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121. The Zulu Cult of the Dead

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to the Frank people. Then that part of Helvetia lying east of the Great Emmen River was separated from the Frank kingdom of Burgundy, annexed to the Frank kingdom of Austrasia, and, therefore, united to the dukedom of Alemanian, a dependency of the Frank kingdom of Austrasia. But the Burgunds inhabiting the said part of Helvetia remained undisturbed, like those of the Frank kingdom of Burgundy.

The Teutonic ancestors of the Swiss between the Great Emmen and Sitter Rivers are not Alemans, but Burgunds. Similarly Burgunds are the Teutonic ancestors of the Swiss between the Great Emmen River and "Romand" Switzerland, especially of those of the great canton of Bern. So most part of German-speaking Switzerland must be named Burgundian "Switzerland."

F. ROMANET DU CAILLAUD.

South Africa.

Torday.

The Zulu Cult of the Dead. By E. Torday.

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In his highly interesting paper on "The Zulu Cult of the Dead," MAN, 1917, 95, the Rev. A. T. Bryant states that the Baluba, in the Southern Congo, call the diviner *muLoshi*. I should like to point out that this name has never been used in my presence except as applied to the witch and wizard, to persons possessed by the evil spirit and such as practising black magic. The diviner was variously called *mpuka*, *muena*, *mutempechi*, etc., according to the character of his divination; but some of these diviners may, of course, be witches at the same time, and this fact is probably the cause of Mr. Bryant's mistake.

E. TORDAY.

REVIEWS.

India.

Sarkar.

The Folk Element in Hindu Culture: A Contribution to Socio-Religious Studies in Hindu Folk Institution. By Benoy Kumar Sarkar. Longmans & Co. 1917. 15s. net.

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Mr. Benoy Kumar Sarkar is a Professor of the National Council of Education in Bengal. Now just as the Gaelic League in Ireland devotes its energies to stimulating the Celts to the idea that they ought to form an independent State talking its own language regardless of the facts of this commonplace world, so the National Council of Bengal is absorbed in proving to its own satisfaction that Indians belong to one nation. Of course, it is necessary for Nationalists of this type to think of India as only a Hindu India, and to forget the existence of sixty million Muhammadans. They are also obliged in default of any predominating Indian language common to the nation to express their call for unity in English. Well-wishers of India and Ireland cannot but feel regret at the loss of valuable power which might so much better be diverted to the development of the country, and to the real union of diverse communities, whose interests are bound together. At any rate, however laudable the intentions of such workers may seem to themselves, their efforts do not tend towards those logical and scientific workings of the mind which, it is essential, should be possessed by anthropologists. If a writer starts off with false premises, it is not easy to accept the rest of his deductions.

Mr. B. K. Sarkar leads off in his preface with such remarks as the following: "The religious beliefs, practices, and customs of the people are fundamentally the same in India, China, and Japan." Elsewhere he writes: "In spite of the rigidity and inflexibility of customs and social life brought about by codification of laws in recent times, and notwithstanding the narrow provincial spirit of modern educated Indians, due to the growth of habits and sentiments in water-tight administrative compartments, the soul of India is really one." After noting the above farrago of nonsense one is the less tolerant of the usual jumble of impossible tales which roused Lord Macaulay's ire two generations ago. They may

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