

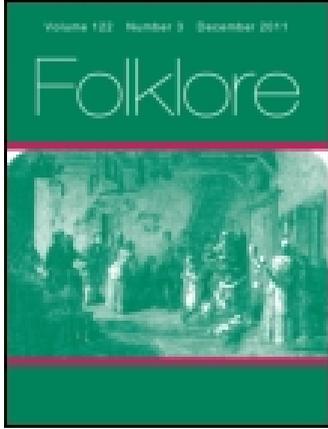
This article was downloaded by: [University of Sydney]

On: 03 May 2015, At: 13:33

Publisher: Routledge

Informa Ltd Registered in England and Wales Registered Number: 1072954

Registered office: Mortimer House, 37-41 Mortimer Street, London W1T 3JH, UK



## Folklore

Publication details, including instructions for authors and subscription information:

<http://www.tandfonline.com/loi/rfo120>

## Book Reviews

Bertram C. A. Windle , J. L. Weston , B. M.

Cra'ster , W. Crooke , E. Torday , W. J. Perry & B. Malinowski

Published online: 06 Feb 2012.

To cite this article: Bertram C. A. Windle , J. L. Weston , B. M. Cra'ster , W. Crooke , E. Torday , W. J. Perry & B. Malinowski (1913) Book Reviews, *Folklore*, 24:2, 252-279, DOI: [10.1080/0015587X.1913.9719569](https://doi.org/10.1080/0015587X.1913.9719569)

To link to this article: <http://dx.doi.org/10.1080/0015587X.1913.9719569>

PLEASE SCROLL DOWN FOR ARTICLE

Taylor & Francis makes every effort to ensure the accuracy of all the information (the "Content") contained in the publications on our platform. However, Taylor & Francis, our agents, and our licensors make no representations or warranties whatsoever as to the accuracy, completeness, or suitability for any purpose of the Content. Any opinions and views expressed in this publication are the opinions and views of the authors, and are not the views of or endorsed by Taylor & Francis. The accuracy of the Content should not be relied upon and should be independently verified with primary sources of information. Taylor and Francis shall not be liable for any losses, actions, claims, proceedings, demands, costs, expenses, damages, and other liabilities whatsoever or howsoever caused arising directly or indirectly in connection with, in relation to or arising out of the use of the Content.

This article may be used for research, teaching, and private study purposes. Any substantial or systematic reproduction, redistribution, reselling, loan, sub-licensing, systematic supply, or distribution in any form to anyone is

expressly forbidden. Terms & Conditions of access and use can be found at <http://www.tandfonline.com/page/terms-and-conditions>

## REVIEWS.

---

ESSAYS ON QUESTIONS CONNECTED WITH THE OLD ENGLISH  
POEM OF BEOWULF. By KNUT STJERNA. Trans. and ed.  
by J. R. CLARK HALL. (Viking Club Extra Series, No. 3.)  
Curtis & Beamish, 1912. 4to, pp. xxxv + 284. 128 ill. + 2  
maps. 12s. 6d. *n.*

THIS handsome and finely illustrated volume, containing a part of the contributions to archaeological science made by the late Dr. Stjerna during his unfortunately only too brief life, is due to the industry of Mr. Clark Hall, whose edition of *Beowulf* was noticed in *Folk-Lore* on its appearance in 1911. The present writer then took occasion to refer to the useful "List of Things Mentioned in *Beowulf*" which formed an appendix to the work just mentioned. That list, with some additions, also finds a place in the volume of essays now under review.

As is only natural, the main interest of the book is archaeological, and we may at once say that, from that point of view, it contains contributions to knowledge of the highest interest. But there are also many points of interest to the folklorist. For example, there is the account of the method of dealing with a dragon in charge of a hoard of treasure. The place where the treasure (and incidentally the dragon) is hidden is known by the occasional issuance of flames from the spot. When the seeker gets near enough he is to throw his knife (with a steel blade) or his right shoe (doubtless with iron nails or the like in it) into the flames, and then to throw himself down on the ground with his legs crossed. The dragon rushes out to kill the man who has thrown his property into the fire, but the sign of the cross is too

much for him and he hurries away (which seems a weak point in the story), so that the seeker is enabled to secure the treasure. Here in the iron and the cross we have a very interesting blend of pre-Christian and Christian beliefs and ideas.

Without citing other similar points we may direct special attention to the discussions as to various methods of burial and the underlying ideas attached to each contained in the chapters "Scyld's Funeral Obsequies," "The Double Burial in Beowulf," and "Beowulf's Funeral Obsequies." Everybody knows that cremation during the later part of the Bronze Age replaced the earlier method of inhumation and was again itself displaced, and there has been much discussion as to the significance of this. One of the most recent works which deals with this question is that very magnificent contribution to science by the Hon. John Abercromby, *Bronze Age Pottery*. Mr. Abercromby agrees with those who think that cremation indicated the belief in a separate soul which, when the body was burnt, could depart from the scene of its funeral, whereas the soul belonging to the inhumated body was, as we may put it, earthbound, and compelled to linger near the place of its burial. With this view Stjerna concurs, and endeavours to explain the alternations of the two methods of disposal of the dead by a consideration of the racial influences from time to time dominant. On the question of the voyage of the dead,—so closely connected with many mythologies and, of course, with ship-burials of Skandinavia,—he thinks that we can distinguish three typical stages :—

1. The dead man is laid in a boat, and this is pushed out from the shore, it being left to the Higher Powers to settle what his fate shall be.

2. The dead man is buried in his ship on land, or both are hung up in a tree. Here we are further from the primitive idea, for it is left to the Higher Power not merely to determine where the boat shall go but actually to launch it from the land.

3. Finally, the Higher Power is expected to look after everything, for the dead is left without any means of transport. Stjerna thinks that this development had its cause in the growing spirituality of the times, but we may also surmise that, at least in many countries, it was the result of the waning of the belief that the souls of the

dead had water of some kind to cross before reaching their final destination.

This is a most interesting book, and makes one lament the early death of its author, who might have enriched the scientific world with many other such excursions as those contained in this volume.

BERTRAM C. A. WINDLE.

---

ON THE INDEPENDENT CHARACTER OF THE WELSH 'OWAIN'.  
(*Romanic Review*, 1912.) By A. C. L. BROWN.

