Turrubul tribe is not correct.

† *Proc. Amer. Philos. Soc.*, Philadelphia, Vol. XXXVII., pp. 328-330, with table of intermarrying divisions and map.

‡ *Journey of a Missionary Tour*, reprinted in G. S. Lang's *Aborigines of Australia* (Melbourne, 1865), p. 436.

§ *Kamilaroi, Dippil, and Turrubul* (Sydney, 1866), p. 73.

¶ *Op. cit.*, p. 38.

¶ *Native Tribes of South-East Australia*, pp. 229-230.

by me, nor have I ever seen it reported by any other author. On the same page he reports the carpet snake totem as belonging to both Balkoîn (Banjoor) and Barrang, but remarks that it "suggests an inaccuracy." There is *no* inaccuracy, however, for it is exactly in accord with my investigations, because the two sections, Balkoîn (Banjoor) and Barrang belong to the same cycle or phatry. See Table I. of this article.

On p. 231 of his book Dr. Howitt thus refers to a number of tables of descent said to have been received by him from Mr. H. E. Aldridge, but which are not published: "These (tables) differed considerably amongst themselves in the arrangement of the sub-classes (sections), and in the marriages and descents; so much so that the correctness of some of them seemed doubtful."

Years ago I corresponded with Mr. H. E. Aldridge and found that he sometimes arranged the pair of sections forming a cycle in one way and sometimes in another. I accordingly met him by appointment and found that what I have distinguished as Nos. 2, 3 and 4 wives had puzzled him when getting examples among the natives and made his tables seem contradictory.

At page 269 of his book Dr. Howitt refers to the Kumbainggeri tribe on the Bellinger river, New South Wales, and after stating their four intermarrying divisions, says: "It is not possible to say how these four sub-classes are placed in pairs, without which knowledge it cannot be said whether descent is in the male or the female line."

In an article published in 1897,* I said the Kumbainggeri sociology was the same in principle as the Kamilaroi, and gave a table of the intermarriages of the four sections, with lists of totems. I also showed the equivalence of the sections to those of the Kamilaroi. In 1900 I republished that table.† In the tables referred to, of which the following is a copy, I showed how certain pairs of sections formed two phratries or cycles. I also stated that whether a woman of the Womboöng section married Kurpoöng or Marroöng her progeny was always Wirroöng.

TABLE II.

	PHRATRY OR CYCLE.	WIFE.	HUSBAND.	OFFSPRING.
A	-	Womboöng	Kurpoöng	Wirroöng.
		Wirroöng	Marroöng	Womboöng.
B	-	Kurpoöng	Womboöng	Marroöng.
		Marroöng	Wirroöng	Kurpoöng.

I have placed the "Wife" column first and the "Husband" column in the middle, and have omitted the feminine forms of the section-names. In other respects the table is identical with those published in 1898 and 1900. The sections have perpetual succession through the women in a prescribed order and so have the cycles. The descent of the totems is also maternal.

R. H. MATHEWS.

Craniology.

Duckworth.

Note on a Cranium from Bartlow, Cambs. By *W. L. H. Duckworth*, **98**
M.D., Sc.D.

During the excavation of a lake on the property of the Rev. C. Brocklebank, M.A., and close to the great tumuli at Bartlow, a human cranium was discovered in the winter of 1904-1905. The specimen was sent to the University Anatomical School

* *Journ. Roy. Soc. N.S. Wales*, Vol. XXXI., pp. 169, 170.

† *Queensland Geographical Journal*, Vol. XVI., p. 41.

for examination, and the following notes give the results of a brief investigation of its characteristics.

The cranium seems to be that of an adult female. Only the cranial bones remain, the face having been destroyed. The mastoid processes are small, and the occiput has the "renflement" so characteristic of many female skulls. In proportions the skull is mesaticephalic, with a breadth index of 77.6. The maximum length is 183 mm., and the maximum breadth 142 mm., while the circumference is 518 mm. The auricular height is 115 mm., and from this and the dimensions of length and breadth an approximation to the cubical contents was obtained, the value being about 1,420 cc. This somewhat small figure is again suggestive of the female sex.

Near the skull, bones of domestic animals, such as oxen, were found. The skull is most probably that of a Romano-British inhabitant of East Anglia. It may have been contemporaneous with the great tumuli, and it is even possible that the individual was sacrificed at the time the latter were raised, but this is mere surmise, without any supporting evidence. From its position, close to a rivulet which was being enlarged to form the artificial water-way alluded to above, it seems unlikely that a separate tumulus ever existed at this spot. Failure to find any other portions of the skeleton is noteworthy.

The specimen has been added to the University Collection.

Measurements.

Maximum length	-	-	183	Auricular height	-	-	115
Maximum breadth	-	-	142	Cephalic index	-	-	77.6
Horizontal circumference	-		518				

W. L. H. DUCKWORTH.

REVIEWS.

India.

Crooke.

Natives of Northern India (Native Races of the British Empire Series). By W. Crooke, B.A. London: Constable, 1907. Pp. xiv + 270. 23 x 14 cm. Price 6s. net. **99**

Few parts of the world are more interesting to the ethnologist than Northern India. Here have met representatives of the three great divisions of mankind—the white, the yellow, and the black. The intermingling of Aryans, Mongols, and Dravidians has produced a racial complex often exceedingly difficult to elucidate and classify. No one is probably better qualified to undertake such a task than the author of this book, well known for his elaborate work on *The Tribes and Castes of the North-West Provinces and Oudh*, and his *Introduction to the Popular Religion and Folklore of Northern India*.

Mr. Crooke, out of the wide and deep store of knowledge gained during a long official residence in India, has given a most interesting and masterly account of the native races of that region to which the name Hindostan is more properly applied.

In an introductory description of the country the effect of its varied character on the different peoples is strikingly brought out, and their ruthless struggle with Nature pictured in a few pregnant sentences: "There is no region in the world where the inhabitants live under more diverse conditions, and where they have been more directly influenced by their environment than in Northern India."

Whilst admitting that over the greater part of Northern India there is an extraordinary mixture of races, "the present population representing the dotsam and jetsam collected from many streams of ethnical movement," three leading types are recognised, which remain distinct only on the very outskirts of the region, viz.: (1) The Indo-Aryans, best represented by the Brahmins of Kashmir. (2) The Dravidians, represented by the Gonds, Oraons, and other tribes of the Vindhyan

mountains. Both these are dolichocephalic, a feature which distinguishes them from (3) the Mongoloid, which is distinctly short-headed. The Lepchas of Nepaul and Sikkim are examples of this type. The origin of these three types is then discussed. The southern origin of the Dravidians is favoured, the Dravidian-speaking Brahui of Baluchistan being accounted for by an upward migration. The Mongols, no doubt, entered to the east of the Himalayas by the valleys of the Brahmaputra and Irawaddy, for it is only on this side of Northern India, in Bengal, Assam, and Burma, that Mongolian influence has been considerable. The interesting fact is pointed out that this Mongolian influence accounts for the broad head of the Bengali, thus throwing doubt on the old views that the Bengali and Englishmen were near relatives, and affording one more illustration that language must not be relied on as a test of race. The whites—the so-called Aryans, unfortunate and ill-omened term!—entered from the west, for it is in the north and north-west Punjab that they are most distinctly recognised. Mr. Risley's theory that the entrance was by way of Baluchistan rather than further north through the Khyber is quoted and criticised.

The hill tribes are described at some length. First those of the northern hills. An interesting account is given of the mongoloid tribes of Assam and its borderland. Of these the Nagas attract most attention, remarkable for a combination of savagery and culture, for their elaborate laws regulating the genna or taboo, and for their social unit not being the village, but the Khal or Sept, an exogamous group of brethren by blood, at war with the rest of the world.

Passing to the Western Himalayas; in the great valley of Kashmir is a remarkable mixture of races. To the north, in the upper valley of the Indus, are the Dards, of Aryan stock, holding the cow in abhorrence, abstaining from milk and butter, and even from using cow-dung as fuel. Further inland are races of Indo-Thibetan type like the nomadic Champas, the Ladakhis, and Baltis. In the inner ring of hills the Indo-Aryan element predominates; the Brahmans and Rajputs at the top, the Dums at the bottom. The Khasiyas of Kuman, the Gurkhas of Nepaul, whose disregard of caste restrictions tends to make them such good soldiers in our Indian army, the Pathans of the north-west frontier are passed in review. The last-mentioned may be said to exemplify on the west the savagery exhibited by the Mongolian Nagas on the east.

The tribes of the Southern Hills, stretching from the Gulf of Cambay across to the Bengal Delta, owe their less savage condition to some extent to the easier accessibility of these ranges, and the varied character of their mode of life and religion to the different degree to which they have been influenced by the Hindu races of the Ganges valley and Rajputana. Passing from east to west we find the Kolis; the Bhils with their primitive beehive huts and gross animism, yet having an efficient tribal organisation; the Gonds, the only Dravidian race in Northern India, which founded kingdoms and established a polity of its own; the Oraons, earliest settlers on the plateau of Chota Nagpur, pure-blooded Dravidians, speaking an almost pure Dravidian dialect, with marriage of a most primitive character; the Paharias, inhabiting the Rajmahal Hills jutting out on to the Ganges, the wildest and most backward of the Bengal aborigines. True children of the hills, they refused the offer of the British Government to cultivate an unoccupied tract of land within the range known as Daman-i-Koh, on the skirt of the hills, which was accordingly handed over to the Santals, more enterprising, pure Dravidians, whose remarkable and curious history, told in a few graphic pages, must appeal to every one who desires to see our Indian rule animated by justice and sympathy.

As might be expected from the author of *The Tribes and Castes of the North-West Provinces*, the subject of caste is dealt with at some length. Two chapters are devoted to it. They are, perhaps, the most interesting and informing portion of the book. Whilst apparently regarding the question of the origin as an unanswerable one,

Mr. Crooke is very definite in regard to its antiquity. Rejecting the Brahman belief in its originating in a far, distant, unknown, nebulous past, he puts its beginning about 600 B.C., and it was then only in the forming. The differences between tribe and caste are succinctly summarised, and, though not going so far as Mr. Nesfield, the point is emphasised that caste is indicative of function, of following, of occupation, and, moreover, is not immutable, but has undergone much modification and reconstruction. An account of the Rajputs and Jats is then given, illustrative of what may be called tribal castes, and of the Brahmans and Doms, functional castes, of which the last-named tribes form the highest and lowest term respectively ; between these two extremes comes the great mass of the population of the plains forming the agricultural, commercial, and industrial castes. The task is then attempted of arranging or classifying these castes in some order, and in so doing much interesting and valuable information is given of the varied life of the dense population of Northern India. We are further assisted in gaining an insight into Hindu life by a vivid account of the village and its industries. The blacksmith, carpenter, potter, weaver, all pass before us, a few passages by the sympathetic and acute observer giving a life-like picture of the native at work. The keen struggle for existence of the teeming millions is brought home to us, especially in relation to the cultivation of the soil. Here is a picture of the life of the agriculturist : " You may watch him in the working season as he starts at sunrise, with his plough over his shoulder and driving his pair of lean oxen before him. If work be pressing he and his hired men pass the day in the fields, eating at noon the simple meal which one of his little girls brings to him from the house. After a siesta in the shade and a pipe he resumes his work, and returns in the evening, the 'time of the cow's dust,' as he calls it, when the cattle come home from pasture, and the air is thick with the dust which they raise in the narrow field-paths. If work be light he dines at home, bathes at the village well, and enjoys the luxury of doing nothing, which no one in the world loves so well. Then the day closes with a smoke and a chat at the village rest-house. Stretched on a mat or crazy cot he sleeps the sleep of fatigue, heedless of the howls of the jackals on the outskirts of the village, answered by the pack of pariah curs which support themselves on rubbish and carrion. The care of his fields is ever on his mind. The amount of rain and the periods at which it falls may suit one crop and ruin another. . . . It is a dull, monotonous life. . . . But hard as his lot often is, he is quite content if he can escape the greater evils, famine and pestilence ; if he has means to marry his children and perform the death rites for his relations according to the usages of his caste. At other times he is satisfied to stroll round his fields and watch the springing or the ripening crops, and the great white oxen chewing the cud at the stall."

We are then introduced to the life and occupations of the women—the woman working on the land, spinning cotton, husking and grinding corn. " Women start flour-grinding in the last watch of the night, and, riding through a village in the grey dawn, you will hear the creaking of the querns and the low, sad song of the women." The brighter side is shown in the meetings at the mill, the pleasanter work in the opium field, the collecting of the fleshy corollas of the remarkable Mohwa tree, the fetching water from the well. " The little children cling to their mothers' skirts as they go for water, and dabble their tiny feet in the water as the matrons fill their jars." The whole account is characterised by the light touch of the artist combined with the keen insight of the scientific observer, a combination as rare as it is valuable. One's only regret is that there is not more of it.

The chapter devoted to " Child Life " is illuminating, thought-compelling. As a study of the child in relation to its environment there is food for thought in regard to the child problem much nearer home. The lack of reticence so characteristic of the Indian peasant's life, the early precocity of the child owing to the crowded state

in which the people live, apply in a greater or lesser degree to the least fortunate part of the population of every crowded part of the most civilised community. The early inoculation of the child in all the intricacies of caste and taboo helps to explain the hold these institutions have over the population generally, and also the sedateness, ease of manner, and old-fashioned mode of thought and speech which Miss Sorabji has so well described in her studies of Indian children. Yet India, like all other countries, shows us that the child's mind is the same all the world over. The boys play the games of tipcat and prisoner's base, and blind man's buff is a favourite with little children. Jumping and hopscotch are among the amusements of little Punjabi boys, "while mere babies make mud pies, build houses with potsherds, or tease puppies "quite like civilised children." Among toys tops are most popular, the pegtop, humming top, and teetotum being the favourites. The little girls are less fortunate, for early marriage puts an end to games. They have their dolls, however, but the life of the doll has a tragic end. It is taken to the river bank, thrown into the stream, and as it floats away is beaten with rods by the village lads. This curious custom is supposed to have some connection with serpent worship.

The rites attending birth, marriage, and death are described, and how they are intended to counteract taboo explained. That fundamental fact in the Hindu faith, the belief in metempsychosis, crops up on every hand, and the profound influence it exerts on the whole life of the Indian becomes only too apparent. One of its most curious by influences is seen in the burial instead of cremation of children, usually under the threshold, so that their souls may remain on earth to be reincarnated in the household. Old survivals are seen in the existence of matriarchy in some tribes, and the exposure of the corpse on a platform by the Nagas of Assam, from which the bones are subsequently removed and stored in an ossuary.

Under the head of "Popular Religion and Belief" is given an able exposition of animism, the basis of the popular beliefs of the North Indian peasant, who regards the world around him as peopled with spirits controlling all the conditions of his life. Those which are evil affect him more than those which are good. He is consequently much more concerned in propitiating the former than in worshipping the latter. How such a belief is fostered by the environment of the hillmen, by the mysteries of the jungle, and the want of any clear dividing line between man and animals is brought out with admirable force. The last point leads to animal worship, arising out of the utility or fear of the animal or the possession by it of peculiar characteristics such as those of snakes. This suggests totemism, but "it is difficult to say where animal "worship of this kind ends and totemism begins, and it is very doubtful whether "totemism does form an important element in the popular religion."

The work concludes with a chapter on magic, shamanism and witchcraft, beliefs concerning which are closely connected with animism. Magic and religion originating in a common root develop at first along parallel lines, and their separation can hardly be said to have yet taken place among the forest tribes, in which the priest and medicine-man are one and the same person. The separation is seen when spell and prayer can be distinguished. How slowly this takes place is shown by the greater importance attached to the mantras or spells even in the higher grades of Hinduism. Magic, imitative and contagious, is illustrated by examples from Hindu, Mahomedan, and Jungle tribes. Imitative magic is well seen in rain-making; and here it is to be noted that to be successful the performer must be nude and his hair loose and flowing. Contagious magic is most commonly used in cases of disease; *e.g.*, among the Santals, to discover the person responsible for disease one method is to tie up small portions of rice in pieces of cloth marked with the names of all the females in the village who have attained twelve years of age and to put them in a white ant's nest. The person whose name is on the packet, in which the rice is eaten, is the guilty party.

Much importance is attached to the words of the spoken spell, one of which, for the removal of toothache, might possibly strike a sympathetic cord in more civilised persons suffering from the same complaint. "Teeth! teeth! you are 32! What quarrel is between us? I will do the earning, you may do the eating, and live happily with me till I die." The shaman or medicine-man with his imagined powers over evil spirits, exorcising them or controlling them in connection with disease, plays no unimportant part in the lives of the people. Almost every village has its witch, who, like the similar unfortunate creature of the old-time English countryside, is now protected from the cruelty of her neighbours by British law.

There are thirty-two excellent illustrations from photographs of different types of natives, of industries, and scenes. Unfortunately, through some error, nearly all the references to them in the text are wrong. A very useful bibliography is added. There is only one complaint to be made, it refers to the map, which is very deficient. In fact, it is of comparatively little service in following the contents of the book. This is a defect common to all the volumes of this series so far published. It is much to be regretted that those responsible for the series should have allowed so serious a blemish to creep in. No better means could be adopted for repelling instead of attracting the general reader to works of this nature than to offer him a map to guide and illustrate his reading which can only confuse and irritate him. E. A. P.

Africa, Congo.

Halkin.

Quelques Peuplades du district de l'Uelé: I. Introduction. Les Ababua. Par Joseph Halkin, Professeur d'Ethnographie de l'Université de Liège. Liège, 1907. Pp. 155. 25 x 17 cm. 100

This interesting book, which will be welcomed by all students of African ethnology, is the first of a series in which Professor Halkin proposes to deal with the people of the Uelé. We sincerely trust that he will not allow his investigations to stop here, but will give them a wider range, and, if we may make a suggestion, we would urge him to publish, in the subsequent parts of his work, the type photographs, to which frequent references are made, and also any vocabularies he may have been able to collect, however small these may be. It is a matter for regret that Professor Halkin has not attempted to draw any conclusions from his material, as he is eminently fitted for the task, and any conclusions would have been of great value, especially as the statements he publishes are often contradictory. This, of course, is due to the plan of the book, which consists of a collection of observations made by different travellers at different times. Possibly in a subsequent part Professor Halkin will summarise all the evidence which he has so laboriously collected, and thereby still further add to the debt which students of ethnology owe him.

In the notes which follow we have attempted to give a brief account of the contents of this valuable book.

The Ababua inhabit that part of the Uelé district of the Congo Free State which is situated between the Bomokandi and the Rubi, roughly speaking between latitude 2° 40' and 3° 30' north, and longitude 25° to 26° 30' east. The sub-tribes of the Ababua are the Bwopenbere, Babanda, Baganji, Baduda, Babuli, and Baieu (spelt by the author Baieou). The Baieu are divided into the Balisi and Beuge, while the Bangingita are also said to be a part of this sub-tribe.

The chief and favourite occupation of the men is hunting. Game is driven by dogs into enormous nets and there killed with spears and small arrows with iron or wooden heads. Fishing is practised by women, who dam a river and take the fish out with their hands. Fishtraps also are laid, and sometimes a river is poisoned. Agricultural work, except forest clearing, is done by women. The plantations are as a rule situated at some distance from the village, the chief crop being bananas, but

casava, sweet potatoes, maize, and vegetable marrows are also cultivated. This forms the basis of their food ; rats, locusts, lizards, snakes, some insects, and crocodiles are eaten as dainties. The eating of hippopotami is, however, strictly prohibited, and in some sub-tribes there is a tabu on gorillas and leopards. The people are great cannibals, but only prisoners taken in war with other tribes are eaten. Beer is made from maize and bananas. Tobacco is in general use.