IN this study Professor Brown carries a step further the campaign initiated some ten years ago, which had for aim the demolition of Professor Foerster's theory of the dependence of the Welsh Mabinogi, *The Lady of the Fountain*, on the *Iwain* of Chrétien de Troyes.

With the general results of Professor Brown's argument I am entirely in agreement; in fact I expressed similar views on the subject as long ago as 1902, in my *Legend of Sir Lancelot du Lac*; but so far as the present study is concerned, while Professor Brown is inclined to lay somewhat undue stress on minor and doubtful details, he overlooks points of real and striking importance, sufficient in themselves to prove his thesis. Thus the argument (p. 158) that the reference to a 'lustrous' or 'resplendent' castle is a proof of the Other-world origin of the story, is scarcely convincing; any castle of white stone, with the sun upon it, might very well suggest such an adjective. The detail may be a purely natural comment. Again, the fact (p. 159) of the silence of the hosts during the meal is quite capable of explanation on normal grounds; chivalric etiquette prescribed a courteous silence till the guest made his willingness to speak apparent. This latter detail might well belong to the present redaction of the story, and have been absent in the original source. These are minor details; more important is the fact that Professor Brown has failed to detect the real source of the character he terms 'The Monster Herdsman,' whom he looks upon as the servant of the Fairy mistress of the Other-world palace. The black Giant who herds

the beasts of the forest is, in my opinion, not an Other-world, but a purely Folklore figure. In Mannhardt's invaluable work on *Feld und Baum-Kultus* we find that, in many parts of Europe, the Wood-Spirit is, even to-day, conceived of under a precisely similar form; *i.e.* as a gigantic one-eyed man, who acts as Herd to the beasts of the forest, a conception which agrees strictly with Owain's description of the monster as 'Wood-ward,' and the diverse character of the beasts obeying him. Chrétien's 'herd of bulls' appears to be a rationalized version of the original form. The English *Ywain and Gawain* here agrees with the Welsh.

But, if the *Mabinogi* has here preserved the primitive form, in another place it has omitted what appears to be a corresponding original feature, retained alike by the French and English poets. In these two latter versions the Lady of the Fountain has been warned of the coming of Arthur and his knights by a message from the 'Demoiselle Sauvage,' a mysterious personage alluded to nowhere else in the work. Now in the Italian Tyrol the Wood-Spirit, referred to above, is still known as *L'Om Salvadegh (L'Homme Sauvage)*, and has a female partner. I am inclined to think that the *Demoiselle Sauvage* may, like the Herdsman, be a folklore survival. The fact that the allusion is found in the French and English versions, while it is absent from the Welsh, seems to point to a common original, which, in the case of the Male Wood-Spirit, was followed more closely by the Welsh and English, and in the case of the Female, by the French and English writers. That the authors of *The Lady of the Fountain* and *Ywain and Gawain* could, each on his own initiative, have changed Chrétien's "herd of bulls" into the diverse creatures which come at their master's call, seems most improbable, while the change by the more sophisticated French poet of monstrous and fabulous creatures into ordinary animals is quite comprehensible. The fact that the English writer, while on the whole following Chrétien's version, here falls into line with the Welsh, is an argument in support of the theory, previously advanced by the present writer on other grounds, that the English poet knew other forms of the story, which he drew upon from time to time, to correct, or modify, the defects apparent in the French text.

. That the Welsh *Mabinogi* is a folk-tale, which in its origin is

entirely independent of Chrétien's poem, I am firmly convinced; that it is, strictly speaking, an Other-world adventure, I do not feel so sure. The term 'Other-world' seems to me to be too easily and loosely applied by modern critics; strictly speaking it connotes the Abode of the Departed, and I should myself always distinguish it from Fairyland, for which Professor Brown seems to consider it a synonym. *Owain* is certainly a Fairy-tale, but I do not consider that the evidence points to its being an Other-world adventure. So far as the relations with Chrétien's poem are concerned, there seems to me to be indisputable evidence in favour of a source common to both, but reproduced with greater fidelity by the Welsh writer.

J. L. WESTON.

---

VOR FOLKÆT I OLDTIDEN (Our Race in Early Times). II. *Midgård og Menneskelivet* (Midgard and the Life of Men). III. *Hellighed og Helligdom* (Sacredness and Sacred Things). IV. *Menneskelivet og Guderne* (The Life of Men and the Gods). 3 vols. By VILHELM GRØNBECH. Copenhagen: V. Pios Boghandel, 1912. 8vo, pp. 271 + 208 + 133.

IN these volumes, which form a sequel to *Lykkemand og Niding* (The Lucky Man and the Miscreant), published in 1909, Herr Grønbech attempts to reconstruct, on the evidence of Icelandic sagas and other contemporary literature cited in full bibliographical notes, the general social and philosophical outlook of the early Germanic race, and more especially of the Scandinavian branch. He insists very strongly that to judge the old tales from our modern standpoint is to misunderstand them entirely, and he gathers his evidence together into a very vivid picture of a society built up on certain very definite conceptions, whose last traces are to be found to-day in a few obscure folk-customs. As Herr Grønbech's volumes are of interest in connection with recent theories of early communal life and consciousness, and are also not yet available in a translation, a somewhat extended notice of their contents has been prepared.