Physically the Ababua are said to be the finest of all the inhabitants of the Congo. They are tall and slim, but their endurance does not appear to be very great. They are naturally hospitable, and are distinguished by a great love for freedom, but the fear of losing their independence makes them suspicious of strangers. This characteristic is justified by their history, since they have lost, in wars with the Azande, a great part of their territory, which originally stretched much further to the north across the Uelé.

The population consists of chiefs, freemen, and slaves. These last are all Ababua. Defaulting debtors, prisoners taken in inter-tribal war, and children of slaves make up the slave class.

Both sexes paint their bodies, the ordinary pigment being camwood. Lines are drawn on the back, legs, and arms, with white clay and charcoal. Cicatrisation is practised, and is principally applied to the breast and abdomen. If, as stated, the Ababua originally formed one tribe, it is probable that in former times the tribal mark in general use was a lateral band on the forehead, composed of four or five lines of punctures, sloping slightly towards the root of the nose. The centre of the ear is pierced, and the hole enlarged so as to allow of the insertion of a disc of wood or ivory 5 cm. in diameter. Several holes are made in the helix, and string, small brass rings or beads inserted. Some individuals also pierce the lobe and greatly enlarge it. Women wear on their legs spirals of fine iron wire. Young women wear a girdle of two or three rows of iron rings round their loins. The ornaments worn by the men are an iron anklet and necklaces of human teeth. Children and virgins go naked, but when a girl has had intercourse she wears a small piece of bark cloth, a few centimetres square, in front of the pudenda. Men wear bark cloth passed between the legs and attached to a girdle composed of bark string, ending in a bundle of hair or a wild cat's tail.

The villages, built for choice in the forest, are of great extent, so much so that, although they are far apart, the population is extremely dense. The huts of the Ababua are a striking example of the instability of native habits. De la Kethulle found huts of a beehive shape amongst the Baieu, and Dr. Védý saw some of cylindrical form with a conical roof, the walls being made of a single strip of bark about seven metres long. In certain villages walls made of poles and mud are substituted for these bark walls, but in the majority of cases the huts are quadrangular, the walls being made exclusively of mud, kept in position by a few stout poles. These latter huts have two entrances, situated at opposite ends. Each hut contains two or three beds (about 160 cm. long and 60 or 70 cm. broad) made of beaten clay and covered with mats. Chairs are made ; boxes, made of bark on a wooden base, contain the various possessions of the inhabitants. The fire, obtained by friction, is situated in the middle of the hut, but without any especial place. The village is built in the form of a long street, in which is situated a big shelter with a roof similar to those of the huts, in which men with nothing to do spend the day. A sentry is posted before the shelter day and night. Villages are often built in places where swamps form a natural defence, but where this is not the case an artificial hedge with only three or four entrances surrounds them.

Iron ore is found at a depth of two or three metres. It is smelted with charcoal, several pairs of bellows being used, and the metal thus obtained is beaten on a stone

with a cylindrical or quadrangular piece of iron. After it has been freed from its impurities it is beaten by smiths into the required kind of tool or weapon. The bellows are formed of cylinders of clay or wood, one end of which is covered with a loose skin, moved by long wooden handles attached to it.

The Ababua appear to weave rough fibre cloth, but further information about this is much to be desired. It would also be interesting to know what Dr. Védý, quoted by the author, means by "*tissu végétal tressé*," which he states is worn by the men. For sewing, work done exclusively by the men, native-made iron needles and fibre are used. Caps made of skin, straw, or basket work seem to be worn by important men on festal occasions. Fish-traps, caps, mats, and sheaths for lance blades are made of basket-work. Pots are made without a wheel, are nearly all spherical in shape, and are unornamented. Handles for tools, gongs, and masks, the latter worn when dancing, are carved out of wood.

Child murder and abortion seem to be of frequent occurrence but are not regarded with approval. No initiation ceremonies are performed. Women manifest a feeling of shame by hiding the face with the hand. Intercourse before puberty is common, but virginity in brides is highly valued. Prostitution and sexual abnormalities are unknown; masturbation is frequent and is unproved. Marriage by capture is of common occurrence but frequently results in war between the two villages; properly the husband ought to buy his wife, her consent not being absolutely necessary. Polygyny is general, and girls are often sold at a very tender age. Men usually take their wives from other villages than their own and the marriage is celebrated by dancing, eating, and drinking. Conjugal fidelity is expected of women but not of men. In cases of adultery, the injured husband may in theory kill both the culprits, but as a rule the erring wife is only beaten and the man escapes with a heavy fine. Divorce exists. If the husband is tired of his wife he simply orders her to return to her parents. In this case the price paid for her, or a part of it, must be restored, but frequently one of her sisters is given in compensation. A woman who has borne two or more children to her husband cannot be divorced.

The father is absolute head of the family, but he cannot sell his daughters otherwise than in marriage. This right, as well as the chieftainship and other property, descends in the direct male line. Adoption exists and no difference is made between adopted and natural children.

Old people are well cared for and respected. In general it may be said that the Ababua have a great respect for family ties. Children if disobedient are beaten. The games played by the children are :—The whipping top, swing, a game called "*liagboi*," which consists in one child throwing a bent piece of wood which the other must catch with a loop of string. They play with rubber balls also. Only men and boys play games (together). Females are excluded from all games. Musical performances are reserved to the stronger sex.

The most frequent diseases are fever and dysentery. Many medical plants are used and applied by the fetish man.

Only death from old age is considered as natural; if young people die it is believed that they have been killed by someone possessed by "*likundu*" (a foreign word), which corresponds to the evil eye, and the suspected individual is submitted to a poison ordeal. Dr. Védý, quoted by the author, knows of cases where the accused was first killed and then his entrails searched for the "*likundu*," which is always found, as it is the gall bladder.

The dead are buried at a depth of about one metre on a bed; after a month they are exhumed and buried in another place. This ceremony is repeated at regular intervals as long as the parents live. At each exhumation there is renewed lamentation, and if the bed has decayed a new one is provided. The gifts to the dead consist only

of food and are placed *on* the grave. An Ababua killed in war is cremated, to prevent him being eaten by the enemy; the ashes are carried to his village and buried there.

The Baieu before burying the body extract its entrails and dry the corpse for several weeks; all objects which belonged to the deceased are put *into* the grave with him. The sacrifice of women or slaves is practised.

The Ababua do not believe in any god.

The power of the chiefs is purely nominal, their principal duty consisting of presiding in the court of justice, where they are advised by the elders. Murder without provocation, adultery and theft are punishable by death.

In our opinion it is clear that the Ababua and Baieu are two different people, although there may be resemblances between them, due to long defensive alliances. The author apparently considers them as one tribe, but neither he, nor his informants, give any reason for this opinion. When we consider that the Baieu, like the Ababua, are divided into sub-tribes, that their huts are circular, whilst those of the Ababua are rectangular, that their burial customs differ greatly, and that tribal cicatrisation marks have not been observed amongst the Baieu, we must come to the conclusion that we have to deal with two different tribes, whose customs have a tendency to assimilate, as in the huts, where all transitional forms may be found. The author says in his introduction that he does not consider his work definite, and we hope that his further researches will clear up this problem. E. TORDAY.

PROCEEDINGS OF SOCIETIES.

Proceedings.

Congrès Préhistorique de France.

Third Session, held at Autun, Saône et Loire, 12th to 18th August, 1907.

This Congress was inaugurated by a public meeting at the Theatre of the picturesque and interesting city of Autun, on Monday, 12th August, at 10 a.m., under the presidency of Dr. Adrien Guébbard, whose researches among the ancient camps and entrenchments of his country are well known. This meeting was addressed by the Mayor of Autun and several local notabilities, by the President and other officers, and by a representative of the Minister of Public Instruction. The mayor gave a reception in the evening at the Hotel de Ville. Monday afternoon and Tuesday and Wednesday were devoted to reading papers, of which there were about seventy, classified under the heads of paleolithic, neolithic, camps and enclosures, and metal age. On Tuesday evening the President (Dr. Guébbard) delivered a public lecture at the Theatre on the development of camps, entrenchments, &c., illustrated by a great number of lantern slides, and on Wednesday evening three exhibitions of lantern slides were given at the College, where all the ordinary meetings had been held. These were by Dr. Henri Martin, of Paris, of bones of horses and oxen worked by man in the Moustérien epoch, by Dr. Baudouin and Mr. Dickens, of Japanese dolmens, &c., and by Mr. A. L. Lewis, of British rude stone monuments. Nearly 200 members attended the Congress, amongst whom were the following Fellows of the Royal Anthropological Institute:—Dr. Oscar Montelius (Hon. Fellow, Stockholm), who read a paper on “La Période de la Tène en Suède,” Dr. H. O. Forbes (Liverpool), and Mr. A. L. Lewis (V.P., representing the Institute). Excellently arranged excursions were made in and around Autun on 12th, 13th, and 14th August, to Mont Beuvray (the Gaulish and Roman Bibracte) on 15th, to dolmens at La Rochepot, Flagny, and Borgy, and to the Gallo-Roman and neolithic station of Chassey on 16th; to Macon and Solutré on 17th, and to Alise Sainte Reine (Alesia) and les Laumes (where also the “dislocation” of the Congress took place) on the 18th of August.

A. L. L.

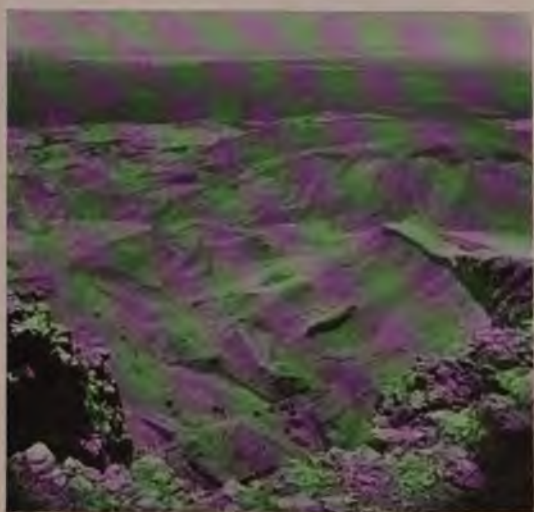


FIG. 1.—BIRD'S-EYE VIEW OF TEMPLE, 1907.