*Midgård og Menneskelivet* deals with man and his world as

viewed by the Norsemen of early times. The subject is treated under a series of headings, such as "The World," "Life," "The Soul," etc. ; but the division only serves to emphasize the various aspects of one all-pervading idea, which can perhaps be best expressed as "a sense of the wholeness of life." This sense of wholeness accounts, according to Grønbech, for the apparent conventionality of description found in the sagas, as in most primitive literature. The old Norse hero could never be anything but "well-armed," "sword-swinging," "horse-taming," even in his most commonplace actions, since these qualities belonged to his very nature or being, and he would be as incomprehensible without them as the figure of a man would be to a savage if depicted with less than two eyes and four limbs. The same conception is made to account for the extreme importance attached to the maintenance of individual or family honour,—(the two are hardly separable). For an insult or injury meant a break in the unity of the nature attacked, and if left unavenged must lead to annihilation as surely as an ever-bleeding wound. One in whom this process of spiritual disintegration had been allowed to set in was known as a *niding*, and was not only the most pitiable, but also the most dangerous, of men ; for his shattered personality presented a loophole through which the evil forces of Udgård, the outer region of darkness, could make their way into Midgård, the bright, familiar world of men. Hence the *niding* was not merely left to the inevitable ill-fortune that must pursue one whose "luck" was broken : he became an outcast, deprived of all human rights, whether in life or in death. For, whereas the "whole-souled" man passed in death to a shadowy after-life of which the happiness consisted in the knowledge that his name and fame would be revived again and again in the persons of his descendants, for the *niding* there could be no after-life except as some horror of darkness haunting the place where his life had suffered shipwreck. And so it became a duty, not only to put him to death, but to annihilate his body and by every possible means to wipe out all remembrance of him from the earth. It is clear from some cases quoted that a *niding* was often merely a sufferer from some slight lack of mental or physical balance ; but in the strong life-instinct of a race bred among stern surroundings there could

be no tolerance for weakness, and an infant who showed any lack of vigour would be left to die. To the Norse mind this was in no sense murder, since the child only received its full life and a share in the family *hamingja*, or luck, when the father admitted it into his clan by naming it after some ancestor, whose life was supposed to pass into the child and thus attain rebirth. In the case of one born of a thrall-mother even more was necessary. Only after an elaborate ceremony of acceptance into a freeborn family could it be said of him, in the words of an old Swedish writer, that he had "received a whole soul and a past."

This inclusion of the past in the present is another characteristic of the highly-unified view of life upon which the author insists so strongly. A true life,—the full-souled life of the freeborn,—was not limited to a single individual, or even to one generation. It was essentially the life of the clan: the life of remote ancestors, revived again in every worthy descendant, and strengthened by every union with other freeborn families. It was a pre-eminently aristocratic conception, and involved, among other things, a great fearlessness in the face of death; for death could not end life for him who left kinsmen to avenge him and to revive his name and memory. The true enemy to be feared was the oblivion which awaited the *niding*.

In *Helliged og Helligdom* the same unified life-spirit of the clan is described as embodied in its material possessions. The root-meaning of the word *hellig*, "wholeness," must be kept in mind if we are to realize the quality of essential vitality which was the real object of reverence in sacred things.

No man could handle an object without imparting to it something of his own life and will, which clung to the thing itself even when it had passed out of his possession. Under these circumstances a gift became a serious matter, since the recipient must admit into his own life, for good or ill, so much of the spirit of the giver as had been assimilated into the gift. Cases are quoted where gifts were feared, and if possible avoided, as placing the recipient in the power of the giver. On the other hand, gifts became the great binding power in social compacts, such as marriage, and were considered necessary as a ratification of every good wish. "What will you give me?" was the natural reply to

a wish for good luck, and the story is told of how King Harald, hearing his queen wish Bishop Magnus a successful journey, insisted on her sealing her words with the gift of the cushion upon which she sat. For a wish without a gift was letter without spirit and a sign of false-heartedness. In the same way the bestowal of a name upon a child demanded the seal of a gift. This custom is referred to in the legend of the Lombards, who on hearing the voice of Odin enquire "Who are these Long-beards?" immediately entered the battle-field with the triumphant cry,—“He who has given us a name will also give us the victory!” Certain crises in a boy's life, such as the cutting of his first tooth, were also marked with gifts intended to ensure to him that fresh share of the family *hamingja* for which he was now prepared.

But there were certain objects capable above all others of bearing within them the spirit and will of their original or greatest owner. Such were, in the first place, swords and other weapons, which were treasured in the clan from one generation to another and only given away in token of the greatest friendship. Funeral barrows would sometimes be broken open to obtain possession of the swords of departed heroes, and in handing on such a weapon it was customary to recite the deeds of those who had borne it, not merely as a matter of interest, but in order that the new owner might understand clearly the nature of the power which he was taking into his hands. For this was an important point. If his own nature was in harmony with that of the weapon, or powerful enough to control it, then the new possession would bring him good luck. Otherwise the sword itself might take control and reduce the man to a mere instrument of its own will or fate. Other "sacred" objects were certain necklaces and arm-bands, and ships too were recognized as embodying the nature of their great captains. There are also tales of certain animals which were held sacred in the family to which they belonged, and which proved their value by coming to the help of their owner in cases of emergency.

The extent to which a man's possessions were understood to partake of his nature is shown by the customs, some of which survived in much later times, regarding the exchange or purchase of goods. It is said that down to the present day, in remote

parts of Scandinavia, a peasant will abstract three grains from the measure of corn which he gives as charity, or three hairs from the cow which he has sold, to ensure that his luck shall not go from him together with the material object. In the same way, the purchaser will not feel sure of his possession until he has led the cow into his house to see the fire on the hearth and to eat a wisp from the housewife's lap. In earlier times it was the custom to give a handful of earth to the purchaser of land, and to throw a staff back over the shoulder on leaving as a sign of full renunciation. And in the days when disputes as to possession were settled by single combat, each disputant would first drive his sword into the ground in question, in order that the "luck" of the earth might itself declare for its rightful owner.

There were, as one would expect, certain parts of the home in which the spirit of the family was believed to be specially concentrated. The most important place seems to have been the "high seat," the supports of which would be carried away on leaving the home, and in several legends are said to have been thrown overboard on nearing a strange land, in order that by drifting ashore they might mark out the most auspicious spot for a new settlement.

As regards the members of the family themselves, the women were held to be more closely bound by the spirit of the clan and more susceptible to its warnings than the men; and the long hair of the woman was looked upon as the symbol, or even the medium, of her especial sacredness. A woman would lay her hand on her plaited hair in taking an oath as a man would lay his on his sword. Boys also wore their hair long up to a certain age, and to cut a boy's hair without the consent of his guardian was an act of sacrilege. Even when the moment came for him to take his place among the men, no near relation might perform the ceremonial clipping of the locks which violated his sanctity. This must be done by some "whole-souled" man, who thereby became a sort of foster-father to the boy and was expected to seal the act with gifts. The occasion is said to have been widely used for the cementing of desirable alliances, a notable case being that of King Pepin, who as a boy was sent by his father Charles Martel to Liutprand to have his hair cut by him for the first time.

It is very noticeable that in the scheme of philosophy and ethics outlined in these two first volumes there is hardly any mention of the gods of northern mythology. If they appear at all it is rather as heroes, subject like other heroes to the immutable laws of cause and effect, than as controllers of those laws. And in the last volume of this series, in spite of its title, the supernatural beings themselves play an exceedingly small part. One is left in the end with the feeling that the creed of these hardy northerners, at least in the age with which Herr Grønbech deals, might be summed up in a paraphrase of a well-known saying as "Trust in the gods and keep your sword sharp," and that the trustfulness depended entirely upon the consciousness of success in sharpening the blade. There were temples, it is true; sometimes, as in Icelandic remains, a large assembly-room with a smaller room beside it containing the *stallr* or stone upon which lay the arm-band of the chief and other sacred objects, and by standing upon which it was possible to establish communication with the higher powers. More often there was simply a small *blothus*, or house of dedication, adjoining the dwellinghouse in which the sacred feast was served. There were also sacred woods and wells which marked the meeting-place of certain clans for the periodic festivals at which they sought to renew their common life. But, though the names of some of the gods occur in the "healths" drunk on these occasions, their place being taken later by the names of Christ, the Holy Ghost, and various Christian saints, it does not appear that the success of the ceremony was held to depend in any way upon their goodwill. It was rather the power lying behind the gods themselves that was called into play, and this not as an act of grace but as the direct result of the successful performance of certain ceremonies by the assembled clan. These ceremonies consisted partly in games,—wrestling, horse-fighting, and other strenuous exploits of which the success was calculated largely by the amount of damage effected among the performers,—partly in the eating of a common meal, but mainly in the drinking of ale in accordance with very strictly defined rules. The ale was brewed with special care, served in a great bowl or *skapker*, and handed round in a sacred horn by the wife of the king or chief who presided at the feast. No man might refuse the horn, or drink

from it seated, or set it down unemptied, or fail to follow its course round the hall with silent attention, under pain of being held responsible for breaking the chain whereby fresh life was to be drawn into the clan. With each round of the horn a certain *minne*, or health, was drunk, three principal healths, or in some cases three times three, marking the usual course of the ceremony. Sometimes the drinking was accompanied by vows of future deeds, the ale being not only the pledge of good intentions but an actual means of setting in motion the forces necessary to the deed. This was especially the custom at funeral feasts, when the dead man's successor was expected to renew the family life by some such fresh departure. The boisterous joy shown on these occasions was a sign that the revitalization had been successfully accomplished, and not in any sense an incongruous element in an otherwise serious ceremony.

The word *blot* used in connection with the annual and special clan feasts is sometimes translated "sacrifice," but would perhaps be better rendered as "dedication," since it does not necessarily include the idea of slaying. In many cases no doubt a specially selected animal was killed to provide a common ceremonial meal, but we also hear of both animals and men being *blotet* in the sense of being dedicated to the gods. Torolf, Torsten, and Torgrim were all members of a family in which the custom had been established of dedicating a son to the god Tor. One thus dedicated was known as a *blotmand*, and was counted a source of strength to his clan. In another case a certain Floki dedicated three ravens to the gods before starting on a voyage to Iceland, in order that the birds might show him the way.

This is the nearest approach to any idea of propitiation of a personal deity that we can find in Herr Grønbech's interpretation of early Germanic religion. If his interpretation is correct, the religious ceremonies of the northern races must be looked upon as special concentration-points in that daily life which was not merely the aggregate of many individual lives, but one life animating a whole clan, from its earliest known ancestor to the last descendant worthy to escape the oblivion of the *niding*.

B. M. CRA'STER.

MALTA AND THE MEDITERRANEAN RACE. By R. N. BRADLEY.  
T. Fisher UNWIN, 1912. 8vo., pp. 336. 54 ill. + map.  
8s. 6d. *n.*

THE object of this book is to discuss the Mediterranean race and its supposed successors, the modern Maltese, from the points of view of archaeology, anthropology, and linguistics.

In the field of archaeology the views of the author are important, because he shared in the recent work of excavation. His account of the great megalithic structures at Hal Safieni and Hagiar Kim, illustrated by a series of fine photographs, are valuable. He deals with the prehistoric remains found in the island under the heads of—caves; hypaethral sanctuaries; hypogaea or underground buildings; rock tombs; dolmens; megalithic towers, walls, and villages; and menhirs or single upright stones. He suggests that the dolmen had its origin in the attempt to shapen or reduce the width of the opening of the cave occupied by the primitive troglodytes.

In anthropology he follows the guidance of Professor Sergi, and he hesitates to accept the view of Professor Elliot Smith that the dolmen-building impulse was derived from Egypt. The curious steatopygous figures or idols found in the excavations he connects with a South African race like the Bushmen. He is on less safe ground when he traces the Celtic plaid to "Mycenaean" costume, and the taste of the modern Maltese for lace to the pre-Aryan race, or when he finds in the blue eyes of some Maltese girls a link between Africa and Ireland. We may readily admit that the almost complete absence of the double-axe symbol and the unique character of the local pottery prove the isolation of the people in the prehistoric age.<sup>1</sup> But, even granting this, it is difficult to believe that a race occupying an island provided with fine harbours, on the highway of commerce, could, in spite of the occupation of the island by successive bodies of foreigners, have maintained its purity.

The chapter on folklore records variants of the legends of Hercules and of Perseus and Andromeda, and a local tale of the Serpent and the Apples. The curious carving on the altar at

<sup>1</sup>Cf. *Folk-Lore*, vol. xxiv., p. 267.

Hagiar Kim is connected with the Adonis cult. Among customs, that of stripping the flesh from the bones before burial of the corpse, possibly a method of purification intended to propitiate the ghost, and that of burying articles with the dead, are interesting.

Mr. Bradley admits that his philological theories will not meet with immediate acceptance. He finds an Arabic or Semitic substratum in English to which he assigns words like the *ash-tree*, *baby*, *black*, *chisel*, *hoof*, *jewel*, *merry*, *tail*, *talk*, and *tall*.