FIG. 2.—WESTERN END OF TEMPLE (EXCAVATED 1907).



FIG. 3.—THE CELLA, ALTAR, AND SPEOS.



FIG. 4.—THE HYPOSTYLE HALL (DISCOVERED 1907)
SHOWING ENTRANCE TO KA-SANCTUARY.



FIG. 5.—XI DYNASTY RELIEF OF MENTUHETEP FROM
THE CELLA.



FIG. 6.—DROMOS AND ENTRANCE OF KA-SANCTUARY.

ORIGINAL ARTICLES.

Egypt: Archæology.

With Plate M.

Naviile.

Excavations at Deir el-Bahari (1906-7). By Professor Edouard Naville, Hon. D.C.L., LL.D., D.Phil., D.Litt. 102

The excavations of the season 1906-7 have brought to its close the work at Deir el-Bahari. During that winter, when I had the help of Mr. C. T. Currelly, Mr. M. D. Dalison, and Mr. J. T. Dennis, and for a short time also that of Mr. H. R. Hall, we completed the clearing of the end of the valley. The mountain with its vertical cliffs is visible along the whole semi-circle in which stood the two temples of Deir el-Bahari; one on the south, the first in date, now very much ruined, but of great interest as being the only temple we have of the XI dynasty; and one on the north, partly built on the enclosure of the other one, the great funerary temple of Queen Hatshepsut, the proud princess of the XVIII dynasty.

The site now produces a striking impression. It is one of the chief attractions of Thebes. Except for one third of the great temple, which was excavated by Mariette, the clearing of Deir el-Bahari, and especially the discovery of the old temple, is entirely due to the Egypt Exploration Fund. It has been the work of ten winters of excavation and one winter of repairs, between 1893 and 1907, with an interruption of a few years.

In spite of the state of utter ruin of the old temple, we can form an idea of the appearance of the site in old times, though we must not suppose that it ever was in a perfect state of completeness. Very soon after the XVIII dynasty, probably already under the XIX, the older temple was neglected, and was used as a quarry. As for the north part of the middle terrace of the great temple, it never was cleared of the chips produced by the cutting down of the rock in order to build a colonnade against it. In this respect the old Egyptians were as careless as those of the present day.

The task of this winter was to excavate the back part of the temple, starting on the east from the pyramid and the colonnade behind it, and progressing towards the mountain on the west. The whole space on which stood the constructions we discovered this season has been cut out of the rock, which lines that space on three sides, with vertical faces against which were built walls adorned with sculptures.

Last year we stopped at the sixth column of a kind of avenue, consisting of a single row of columns on each side, along the wall. In the court, which was in the middle, we discovered the entrance of a sloping dromos or passage, choked by enormous stones. We could not enter it without carrying away the huge mounds of rubbish which were in front of us, as far as the mountain. Therefore we left it for



FIG. 7.—THE DESCENDING PASSAGE OF THE KA-SANCTUARY.

this year. It was supposed to be the entrance of the royal tomb, but this anticipation, though justified by all we could see at the time, proved not to be correct. What we found turned out to be a funerary sanctuary rather than a tomb.

We began the work on January 2nd. Following the sloping passage, we found that very soon it sank into the rock. Above it, instead of a mere avenue, we reached a large hypostyle hall. Generally the shafts of the columns have disappeared, but the bases remained *in situ*. There were ten rows of eight, so that the hall consisted of eighty columns. The last row is very near the vertical rock-face which closes the temple on the west.

Returning to the descending dromos of the *bâb*, after we had removed the heap of stones which closed the entrance, we entered a well-cut rock passage like that of an ordinary *bâb* or royal tomb, going absolutely straight, and of a length of

150 metres (500 feet). After the first third of the distance this passage begins to be arched, and this structure continues down to the bottom. This "arch," or false vault, consists of two sandstone slabs leaning against each other. They rest on notches in the rock and on vertical slabs; and, in order to prevent these from coming forward, a wall of dry stone has been built against them, so that the passage is somewhat narrowed, leaving, however, room enough for a man to go through easily.

At the end of the passage we found a small chamber entirely built of red granite, and quite similar to those in the pyramids of Giza or Dahshur. It looked as if it were a funerary chamber, and as if we ought to find in it a stone sarcophagus as in other tombs. But when we entered it through the low and narrow door we saw that the greater part of it was occupied by a large alabaster shrine, built of well joined blocks of that fine stone, and without any ornament except a thick moulding. No hieroglyphic sign is engraved on it. It was closed by a double-leaved door, probably made of wood. The holes for the hinges are still visible. The



FIG. 8.—THE NAOS OF THE KA-SANCTUARY.

ceiling consists of a large monolithic red granite slab, over which the alabaster cornice has been laid. Between the shrine and the walls of the chamber there was a kind of casing made of highly-polished black granite, the top of which supported the projecting part of the cornice.

Inside the shrine, and in the narrow space in front of it, was a heap of stones mostly from the casing, a quantity of mummy-cloth, wooden boats, and many wooden figures. Two or three small fragments of bones were among them, but if they are human I believe they belong to a later burial which certainly existed, since broken pieces of a late coffin had been used for propping up the ceiling at the end of the passage. We have no trace of any actual burial of the XI dynasty in this "tomb," though funerary furniture was found in it. I have no doubt that this chamber and

shrine do not form an actual tomb, but rather a subterranean funerary sanctuary. Up till now no coffin has ever been found in a shrine. This kind of monument is really a sanctuary, it is made for containing the image or the sacred emblems of a god. This god may be a king, since the kings were always deified, and would be worshipped not only after their death, but even during their lifetime; therefore I consider this shrine as being the sanctuary of the *Ka*, the double of the dead King Mentuhetep II, and this seems to be confirmed by the inscription of the stele found at the entrance of the passage, in which Usertsen III of the XII dynasty speaks of the "cave of Mentuhetep" to which he assigns a certain amount of offerings to be brought from the great temple of Amon. The *Ka* must have been represented in the shrine by a statue, which may have been standing or sitting, or even lying on a bed like Osiris at Abydos. The quantity of cloth found there probably was used for wrapping offerings which were hanging from hooks or pegs all round the shrine. The holes for the pegs are in a line, on the three sides. The boats, as far as we can restore them, are not of the usual type which we find in the tombs with oarsmen conveying the mummy to the west. They are in the form of festal barges with high prow and stern, carrying statues of divinities in certain festivals, such as we see represented in the upper court of the great temple.

Thus the boats were the *Ka*, the doubles of those used in the religious ceremonies, as the statue was the image of the divine king.

The columned hall above the passage extended on the west as far as the mountain which closed the temple.



FIG. 9.—THE ALTAR AND CELLA FROM THE ENTRANCE OF THE SPEOS.

In the middle of the vertical face of rock there is a small artificial speos or cave, evidently made for a shrine, but quite empty. In front of it stands a square block of limestone, evidently an altar, with a circular depression cut in the top. A kind of forehall has been made to the shrine by two parallel stone walls having been built so as to enclose six of the columns of the hall, the projecting right angles forming an entrance. These walls, very much ruined, were covered with very fine sculptures, the colours of which are still very vivid. The gods had been defaced by Amenhetep IV; but they were restored with great care by Rameses II, who did not forget to insert his name close to that of Mentuhetep. This speos and its forehall form the *cella* of the temple.

In the northern corner of the hall there is a small tomb (No. 15) consisting of a pit and a small chamber, probably for a princess or a higher official. A much larger one (No. 16) in the southern corner, which had been investigated long before the present excavations, and may be that known as "Lord Dufferin's Tomb," was finally cleared by us. A sloping passage leads to a wide chamber, where is seen the body of a large sarcophagus in alabaster, made of several pieces. The lid is missing. No painted

or written signs could be discovered on it, and we cannot yet say for certain who was buried in this tomb.

We now know the plan of the funerary temple of Mentuhetep II. As has been shown in the previous articles on these excavations, which have appeared every year in *MAN*, by Mr. Hall, and last year by Mr. Hall and myself, it consisted of a platform to which access was given by a ramp. On this platform rose from the midst of a surrounding colonnade or ambulatory a pyramid, which seems to have had no other purpose than to mark the funerary character of the building. Behind it, in the middle of a colonnaded court, was the entrance to a subterranean chapel, and, beyond the court, a hypostyle hall which was the portico or pronaos to a *cella* ending in a small rock-cut chapel, where I suppose stood the statue of Mentuhetep with an altar before it.

No other temple of similar type has been discovered in Egypt.

The photographs show (1) a bird's-eye view of the temple, taken in March 1907, from the top of the cliffs, 400 feet above it. This should be compared with the similar photograph, taken in December 1905, which was published in *MAN*, 1906, 64, Fig. 5: the progress made between the two dates in the clearance of the southern court will be noticed. In the distance are seen the hill of Shêkh 'Abd el-Kûrna, and the cemetery of el-Asasif, with beyond it the cultivated land and the Nile, four miles distant; (2) the western end of the temple, from the east, showing the entrance to the *Ka*-sanctuary, the ruins of the hypostyle hall, and the speos, in the deep trench revealed by the removal of the mounds shown in *MAN*, 1906, 64, Figs. 3 and 4; (3) the *cella*, altar, and speos, at the western end; (4) a general view of the hypostyle hall, from the south-eastern corner of the trench, showing the *cella* and the entrance of tomb No. 16 in the foreground, the dromos of the *Ka*-sanctuary in the middle distance, and the pyramid-base in the background (the whole of the trench was covered by the mounds shown in *MAN*, 1906, 64, Figs. 3 and 4); (5) one of the fine coloured reliefs of the *cella*, now in the Metropolitan Museum of New York, depicting the king accompanied by a goddess, who says, "I have joined for thee the two lands as was decreed by my will (*lit.* spirits)"; (6) the dromos and the entrance of the *Ka*-sanctuary, from the east; (7) the interior of the descending passage of the *Ka*-sanctuary, showing the false vaulting and the piled up stones on which this rests; (8) the great naos of alabaster in the granite sanctuary itself, 500 feet beneath the western mountain; (9) the altar and pillars of the *cella* from the speos, looking east; showing the south side of the trench. Of these photographs Nos. 7 and 8 were taken with the aid of the flash-light by Messrs. Ayrton and Dalison, No. 9 is by Mr. Dalison, and the rest by Mr. Hall.