Even with some reservations in regard to certain anthropological and philological speculations, the book is fresh and interesting. We know so little of the Minoan period that there is some excuse for a writer who has the courage to desert the beaten track and follow independent lines of enquiry.

W. CROOKE.

THE BACKWATERS OF THE NILE. Studies of Some Child Races of Central Africa. By THE REV. A. L. KITCHING. Preface by Peter Giles. T. Fisher Unwin, 1912. Demy 8vo, pp. xxiv and 295. Map + 57 ill. 12s. 6d. *n*.

THE GREAT PLATEAU OF NORTHERN RHODESIA. Being Some Impressions of the Tanganyika Plateau. By CULLEN GOULDSBURY and HUBERT SHEANE. Intro. by Sir Alfred Sharpe. Edward Arnold, 1911. Demy 8vo, pp. xxiii + 360. Ill. Map. 16s. *n*.

THE term "epoch-making" has never been applied with more reason to any work than to Mary Kingsley's two great books, *Travels in West Africa* and *West African Studies*. It may be boldly stated that all books on African travel can be classified as belonging to the pre-Kingsleyan or post-Kingsleyan period. This distinction does not, however, mean books which have been published before or after the appearance of her writings, but such as have, or have not, been influenced by her spirit. It is wonderful for how long a period the negro could be misunderstood by the Anglo-Saxon; and still more so that men who were entirely devoted to the African and did not shrink from sacrificing their lives for his welfare, men of great eminence, were incapable of

seeing him in the true light. To choose as an example the greatest African traveller, Livingstone, it cannot be denied that, although he recognises in his writings all the generous help he has received from the natives, his strong religious bias always prevents him from rendering full justice to his black friends. But he was not to blame; it wanted a woman, and a woman of Mary Kingsley's eminence and delicacy of feeling, to discover the soul of the negro and to find out that his way of thinking was so characteristic of his race that it could not be compared to that of any other. To those who have travelled in Africa and lived with the black man, *West African Studies* opened a new world, a world of great beauty, a world which not infrequently takes possession of him that penetrates it, and then the European begins to think black. A brilliant example of this is the author of *At the Back of the Black Man's Mind*. But it is not necessary to be so fully affected; many have learned from Mary Kingsley how to sympathise with the negro and to judge him according to his own merits and not according to a standard of our own.

The two books before me are excellent examples of pre-Kingsleyan and post-Kingsleyan literature. Mr. A. L. Kitching is a missionary who, if he has ever read Mary Kingsley, has never grasped her spirit. He is one of those false apostles who never tire of reporting to us the darker sides of negro life, accentuating the shadows, so as to make the picture entirely distorted. This tendency to blacken the character of the negro has been too much in prominence lately, and the reader ought to be warned only to accept with the greatest reserve information from these prejudiced sources. On the other hand, we have the book of Messrs. Gouldsbury and Sheane, which is post-Kingsleyan; the two officials who have written it belong to the class of men of which this country ought to be prouder than of her victorious generals; they are obviously men who love and understand the natives among whom they live and who, quite justly, enjoy the sympathy and the friendship of the negroes they have to govern. One may disagree with some of their views,—(I, for example, cannot see the employment of the natives in the mines in the rosy light in which it appears to the authors),—but one is always sure that they state their case as they think it ought to be stated in all fairness to the black man, whereas

the whole of Mr. Kitching's book is a plea for the necessity of support for the mission, not forgetting to pass the hat round. The wrong wrought by books of this kind is all the greater, because those who are attacked do not know of the attack and have no opportunity of defending themselves.

In *On the Backwaters of the Nile* the Rev. A. L. Kitching tries to show up the wickedness of the black man ("half devil and half child"), and the necessity of improving him by sending out missionaries, who, he thinks, I am glad to say, ought to "worm their way somehow into the thoughts and feelings of those they are to teach." Mr. Kitching has been eminently unsuccessful in doing this. Although containing some interesting material, his book is nothing if not a requisitory against the black man. I generalise on purpose, for the author does not content himself with speaking evil of the natives he is particularly acquainted with, but provides us with general information of this kind: "the attitude of the African mind towards sickness and death is a compound of dread and fatalism, of fear and folly." As for the tribes that have given him hospitality, those who are naked "are purely animal, devoid of all self-consciousness, destitute of all sense of indecency," (which, he explains, means "what we should call modesty"); those who by the wearing of clothes show outward signs of decency and propriety "are no more moral than the frankly primitive Nilotic tribes." Mr. Kitching does not believe in the spirit of independence which still prevails among some of the natives, and expresses satisfaction that they are being "hammered into order." That this hammering goes with the robbing of the natives by the Baganda agents he admits. It is only "in the presence and under the heel of the white man that the devilish side of the African is kept under." He finds among them "the degradation of all motives to a dead level of blind selfishness," and gives as an example the case of a chief who "was quite willing to give you all he had that you required (I quote), provided you were agreeable on your part to handing over any article he fancied among your possessions." Is this not the case all over the world? Nothing will satisfy Mr. Kitching; he complains thus of the chief on whose land, I hope with his permission, the mission was built: "Although he sometimes came to our services

and made no attempt to hinder his household from following their inclination in that respect, he seemed to have no desire for any standard better than his own, no appreciation of the degradation of his practices." He is given as an example of a "typical heathen, steeped in all the degradations of savage life!"

Mr. Kitching insists on the shadows, and forgets to mention the lighter sides of native life. Sometimes this leads him to amusing paradoxical statements. On p. 146 we are told that the wives are mere chattels; on the same page he deplors the tendency to avoid marriage; in one place we are told that these people have no moral sense whatever, and a few pages later we learn that the decline of the marriage rate has a deplorable effect on the general morality. Such a saying as that dances among the Baganda and Banyoro are too obscene, or at any rate too suggestive, to be countenanced where Christianity is acknowledged and professed, is strange reading to a reviewer who has recently visited the United States and seen the dances fashionable among the white population of that country.

It is a pity that the missionary "Advt." part of this book is so unpleasantly conspicuous, because it prevents the appreciation of the good material it contains.

"To get at the bottom of Africa there is only one method—long continued residence—backed by a proper sympathy with native ideas." Thus says Sir Alfred Sharpe in his introduction to *The Great Plateau of Northern Rhodesia*, by MM. Gouldsbury and Sheane, both of the British South Africa Company, and when he says further that the authors give a minute, reliable, and deeply interesting description of native life on the Tanganyika plateau, I am in entire agreement with him. Although the book is excellent reading throughout, the folklorist will take a special interest in chapters ii, iv, vi, viii, ix, xi, xii, xvi, and xvii,—Mr. Sheane's part of the work.

The authors are not blind advocates of the natives; but they praise the unswerving honesty of the bush (*i.e.* uncivilised) native; admit his great generosity, sense of justice, and law-abiding qualities. They state how keen he is to acquire knowledge, giving as an example that many of the more advanced boys at the Livingstonia mission injure themselves by overstudy. As for their

intellectual powers, their language is a startling monument of this. Chivemba is closely akin to the Luba languages of the Congo, and a look at the brilliant grammar of the latter languages by Dr. Morrison, published a few years ago by the Presbyterian Tract Society at New York, will confirm the saying of the authors that "the copious vocabulary and the almost unlimited capacity of forming derivatives according to fixed laws makes us wonder at the genius of the race which evolved it." A fair idea of the possibilities of Chiluba may be got from the fact that the Baluba near Lake Moero use thirty-seven different tenses in their common speech. None of our European tongues shows such a marvellous logic as the Bantu languages do; the closest resemblance to them can be found in the newer, artificial, international languages.

Besides their qualities the defects of the Awemba are mentioned: their want of an aim in life, their thriftlessness, improvidence, and lack of sense of the value of time. The greatest obstacle to progress is, however, apart from their conservatism (which, I think rightly, is mentioned among their qualities), the intensity of their sexual nature. The apparent absence of will-power is ascribed to the fact that the individual has merged his volition in that of the clan. The authors prove the presence of a strict code of sexual morals, and deplore that the natives are very far from living up to it.

The plateau native is emphatically a man of religiosity rather than a man of religion. Like most Bantu people he accepts one Supreme God, *Leza*, the incomprehensible, the greatest of all spirits, creator of life and death, more a nature-force than a deity: the African First Cause. *Leza* is responsible for creation in all its forms, and for death (natural) and decay; "he brings about in fit and proper time the death of old age." He is above the flattery of worship, and prayer is reserved for spirits less exalted, not so remote from humanity, spirits that have qualities and faults in common with man, the spirits of the ancestors and of nature, chief among which is *Mulenga*. The nature spirits represent those phenomena of nature against which primitive man has to wage war; the ancestral spirits may be tribal (when spirits of chiefs), or family (when those of a deceased member of the family). The former have priestesses, doomed to celibacy, and are capable of

personal possession as well as of reincarnation in the shape of animals. The person possessed by them, usually a woman, has the gift of prophecy, but may sometimes practise black magic as a *muloshi*, or witch, causing disease and death. The family spirits are prayed to by the head of the family, who makes sacrifices to them; it is their duty to protect the crops and to keep illness from the house; their foremost task is, however, to keep from the threshold the *viwanda*, the restless souls of evil men, suicides, murderers, and sorcerers. There exists a guild of *nganga*, who may be priest, physician, diviner, or exorcist; the different ways of producing enchantments and practising divination are fully described. To detect sorcerers the *mwav* or *mavi* poison ordeal, common in East Africa, is resorted to. Totemism is general, and both animate and inanimate totems are recognised. Exogamy is general.

The authors believe that the aristocracy of the plateau comes from Urua, the country of the Baluba of the Lualaba; the proletariat, too, distinctly show Luba features. This may be the case; but, if the aristocracy do come from the Lualaba, they must have returned to their place of origin, for it seems fairly well established that the Luba people originate from Lake Nyassa and, travelling in a north-eastern direction, migrated to the Lualaba, and thence to the Sankuru and the Kasai; that one branch proceeded further west, but, being repelled, returned by a more southern route to form the nucleus of the Lunda empire, of which Kazembe was an offshoot. We find ourselves confronted by the exceptional fact that two tribes, belonging to the same race, both claim to be offshoots of the main branch: the informant of the authors, Simimbi, a chief of the Awemba, telling them that they are descendants of the Lualaba Baluba, and my informant, a chief of Urua on the Lualaba, claiming descent from the Awemba. This is certainly the reverse of what usually happens.

It is impossible to do full justice to all the valuable material contained in this book within the space at my disposal; *The Plateau of Northern Rhodesia* is a work which every student of Africa ought to possess, and the authors are to be complimented on their achievement. The illustrations are excellent.

E. TORDAY.

THE CENSUS OF NORTHERN INDIA. REPORTS. PANJAB, by PANDIT HARIKISHAN KAUL, Part i. (1912), pp. 553 + xiii, 8s.; NORTH-WEST FRONTIER PROVINCE, by C. LATIMER, Part i. (1912), pp. 268 + cxxv + xi, 9s.; BALUCHISTAN, by D. BRAY, Parts i. and ii. (1913), pp. 200 + 98 + 7, 4s. 6d.; KASHMIR, by M. MATIN-UZ-ZAMAN KHAN, Part i. (1912), pp. 256, 6s.; UNITED PROVINCES OF AGRA AND OUDH, by E. A. H. BLUNT, Part i. (1912), pp. 432, 6s.; RAJPUTANA, by E. H. KEALY, Part i. (1913), pp. 271, 4s.

EVEN to students familiar with the rural life and beliefs of the Indian races these Census Reports present a mass of new and important material. It is highly creditable to the officers in charge of the provincial enumerations that the reports of their operations are, on the whole, so instructive. Their primary duty was to organize, often from most unpromising sources, a staff of enumerators, and, without interference with racial or religious prejudices, to collect a body of statistics which are indispensable to the work of administration. The discussion of the material thus collected, and the investigation of problems of religion and sociology, are only incidental to the successful conduct of the enumeration. Such discussions and investigations must be carried on within a limited time, in a climate which often renders intense mental efforts impossible, and amid the distractions of less interesting but more important duties. That so much has been done under such difficult circumstances is highly commendable. Again, when we compare these Reports with the first real attempts which commenced in 1871, no one can help being impressed with the new spirit which pervades them. They are compiled with a much wider outlook and with greater skill and literary power; and the writers, as a rule, seem to have endeavoured to keep themselves acquainted with the results of recent research, and to provide in readable form information indispensable to the student of religion and folklore.