EDOUARD NAVILLE.

Folklore.

Seething the Kid. By Andrew Lang.

Lang.

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The prohibition, "Thou shalt not seethe a kid in his mother's milk," occurs thrice in the Old Testament. In Exodus xxiii, 19, it follows the command to offer firstfruits, and comes at a considerable distance from the Ten Commandments, religious and moral, which we usually call the Decalogue (Exodus xx, 1-17). Yet, in Exodus xxiii, 19, the injunction concerning the kid and its mother's milk is part of a set of rules closely resembling those which, in Exodus xxxiv, 28, are spoken of as "the words of the Covenant, the Ten Commandments," or "the Ten Words." To these Ten Words in Exodus xxxiv, 12-26, I return.

In Deuteronomy xiv, 21, the precept concerning the kid occurs among "food-tabus," or rather, among laws of avoidances of food. The various unclean animals are not to be eaten: "the flesh of anything that dieth of itself" (braxey) is not to be eaten; a kid is not to be eaten boiled in its mother's milk. It is manifest that the rule of the kid is here given in its natural place, among food avoidances.

A lay reader is not inclined to place much confidence in learned and discrepant attempts to sort out and date as "Jehovistic" or "Elohistic," as earlier or later, the various and variously arranged codes of laws in Exodus. The task seems to me more difficult than if one were to try to sort out and date the variants of the ballad of *The Queen's Marie*, in Child's Collection, and to disengage the historical element. We can do that, for we have documents contemporary with the facts out of which the ballad arose; but, in the case of Exodus, we have no contemporary letters and despatches. On the face of it, the varying codes and varying versions of the same occurrences in Exodus look like a set of variants of a ballad, collected and put together, but not edited. There has been no attempt to construct one coherent and consistent narrative. If our Ten Commandments, or Decalogue (Exodus xx, 1-17), be a late composition of the period of the prophets, the prophets left all the other versions standing beside it in the collection of materials, just as Child does with his ballads. They did not, like Scott and other editors, compose a consistent ballad or story out of the materials, like Scott's *The Queen's Marie*, and suppress the rest of the documents. These also are given in Exodus, and they are in a confused condition. The rule about the kid, in particular, in Exodus xxxiv, 26, seems quite out of place, a circumstance which might easily occur among the variations of early manuscripts.

In "Anthropological Essays" Mr. J. G. Frazer presents a suggestion of a theory as to the meaning of the prohibition to seethe the kid in his mother's milk, and (*Athenæum*, October 26th, 1907, MAN, 1907, 96) he mentions that M. Marcel Mauss had, though Mr. J. G. Frazer knew it not, anticipated the hypothesis. (*L'Année Sociologique*, Vol. IX, page 190.)

If I may condense Mr. Frazer's ideas, he thinks it probable that the Ten Words of the Lord, in Exodus xxxiv, 12-26, are an earlier form of the moral and religious Decalogue of Exodus xx, which, again, may be late, and due to the influence of the Prophets.

It is not easy to be certain what *are* the "Ten Words" of Exodus xxxiv; (compare their earlier appearance in Exodus xxiii, 10-19). To myself we seem to have—

1. Command to honour the Lord alone; not the gods of other peoples.
2. No molten images of gods.
3. Feast of unleavened bread to be kept. (Already in Exodus xii, 15-27.)
4. Claim to firstlings.
5. Sabbath rest.
6. Feast of weeks, and two others.
7. Three appearances before the Lord in each year. (Included in 6?)
8. No leaven with sacrifice, and no remnants of Passover to be left. (But these are mere details of 3.)
9. Firstfruits claimed. (This is implicit in 4.)
10. Kid not to be seethed in his mother's milk.

Here we have no *moral* prohibitions; but, surely, if many Australian tribes put moral rules under the sanction of the All-Father, as they certainly do, this religious factor in morality could hardly be omitted by a people so advanced as the Israelites certainly were, according to such evidence as we possess, in the time of Moses.

However this may be, the Ten Words of Exodus xxxiv are not uniform in character. All but one of them, however we may arrange them, merely contain part of what the Lord expects of Israel in relation to himself; they are matters of religion and of ritual except one. That one is "Thou shalt not seethe the kid in his mother's milk," which, if I understand Mr. Frazer's view, he takes to be not a command of ritual, but, in origin, of self-regarding human superstition. He gives many examples of African peoples who object to the boiling of milk, whether with or without flesh

boiled in it, because they think that the process will react mischievously on the animals which yield the milk. Other fancied injuries to the kine through the milk are also forbidden. To seethe the kid in his mother's milk would have a doubly evil effect on the dam. But surely, if the Israelites held by these superstitions, they would have forbidden the boiling of milk in general, and the cooking of veal in cow's milk, as it is cooked in secret by diffident debauchees among the African tribes. Next, I cannot imagine why, in the Ten Words, of which nine regard man's religious and ritual duties, a tenth should have been added which only concerns man's own interests in the matter of goat's flesh alone, as part of the food supply. It looks as if Exodus xxxiv, 20, or at least as if the clause about the kid, had strayed from its proper place among food avoidances into the words of the Lord's personal treaty with Israel, the conditions on which He will drive out the tribes in possession of Canaan. Their "feudal duties," as it were, to God, seem to have nothing to do with their chances of damaging their milch goats. The kid rule is wholly out of harmony with the other rules of the Ten Words.

Its source, I think, is that of rules displaying a singular compassionateness, out of harmony with the rather Draconic laws of the Legal Books of the Old Testament. The woman taken in war is allowed a month's respite for freedom in her grief before she becomes the wife of her captor. We hear of nothing like this in Homer! A man must raise the beast of his enemy if it falls under its burden. "If a bird's nest lie before thee in the way in any tree, or on the ground, whether they be young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young. But thou shalt in any wise let the dam go, and take the young with thee, and that thou mayest prolong thy days" (Deuteronomy xxii, 6-7). The ox is not to be muzzled when he treads out the corn. A dam and its offspring are not to be slain on the same day (Leviticus xxii, 28). There seems to be a sentiment against brutality towards animals, and, to us, the seething of a kid in its mother's milk does now seem rather unfeeling, or heartless. I do not remember, in savage or barbaric legislation, any parallels to the rule about sparing the wild bird when its young are taken; for the Fuegian "Big Black Man's" prohibition to kill flappers may be a game law. Possibly the rule about the bird may also be a game law, if so, it is the only Hebrew game law in the Bible. But as we find no prohibition against boiling milk of kine, and only the rule against seething the kid in its mother's milk, the prohibition scarcely looks analogous to the sweeping African prohibition against boiling any milk.

We can never tell where tenderness of feeling *ira se nicher*. Tame rabbits were spared by the soldiers in the famished garrison of Ladysmith. When I was a boy in Scotland anglers had an aversion to eating trout of their own killing. The rule about not taking the wild sitting bird with its young seems to me purely based on compassionate sentiment. The rule about the kid has, I think, the same source; even if it has, it remains out of place among the Ten Words of Exodus xxxiv, the conditions made by the Lord with Israel.

A. LANG.

America, North.

Crewdson.

On an unusual form of Tomahawk from Lake Superior. By W. 104
Crewdson, M.A., F.S.A.

The accompanying photograph and drawing represent a hatchet of unusual form from North America in my possession. The blade is of iron and 50 mm. wide at the cutting edge; the slot for the insertion of the haft being 30 mm. long and 7 mm. wide; the back of the blade is prolonged into a slender spike, quadrangular in section, the extremity of which has been broken off; the total length of the head in its present condition is 180 mm. Immediately beneath this spike, and parallel with it,

an iron pipe bowl 25 mm. deep has been neatly brazed. The hole at the bottom of this, after entering the back of the axe head, turns abruptly at right angles and passes into the wooden haft, which it traverses for its entire length. The method by which the hole has been pierced in the shaft is obvious; the latter has been split, and a semi-circular groove made in each fragment, and the two fitted together again.

The haft, which is 370 mm. long, has been ornamented with painted designs in red, green, brown, and black; a prominent feature being a fully-clad human figure standing in profile, with long flowing hair and a red feather set above the forehead.

Some time ago I showed the weapon to Professor Holmes, of Washington. He was much interested in it, and his remarks upon it ran, to the best of my recollection, as follows: "This tomahawk comes from the region of Lake Superior, and was

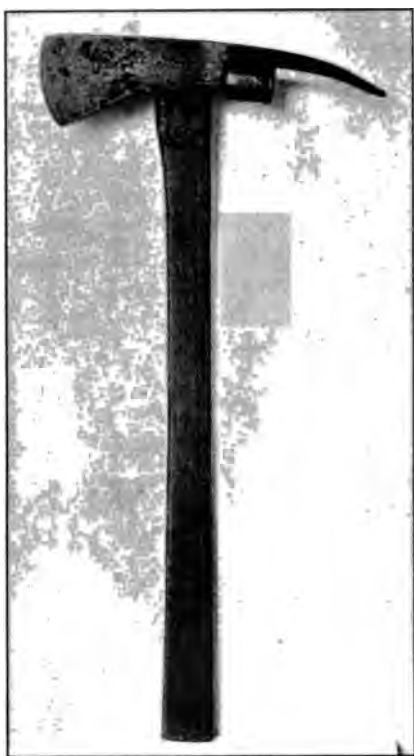


FIG. 1.

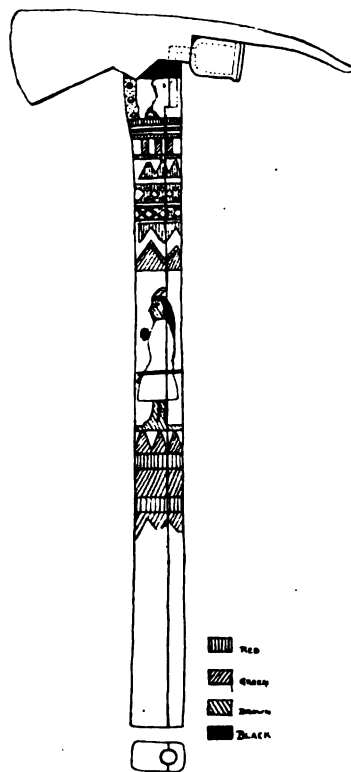


FIG. 2.

"probably decorated about 1750 by an Indian of the Algonquian tribe. The form of the pipe and hatchet in most cases determine whether they were sold to the Indian by a trader of English, Dutch, French, or Spanish nationality; but this type, provided with a spike as well as the pipe and hatchet, is unknown." Consequently the tomahawk is believed to be unique.

W. CREWDSON.

Solomon Islands.

Parkinson.

Notes on Solomon Island Baskets and on Lord Howe's Group. 105

By R. Parkinson.

Solomon Island Basket.—In MAN, 1906, 46, a Solomon Island basket is described by Mr. Edge-Partington. I have found these baskets used on the east coast of northern Bougainville as well as on the northern end of Choiseul. The

tribes inhabiting the islands of Bougainville Straits communicate with the tribes in Bougainville and Choiseul, and hence the baskets occasionally are found there. I am not sure if they are manufactured in Choiseul or imported; but, in regard to Bougainville, I am sure that they are manufactured in the coastal villages as well as inland in that part of the east coast situated to the north of the Martin Islands.

Years ago I published in the Reports of the Royal Zoological and Anthropological-Ethnographical Museum, Dresden, Vol. VII, No. 6, 1898-99, a number of "Ethnographical Notes on the North-western Solomon Islands," of which the following is an extract:—

"In the village Toboroi on the east coast of Bougainville the inhabitants on my return from the mountain villages had prepared a feast; I do not mention it on account of its culinary accomplishments, but because I found the food served in plaited trays and baskets of a shape which I have not observed in any other part of Bougainville. Three characteristic shapes were represented. Circular dishes were used for serving boiled fish. These dishes had a circular bottom of 40-60 cm. in diameter



FIG. 1.—GRAVEYARD OF THE MEMBERS OF THE KING'S FAMILY (TU'U), LORD HOWE.

with an outward slanting rim, 10-15 cm. broad, perforated with 4-6 cm. triangular openings. This kind of flat dish was called a 'dara.' The second variety had a conical (funnel-shaped) form; the flat circular bottom was about 15 cm. in diameter, the upper diameter of the basket was about 60 cm. The sides were about 40 cm. high, slightly bent inward, and with four triangular openings a little below the rim. The bottom had a small square opening, most likely to drain off any fluids collecting in the basket. These vessels were called 'doado,' and were filled with boiled and roasted taro and yam. The triangular openings served as handles. The third variety, in the shape of handled baskets, were called 'koko.' I observed two kinds: some with a flat oval bottom, the rim pressed sideways and joined by a handle about 4 cm. broad and 20 cm. high; others consisted of a circular plate, the upper edges bent upwards and joined by a similar handle."

The material used in manufacturing these baskets is the dried stem or stalk of a certain kind of fern; it is very pliable and strong, and when new has a fine brown,

glossy colour. The same material is used in Choiseul, but baskets from there are never as big as the baskets I have described from Bougainville. Basketwork manufactured in the same way and of the same material is also found in the Baining Mountains of the Gazelle Peninsula, New Britain, and in the Admiralty Islands, as well as on certain parts of the coast of New Britain to the west of the Willaumez Peninsula.

Lord Howe's Group.—Mr. Woodford has on several occasions published short notes on the Lord Howe's Group islanders in MAN. I should like to draw the attention of those readers, who take an interest in these isolated Polynesians, to my notes on the "Ethnography of the Ongtong Java (Lord Howe's Group) and Tasman Islands" in *Internat. Archiv für Ethnographie*, Vol. X, 1897, and to Dr. G. Thilenius' *Ethnographische Ergebnisse aus Melanesien*, Halle, 1901. The ethnographical features of the islanders are in both works treated at considerable length, and the elaborate tatuing of the men and women shown in several drawings; the traditions of the islanders are also treated in some detail, and through these it can be proved that the inhabi-



FIG. 2.—GRAVEYARD OF THE COMMON PEOPLE (MATUA), LORD HOWE.

tants descend from emigrants who arrived many years ago from the Ellice Group, from the Gilbert Islands, and from islands to the north (Carolines?). Slight traces of Melanesian descent are also to be noticed. Not later than twelve years ago several canoes from the Gilbert Islands arrived in Tasman (Nukumann), and in a quarrel arising about one of the castaway women the then king of Nukumann, Pule, was stabbed to death by one of the Gilbert islanders. Some years before a trading schooner from New Britain took several castaways from Sikaiana, who had arrived at Lord Howe, back to their home. The Sikaiana natives are frequent visitors to Lord Howe, usually returning home in their own canoes as soon as the weather is favourable. The Lord Howe islanders occasionally are cast away to the islands of the Solomon Group, and during my voyages amongst the islands, covering a period of about twenty-five years, I have found remnants of them on the east coast of Buka, on the north-east end of Bougainville, and in Choiseul. The present head priest of Marken, or Mortlock Islands, is a Lord Howe

man who drifted there about forty years ago. The graveyards of Lord Howe are a characteristic feature of the island, and the above photographs taken a few years ago should prove of interest. The high tombstone is erected over the grave of the late king, Uila.

R. PARKINSON.

REVIEWS.

Torres Straits.

Ray.

Reports of the Cambridge Anthropological Expedition to Torres Straits. Vol. III., Linguistics. By Sidney H. Ray. Cambridge: University Press, 1907. Pp. viii + 528. 29 × 22 cm. Price 30s. **106**

When in 1898 the great Cambridge Anthropological Expedition to Torres Straits was undertaken all students of Oceanic philology were highly satisfied on hearing that Mr. Sidney H. Ray, the renowned discoverer of the "Papuan languages," had consented to deal with the linguistic part of the work of the Expedition. After the Expedition was finished they awaited with some impatience the publication of the results of his researches, which they could not but believe to be of the greatest weight and interest. Although some years have passed away in the meantime, these results have lost nothing of their value—no other works on the languages of this region having been published—and it is therefore with great enjoyment that we have received them in book form.

We heartily congratulate Mr. Sidney H. Ray on having at length succeeded in seeing his studies published in such a monumental form as the Reports of the Cambridge Expedition present and as their value fully deserves. We believe that this volume is one of the most important of the whole series of the Reports of the Cambridge Expedition. To understand this judgment one must take into consideration that by his discovery of the Papuan languages, *i.e.*, languages not connected with the Austronesian (Malayo-Polynesian), Mr. Sidney H. Ray has put the first stone to a firm and solid theorisation not only of the languages, but also of the races of the Pacific in general (see my *Fr. Müller's Theorie über die Melanesier*), and of these highly interesting languages we here receive for the first time a full and adequate account.

The manner in which Mr. Sidney H. Ray presents to the reader the results of his researches could not easily be surpassed in scientific exactness and prudent sobriety. There is nothing fantastic nor rash; full references are given for all statements, and Mr. Ray has not been tempted into torturing his evidence to fit his theories. The whole work bears the character of perfect reliability, and students may confidently extract from it all kinds of information about those languages they require.

It is a very rich material that Mr. Ray has been able to collect. With regard to the Papuan languages there are two detailed grammars and vocabularies, also texts of the Mabuiag and the Miriam language in Torres Straits, then a grammar of the Kiwai language of the Fly River, a grammar of the Toaripi language spoken at the eastern end of the Gulf of Papua, a grammar of the Koita language spoken in the central district, grammar notes and short sketches of quite a number of other languages, and at the end a comprehensive comparative vocabulary of all the Papuan languages of British New Guinea.

In order to compare the Papuan languages with those of Australia, all that has been published of the languages of the Cape York Peninsula has been added, and we are thus provided with very useful materials not otherwise easily available for general scholars.

The Melanesian languages of British New Guinea have been handled in a more compendious and comparative manner, which is perfectly justified by the relative uniformity of these languages. In separate chapters the author treats of the phonology,

the grammar, the numeration and numerals, and finally gives a great comparative vocabulary.

The history of the studies relating to all the languages and a full bibliography is given. Their geographical position and delimitation is always carefully stated, and four maps help to an understanding of them.

Naturally, linguists will gain the greatest advantages from Mr. Ray's work; for everyone studying the languages of these regions it will be indispensable. It is not only the grammatical and lexicological side which will excite their interest, but also the psychological, especially when considering some curious features of the Papuan languages. I may briefly refer to the division of nouns made by Miriam in *au nei* (big name) = *genus* and *kebi nei* (small name) = *species* (p. 58). There is further a kind of grammatical gender in the Mabuia language, where large or female things are designated by the particle *na*, small or male things by *nu*; the association of "large" with "female" and "small" with "male" being quite the reverse of what we are accustomed to from other languages, *e.g.*, the Hottentot or the Masai.

But many of the results obtained are of great interest also for ethnologists. There is the fact that the western languages of Torres Straits differ remarkably from the eastern, and from the other Papuan languages generally, first by the exclusive use of suffixes and by the greater lucidity of their forms, whilst the Papuan languages generally use prefixes and suffixes and show a degree of complication which makes it difficult and often altogether impossible to obtain a full explanation of their forms. On the other hand, the western languages show affinity to the Australian languages of the Cape York Peninsula, both in construction and also, to some extent, in vocabulary. In contrast with all these facts none of the eastern and the other Papuan languages show features of grammatical gender, which have been detected in several Papuan languages of German New Guinea and New Britain—and it is the western language which affords at least the beginnings of this kind of classification.