I do not propose within the narrow limits of a review to attempt detailed discussion of the subjects dealt with in this great series of Blue Books. These notes are confined to Northern India; Bengal, the Report of which is delayed by the re-arrangement of the pro-

vincial boundaries, the Central Provinces, Bombay, and Madras, which deal with different races, must remain for future consideration. Here I propose merely to discuss the general characters of the Reports, and to call attention to some contributions of special interest. As a whole, they deserve the study of all anthropologists who realize that no other country presents a more interesting mass of problems, and that nowhere else is to be found a more valuable collection of material.

The Indian provinces naturally fall into two classes. Some, like the Panjab and the United Provinces, have been subject to British rule for a long period, and much material is already on record. In others, like Baluchistan, for instance, the administration is only just beginning to reduce a number of savage tribes into some semblance of order. There is a further difference in others, like the United Provinces, where Mr. Blunt has been able to supplement the obvious deficiencies of the Census Report for 1901, which displayed little or no first-hand knowledge of the rural population. In the Panjab Pandit Harikishan Kaul has been able only to glean the fragments which fell from the tables of his predecessors, Ibbetson, Maclagan, and Rose.

It is interesting to observe that two of these Reports are the work of native officials. In the mechanical work of compilation, and in their reviews of statistics, they reach the average standard; they write wonderfully good English, considering that it is to them a foreign tongue. But students who look to them for a more thorough presentation of peasant beliefs, and for much needed light on the darker regions of social life, will, I venture to think, be disappointed. The learned native finds it difficult to interest himself in beliefs and usages which conflict with orthodoxy, while the observant European finds the living folk of the village more engrossing than the sacred books of the Maulavi or Pandit. To take an example, the cult of the goddess Devi is of special interest, but, when the Pandit from the Panjab discusses it, he bases his conclusions on the Vedas and Purānas, not the village worship. To explain the Devi cult the Pandit looks to the Brāhman philosophy of Śākta worship.<sup>1</sup> Thus he begins at the wrong end, and his investigation is of little value.

<sup>1</sup> *Panjab Report*, vol. i., pp. 114 *et seq.*

One special question upon which investigation was invited by the Census Commissioner was the institution of the Panchāyat or caste council as bearing upon internal organisation. The most valuable contribution on this subject is contained in Mr. Blunt's excellent report.<sup>2</sup> With this may be associated the elaborate review of Hindu domestic rites by Pandit Harikishan Kaul, and Mr. Latimer's account of the constitution of caste and tribe on the North-West Frontier.<sup>3</sup> Mr. Bray's report is, as he says, unconventional. He abandons the familiar, stodgy style of the official writer, and his notes on the folklore of Baluchistan, from which extracts are given elsewhere, are novel and interesting, and are written in a witty and graphic style.

I need not dwell upon the protests from Baluchistan and the Panjab, as representing the so-called "Indo-Aryan" and "Turko-Iranian" groups, against this method of race classification. A revolt was certain to occur against the cruder methods of anthropometry; but the protest is sometimes based upon inadequate grounds. We may, for instance, admit that the Baloch mother, by use of pressure and manipulation, secures that form of head which satisfies the tribal conception of beauty, without assuming that every peasant woman elsewhere finds time from her dairy, her corn-mill, and her cooking pots to force the skull of her child to assume a shape which race,—or may I add environment?—has impressed upon it. But sporadic cases of skull manipulation do not touch the real difficulty.

What are the morals to be drawn from this great collection of anthropological and folklore material? I venture to think that it illustrates the danger of imposing systems of race classification, of far-reaching hypotheses which, somewhere or other in the vast area of India, are certain to conflict with ascertained conditions. The Census officer of the future will be well advised to adopt less ambitious methods. The patient accumulation of facts, the intensive study of the smaller groups, the exploration of the village shrine and local cults in search for the key to the strange religious complex which we, not the people themselves, call Hinduism, will

<sup>2</sup> *United Provinces Report*, vol. i., pp. 332 *et seq.*

<sup>3</sup> *Panjab Report*, vol. i., pp. 263 *et seq.*; *North-West Frontier Province Report*, vol. i., pp. 322 *et seq.*

give adequate scope for enquiry. If they follow these methods in the future, they will confer still greater services on science.

W. CROOKE.

---

THE PAGAN TRIBES OF BORNEO. A description of their physical, moral, and intellectual condition, with some discussion of their ethnic relations. By CHARLES HOSE and WILLIAM M'DOUGALL. Appendix by A. C. HADDON. 2 vols. Macmillan, 1912. 8vo, pp. xv + 283, x + 374. Col. and other ill. Maps. 42s. n.

"In writing this book we have aimed at presenting a clear picture of the Pagan tribes of Borneo as they existed at the close of the nineteenth century." The authors, Dr. Hose and Dr. M'Dougall, have fulfilled their task in an admirable manner, the result of their labours being two sumptuous volumes full of interest and beautiful photographs. The authors have aimed, it would appear, more in the direction of giving a clear-cut impression of the tribes of Sarawak, especially the Kayan, than at producing a text-book of the ethnography of the region. Some of the chapters are admirable as pen-pictures; that on the Punan is especially to be commended. Very interesting chapters are given on the various aspects of these peoples; their daily life, life on the rivers, in the jungle, mode of warfare, childhood, and youth being treated in separate chapters. The final chapter, entitled "Government," contains a graphic and sympathetic account of the peace-making which Dr. Haddon has already described in his book, *Head-hunters, Black, White, and Brown*.

The first half of the second volume is taken up with an account of the religion and folklore of the various tribes, the well-known paper of the authors on "The Relations between Men and Animals in Sarawak"<sup>1</sup> forming the basis of much of it. The chapter on spiritual existences does not add a great deal to our knowledge, except that a very clear account of the Kayan spirits called *Toh* is given: the same remark applies to the folklore section, where the authors have contented themselves with giving typical examples, including some more adventures of those delightful rascals

<sup>1</sup> *The Journal of the Anthropological Institute*, vol. xxxi.