Another fact for ethnologists to keep in mind with regard to Papuan languages is their great tendency to split into quite independent families, of which each one occupies only a small territory. This contrasts strikingly with the great uniformity and close connection of the Melanesian and Polynesian as well as, on the other hand, of the Australian languages. It presupposes a long time of quite separate existence of each group, a fact which ought not to be overlooked in weighing all questions of origin relating to the single parts of the psychical and social life, as well as of the crafts and technology of these tribes.

Although occupying myself at such length with the Papuan languages I do not wish it to be thought that the Melanesian languages recorded by Mr. Ray have an inferior interest. There are, on the contrary, two important questions connected with them. First, the close resemblance which some of them bear to the Polynesian languages. I have explained this by the theory that they belonged to that group of Melanesian languages out of which the Polynesian languages took their immediate origin (see my *Ueber das Verhältniss der melanes-Sprachen zu der polynes, etc.* Sitzsb. der kais. Ak. d. W. in Wien, phil.-hist. Kl. Bd. CXLI, p. 58 *sqq.*). In Mr. Ray's book I find a new proof of it. He relates the plural pronouns of Nada, *tomi-s*, you; Murua, *ka-s*, we; Kiriwina, *ihakida-si*, *ihakamai-si*, we. He brings them into connection with several forms of other Melanesian languages, which he writes as follows: Nggao, *ta-ti*, *g'eati*, we; *g'oa-ti*, you; Duke of York Island, *da-t*, *mea-t*, we; *mua-t*, you; *dia-t*, they. He thinks that *ti* is a plural suffix, and he follows therein Dr. Codrington (*Melanesian Languages*, p. 556). I venture to state that, in Nggao, these forms should be written *t-ati*, *g'e-ati*, *g'o-ati*, *d-at*, *me-at*, *mu-at*, *di-at*, and that *ati*, *at*, is nothing else than the numeral for "four," viz., (v)*ati*. All these forms represent thus a kind of "Vierzahl": *t-ati* = (ka)(i)-(v)*ati*; *g'e-ati* =

gai-ati, *gami-ati*, *kami-vati*; *g'o-ati* = *gau-ati*, *gamu-ati*, *kamu-vati*, &c. In the same manner *Nada*, *tomi-s*, is = *tomi* + (*va*)*s*, *Kirwina*, *iahida-si* = *iahida* + (*va*)*si*, &c. There are similar forms in other Melanesian languages: *Tana*, *gida-ivusi*, *kama-ivusi*, *kimi-ivusi*, *keravusi*; *Tana*, *keta-ha*(= *fa*), *kama-ha*, *kimia-ha*, *ila-ha*. All these forms are quite analogous to certain other forms of Melanesian languages where the plural is indeed a trial number, as in *Wano*, *Ulawo*, *Malanta*, *Ravata*, *Ugi*, a form which is identical with that of the Polynesian form of the plural of personal pronouns.

The other point of interest in these Melanesian languages is the influence on them of the Papuan languages. I regret that Mr. Ray has not mentioned it. This Papuan influence is strikingly visible in the position of the genitive, which always precedes the substantive, as in the Papuan languages but in direct opposition to the other Melanesian languages. This inverted position of the genitive is the common feature of all Melanesian languages of the whole of New Guinea and the small islands immediately adjacent to it, also in the German part of the great island. In close connection with this point we find in these languages no (or nearly no) pre-positions, but post-positions. I have drawn attention to this in my *Jabim Sprache*, Wien, 1901, p. 57 sqq., and *Die sprachl. Verhältnisse von Deutsch-Neuguinea*, p. 75 sqq., 130 sqq. They are of some importance because they show distinctly that these "Melanesians" are also, anthropologically, of mixed character, and have Papuan blood in their veins.

The great comparative vocabularies which Mr. Ray has composed, and which must have caused him much labour, will be of great use to scholars. The author himself opens the comparative study by citing numerous parallels in the other Melanesian languages.

In the last part (IV) of his work the author discusses "the linguistic position of the languages of Torres Straits, Australia, and British New Guinea." He condenses the total result of his discussion in the following "general linguistic survey," to which, with slight exceptions,* I am glad to give my full support:—

1. The western language of Torres Straits is Australian.
2. The eastern language of the Straits is morphologically related to the Papuan of New Guinea.
3. There is no genealogical connection between the two languages of the Straits.
4. There is no evidence of an African, Andaman, Papuan, or Malay connection with the Australian languages. There are reasons for regarding the Australian as in a similar morphological stage to the Dravidian, but there is no genealogical relationship proved. [Mr. Ray says quite exactly: ". . . there is no genealogical relationship proved"; these words are to be weighed.]
5. The Papuan languages are distinct from the Melanesian. They are in some respects similar to the Australian, but their exact positions are not yet proved.
6. Languages of the Papuan type are found in German New Guinea. There is no direct evidence of their existence in Netherlands New Guinea. [This I do not understand, as Mr. Ray himself gives a grammar and vocabulary of the Tugeri language which, at least partly, has its district in Netherlands New Guinea. Lately there has been discovered another Papuan language at the lake of Sentani, see H. Kern, *Jahrb. d. Kon. Akad. van Wet.*, 1906, S. F.]
7. There is insufficient evidence to connect the Papuan with the Andaman or Halmaheran languages. [With regard to the latter I do not see that Mr. Ray has taken into consideration what I have written about it in *Die sprachl. Verhältnisse von Deutsch-Neuguinea*, p. 133 sqq.]
8. In the northern Melanesian Islands a few languages are found which have Papuan characteristics.
9. Differences of grammar and vocabulary, which appear in other island languages, appear to be remains of an archaic Melanesian speech. There is no grammatical

* I give them in square brackets [].

evidence to connect them with the Papuan, but they show the Papuan diversity of vocabulary.

10. The Melanesian languages of New Guinea and those of the islands are closely (genealogically) related in grammar and vocabulary [but they have some peculiarities, especially in grammar, see my *Die sprachl. Verhältnisse von Deutsch-Neuguinea*, pp. 75-76.]

11. The Melanesian languages of New Guinea and the islands stand in the same position with regard to the Polynesian. Both the former represent an older and fuller form of speech, of which the Polynesian is a later and more simplified descendant.

The author has succeeded very well in including in these propositions all that a sound linguistic science is able to-day to state as certain facts, without the aid of any hypothesis or theory. Other students, especially ethnologists, should be very grateful to Mr. Ray for giving them this reliable information, which will help them very much. The author has done another meritorious work by refuting the "jugglery with words," as he justly designs it, of some fantastic authors, as, for instance, Fraser, Mathew, Graf von der Schulenberg, and, in this respect, Curr. He could add to them also Trombetti, who in *this* field of research [I speak provisionally] had no other authorities and used no other methods than those stigmatised by Mr. Ray. If linguistic science is not to lose all credit and all authority it must give up such infantile "methods." For the contrary method, that of thorough exactness and sound sense, Mr. Ray, as in all his works, gives, in this also, the best example.

Mr. Sidney H. Ray's name, as that of the discoverer of the Papuan languages, will be for ever well recorded in the history of linguistic science. The present volume, which has given him the opportunity of publishing his discoveries in a more monumental form and of unveiling all the details of them, enables us still more to appreciate both the extraordinary weight of the discoveries and the great merits of the discoverer. The interests of linguistic science demand that Mr. Ray should be placed in a position to continue his important studies. P. W. SCHMIDT, S.V.D.

Further India.

Schmidt.

Die Mon-Khmer-Völker ein Bindeglied zwischen Völkern Zentralasiens und 107
australonesiens. Von P. W. Schmidt, S.V.D. mit drei Karten. Braunschweig,
1906. (Sonderabdruck aus dem *Archiv für Anthropologie*. Neue Folge, Band V,
Heft 1 und 2). Pp. x + 157. 20 × 14 cm.

In this paper P. Schmidt continues his valuable series of contributions to the study of the Mon-Khmer group of peoples and languages. In earlier papers he had discussed the internal structure of the Mon-Khmer languages, and the relation to them of the Khasi and languages of the Malay Peninsula; in the present he deals with the external relations, and discusses their connection on one side with certain languages of India, and with the Nikobar, and on the other with the Indonesian and languages of the great island region east of Asia. His argument is mainly based on language, as anthropological data are somewhat deficient. He classifies the languages under discussion as Austroasiatic and Austronesian. In the former he distinguishes seven groups: these are:—

1. Mixed: Tscham, Rade, Djarai, Sedang. These languages are Mon-Khmer in construction and word-building, but have appropriated a considerable number of Malayan loan words, including the personal pronouns and numerals.

2. The Mon-Khmer group. With these literary languages of Pegu and Cambogia are included the Bahnar and Stieng, the greater number of the languages of the Mōi races, and the Bersisi and Jakun of the Malay Peninsula.

3. Senoi (Sakei) and Semang of Malacca.

4. Palong, Wa and Riang of the Salwin Basin, Upper Burma.

5. Khasi.

6. Nikobar.

7. Muṇḍā : (a) Eastern or Kherwarī, including Santālī, Muṇḍārī, Bhumij, Birhār, Kōḍā, Hō, Tūrī, Asurī, and Korwā ; (b) Western, including Kūrū, Khaṛiā, and Juāng, with the mixed Savara and Gadaba.

The area occupied by the speakers of these languages is considered by P. Schmidt to have been originally much larger. It has become contracted, and the various groups disconnected by contact with Aryans and Dravidians on the west and Tibeto-Burmans on the east.

Schmidt's Austronesian languages comprise the Indonesian, Melanesian, and Polynesian. The homogeneity of these, as first established by Humboldt for Indonesian and Polynesian (Malayo-Polynesian), and later by the inclusion of Melanesian through the work of von der Gabelentz, Fr. Müller, Codrington and Kern, is taken for granted. The existence of Papuan (*i.e.*, non-Austronesian languages) having been lately proved in New Guinea and elsewhere, has not only more clearly defined the linguistic position, but has provided a means for greater anthropological and ethnological certainty.

A sketch is given of previous attempts to determine the relationship of the Austronesian languages. Bopp's affiliation of them to the Indo-Germanic has been long abandoned, but Keane's essay to prove a connection between the Oceanic and the languages of Further India (*Journ. Anthr. Inst.*, 1880), and especially with the Khmer and Bahnar, is considered by Schmidt to contain the correct kernel, obscured by incorrect details due to the then deficient knowledge of the languages. Schmidt also refers to the discussion by George von der Gabelentz of the Austronesian relations of the Nikobar languages. He regards the thesis as true, although the comparisons of Gabelentz are in many cases weak, and in the light of later knowledge somewhat hazardous.

An important point in connection with Schmidt's argument is the conclusion of H. Kern, based on a comparison of certain common words, that the original home of the Austronesian was either on the east coast of Further India or on one of the great Indonesian Islands. Schmidt proposes not only to indicate this original *Stamm-land* of the Austronesian people and languages, but also to demonstrate their relationship to a people and language whose district, now indeed dismembered, extended from nearly the southern end of the Further Indian Peninsula, through its whole length, and on its western border came into contact with another folk and language group which extended across Further India, and of which traces are still to be found in the centre and west of the Himalayas.

P. Schmidt's first section discusses the "Linguistic connection of the Austroasiatic people with one another," a subject which has been partially treated by Logan, Forbes, Fr. Müller, and E. Kuhns. In a work on "die Sprachen der Sakei und Semang auf Malakka und ihr Verhältnis zu den Mon-Khmer Sprachen," Schmidt has himself fixed the position of the languages of the wild tribes of the Malayan peninsula with regard to the Mon-Khmer (*see* MAN, 1902, 47). This conclusion has been very generally accepted as correct, and it is clearly apparent in the linguistic part of Skeat and Blagden's *Pagan Races of the Malay Peninsula*. The principles upon which the languages of the Mon-Khmer group should be analysed were investigated by P. Schmidt in his *Grundzüge einer Lautlehre der Mon-Khmer Sprachen* (*see* MAN, 1906, 106), and these principles were applied to an analysis of the Khasi language in *Grundzüge einer Lautlehre der Khasi-Sprache* (*see* MAN, 1906, 106) showing that the Khasi was related (with differences) to the Mon-Khmer group. A supplement to this paper also showed reasons for including the Wa, Palong and Riang languages of Upper Burma in the same group.

These earlier papers of Schmidt cleared the ground for this section of the present paper, which is thus mainly devoted to the connection of the Nikobar and Muṇḍā group with the Mon-Khmer.

The relationship of the Nikobar languages to Mon-Khmer has been both affirmed and denied. Schmidt here asserts positively that the Nikobar is not, as is often asserted, a polysyllabic language, but monosyllabic, closely allied to the Mon-Khmer and Khasi, and building its words by the same prefixes and infixes. It is, however, differentiated from the Mon-Khmer by the use of suffixes. The subject is not fully discussed by the author, who promises to deal with it in a separate work.

The Muṇḍā languages are also not fully discussed. They are shown, however, to use the same prefixes and infixes as the Mon-Khmer, for exactly the same grammatical functions. Suffixes are also used as in Nikobar.

In his second section P. Schmidt deals briefly with "the Anthropological relationship of the Austroasiatic people to each other." He shows that in physical character they have: (1) skulls dolichocephalic to the highest mesaticephalic; (2) horizontal, non-oblique eyes, with round, not narrow, slit eye openings; (3) broad nostrils; (4) dark skin; (5) more or less wavy hair; (6) short to middle stature. He gives a table showing the head-length, breadth, and nasal indices of Senoi, Mon-Khmer, Nikobar, and Muṇḍā people, with the orbital indices in Mon-Khmer, and stature in Senoi and Muṇḍā.

His conclusion is that the anthropological evidence, so far as it goes, shows no positive evidence against the connection of these peoples, but much in its favour, and that with better knowledge there may soon be good grounds for associating an anthropological with the linguistic unity.

P. Schmidt next deals with the connection of the Austroasiatic and Austronesian languages. It is this part of his treatise which will, no doubt, provoke most discussion. That the agreements between the two groups have not before been noted is attributed to the fact of there being so few students of the Indian and Further Indian languages who are equally skilled in Austronesian.

The evidence for the philological relationship of the Austroasiatic and Austronesian is stated as follows:—

1. A complete identity in phonology.
2. A complete original unity in the method of word-building.
3. An agreement in numerous and important features of grammar, such as—
 - (a) The postposition of the genitive.
 - (b) The addition and partly the form of the possessive.
 - (c) The appearance of an inclusive and exclusive form of the first person plural in many of the languages.
 - (d) The appearance of a dual and trial number in many of the languages.
4. An extensive agreement in vocabulary.

Certain difficulties which appear are discussed by P. Schmidt in detail. One of the most striking is the derivation of the usually dissyllabic Austronesian words from monosyllabic roots. Word-building is carried on by means of prefixes, infixes, and suffixes as in Muṇḍā. The prefixed particles are found in two stages. In the first, which is now nowhere in living use and is especially torpid in the present Austronesian, a consonant is prefixed to the root, the original function of which is difficult to determine. A few of these prefixes are explainable as, *e.g.*, *ka*, which expresses homogeneity in Nikobar and Austronesian; *pa* (*va*, *fa*, *ka*), forming causatives in Mon-Khmer, Nikobar, and Austronesian; *la* (*na*) forming adjectives and perfect passive participles, and *ma* forming present participles and gerunds in all the languages. A second stage in the prefix system consists in the addition of a nasal or liquid between the prefix and the stem, giving rise to words beginning with *kan*, *tan*,

pan, &c., or *ker*, *ter*, *per*, &c. Schmidt deals with the infixes and suffixes in a similar way. His suggestions open up a very interesting field of enquiry which will probably need much closer investigation before certainty is attained. The great variety in the word store of the Austronesian languages, of which only a tithe can be used for Schmidt's comparisons, requires very cautious dealing.

The next section deals with the anthropological relations of the Austronesian people. The question whether there is an anthropological agreement corresponding to the linguistic is admitted to be a difficult one, and, as Schmidt points out, would be still more difficult if the term "Malayo - Polynesian" were used instead of the more general "Austronesian," on account of the brachycephalism of the Malay, Javanese, and Philippine races and the general occurrence of the same characteristics in Polynesia, especially in Samoa and Tonga. But recent measurements bring out the fact that there is even in Indonesia a dolichocephalic as well as a brachycephalic element, especially in Sumatra and Borneo. In dealing with these the presence of a possible Papuan element has to be allowed, although Schmidt thinks the frizzled hair of the Papuans is an obstacle. The deviation of the Malays, Javanese, and Philipinos may have originated through an influx of Mongolian people.

The main portion of the paper concludes with a few general notes. Schmidt considers that the point from which the movement of these peoples began is to be found at the extreme western end of the region which they have traversed. He suggests the term *Austrie* as an inclusive name for the two groups. He urges the importance of the study of the connection of these languages and people for the solution of many yet unsolved problems of ethnology and the distribution of culture.

In a lengthy supplement Schmidt deals with the word store of the languages. The Nikobar is discussed first, and 212 words are shown to have cognates in Mon-Khmer and Khasi. One language of the Munḍā group, the Santali, is similarly dealt with, showing 345 words comparable with Mon-Khmer, Khasi, and Nikobar. Finally, 215 Austronesian words are compared with Austroasiatic, the Austronesian forms being mainly those current in Indonesia (Malay, Javan, Sunda, Batak, Dayak, Philippine, Malagasy) with Fiji and Mota, and occasional words from New Guinea or Polynesia. All the words in the comparative vocabularies are classified according to the initial consonant of the root. I quote some of the first examples under each class of consonant as examples of Schmidt's comparisons:—

GUTTURAL.—Malay, Javanese, *baku*, Madura, *paku*, Dayak, *bako*, doughy, sticky. || Khmer, *kāu* lime, Mon, *kdw*, lime, paste, Nikobar, *pakau*, resin, pitch.

PALATAL.—Malay, *t'it'ak*, Javanese, *t'et'ak*, Sunda, *t'at'ak*, Tagal, *tsatsaka*, Batak, *soak*, Dayak, *tanak*, Tagal, *nasak*, Bisaya, *soksook*, Makassar, *t'at'a*, Bugis, *t'it'a*, lizard || Khmer, *čučak*, Mon, *gáčak*, Nikobar, *kalok-čičak*, small lizard.

DENTAL.—Tagala, Bisaya, *kita*, Bugis, Dayak, *mita*, *ita*, Madagascar, *kita*, S.E. New Guinea, *kita*, *gita*, *ita*, *gia*, *ia*, Polynesian, *kite*, *ite*, to see. || Khmer, *pretā*.

General Indonesian, *batu* (*ratu*), Melanesian, *ratu*, *fatu*, *rau*, Polynesian, *whatu*, *fatu*, *atu*, stone = Khmer, *ta*.

LABIAL.—Malay, Javanese, Sunda, Batak, Dayak, *pipi*, Madagascar, *jify*, cheek = Nikobar, *tapōa*, Bahnar, *bō*.

Y-INITIAL.—Malay, Javanese, Sunda, Dayak, Makassar, Ibanag, *kayu*, Madagascar, *hazu*, Batak, *had'u*, *kayu*, Bugis, *ad'u*, Tagal, *kahuy*, Bisaya, *kahui*, Melanesian, *kau*, *gau*, *hau*, *au*, *kai*, *gui*, *hai*, *ai*, Polynesian, *rakau*, *akau*, *raau*, *laau*, *auu*, tree. || Khmer, *ghō*, wood (in general), Mon, *čhu*, wood woodwork, Stieng, *čū*, tree, wood, ? Nikobar, *hikūi*, small coco plant.

Before Schmidt's conclusions can be fully accepted it is necessary that the distribution and classificatory power of the alleged prefixed syllables in many Austronesian words should be more closely examined. It is to be hoped that the author will follow his promised study of the Nikobar and Munḍā languages by a fuller treatise on the word-building of the Austronesian.

SIDNEY H. RAY.



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