*Plandok* (the mouse-deer), *Kelap* (the water-tortoise), and *Kra* (the monkey).<sup>3</sup>

The most noteworthy feature, however, of the work is the attempt, and a very able attempt, of the authors to dissect out, as it were, the various layers of culture which exist in Borneo, and to establish the relationships of these layers to the cultures of the surrounding regions. They have not attempted more than a sketch, but as far as they have carried the analysis they have thrown a great deal of light upon the subject. Chapters iii. and xxi. are occupied with the discussion, the results of which may be summarised briefly as follows:—Before Borneo was separated from the mainland, it, and much of the whole surrounding region, were peopled by tribes of which the Klemantan, Kenyah, and Punan are the descendants. “Their cultural status was probably very similar to that of the existing Punan” (p. 225). The stock is a mixture of Caucaso-Mongoloid elements (p. 226), and the members of it are called Indonesian. The immigration of the Mongoloid stock into the region steadily continued, so that, when Borneo became separated from the mainland, the Indonesian stocks which were left behind gradually received more infusions of Mongoloid blood and culture, so that in the course of time the Indonesians left in Burma and elsewhere became possessed of a culture consisting of an Indonesian layer and a Mongoloid layer. Pressure from the North was continuous, and finally those tribes which were in the southern portion of the area emigrated southwards.

“We believe that the Kayan emigrated to Borneo from the basin of the Irrawaddi by way of Tenasserim, the Malay Peninsula and Sumatra, and that they represent a part of the Indonesian stock which had remained in the basin of the Irrawaddi and adjacent rivers from the time of the separation of Borneo, there, through contact with the Southward drift of people, receiving fresh infusions of Mongol blood; a part, therefore, of the Indonesians which is more Mongoloid in character than the part which at a remote period was shut up in Borneo by its separation from the mainland” (p. 233).

The authors would especially associate the Kayan with the

<sup>3</sup>Cf. Ling Roth, *The Natives of Sarawak and British North Borneo*, vol. i., p. 342 *et seq.*

Karen, and in a lesser degree with the Chin, Kakhyen, and with the Nāga in a still less degree.

The Kayan have "imparted to the Kenyah and many of the Klemantan tribes the principal elements of the peculiar culture which they now have in common" (p. 243).

The Murut, again, are thought by the authors to be immigrants from the Philippines or from Annam. The Iban are a Proto-Malay stock. "We have little doubt that they are the descendants of immigrants who came into the South-Western corner of Borneo at no distant date. We regard them as Proto-Malays, that is to say, as of the stock from which the true Malays of Sumatra and the peninsula were differentiated by the influence of Arab culture" (p. 248).

Why, though, this insistence upon the "cultural" side of the work in a periodical devoted to the study of folklore? The reason is this. If it be conceded that the culture of a people such as the Kayan be complex, that is to say, compounded of two or more distinct cultures, then it becomes at once apparent that, before we can proceed to the discussion of the origin and development of any custom or social phenomenon, we must make it quite clear that the facts are considered in their proper setting, and that we are not talking of "development" when we ought to speak of "the result of the mixture of cultures." As an example of this let us consider the hypotheses put forward by the authors to account for the origin of totemism and head-hunting. In the case of totemism the clan-totem is said to develop from the individual totem. Quite so, but, first of all, since totemism proper does not exist in Borneo, and since the culture of the Kayan is supposed by the authors to be complex, we should be led to enquire whether it be not possible that what the authors would take to be the beginning of totemism among the Kayan are, on the contrary, relics. In the region whence the authors suppose the Kayan to have come, a totemic culture or group of cultures exists, and this fact would tell against the authors and in favour of the suggestion just put forward that the Kayan have retained the elements in question from one of the contributing cultures.

Let us now examine the explanations of the origin of head-hunting. Two are offered (vol. i., p. 188). In the first case "It

is not improbable that the practice of taking the heads of fallen enemies arose by the extension of the custom of taking the hair for the ornamentation of the shield and sword hilt. It seems possible that human hair was first applied to shields in order to complete the representation of a terrible human face, which, as we have seen, is generally painted on the shield, and which is said to be intended as an aid to confusing and terrifying the foe." The second possible origin is from "the custom of slaying slaves on the death of a chief, in order that they might accompany and serve him on the journey to the other world" (vol. i., p. 189). Here again we may argue in the same manner. The first view seems to be adventitious and wholly insufficient, for, in view of the fact that the Kayan are supposed by the authors to have brought the custom with them into Borneo, it would follow that such shields would be found among the tribes in the region whence they came, and this, so far as I know, is not the case. The second view is far more plausible, but here again it would seem as if the solution offered were inadequate. Taken by itself such an explanation seems at first to be quite satisfactory, but how are we to account for the fact that the spiritual beings called Toh, which are not the ghosts of the deceased owners of the heads, take up their residence in the heads as they hang in the gallery of the house? (vol. ii., p. 20).

Space will not permit of the discussion of the problem here. Suffice it to say that this relationship will have to be explained before we can claim to understand the cult, and that the explanation is more likely to come from the mainland than from Borneo.

I merely cite these two examples to shew that, viewed from the standpoint of complexity of culture, problems of origin and development assume a very different character. There can be no doubt that only in this way can we ever emerge from that region of probability and conjecture, of personal opinion and subjective theories, where we are at present confined, to the land of method and precision.

The following statement by the authors is very welcome, coming as it does from eminent authorities :—

"It has often been attempted to exhibit the mental life of savage peoples as profoundly different from our own; to assert

that they act from motives, and reach conclusions by means of mental processes, so utterly different from our own motives and processes that we cannot hope to interpret or understand their behaviour unless we can first by some impossible or at least by some hitherto undiscovered method, learn the nature of these mysterious motives and processes. These attempts have recently been renewed in influential quarters. If these views were applied to the savage peoples of the interior of Borneo, we should characterise them as fanciful delusions natural to the anthropologist who has spent all the days of his life in a stiff collar and a black coat upon the well-paved ways of civilised society."

"We have no hesitation in saying that the more intimately one becomes acquainted with these pagan tribes, the more fully one realises the close similarity of their mental processes to one's own. Their primary impulses and emotions seem to be in all respects like our own. It is true that they are very unlike the typical civilised man of some of the older philosophers, whose every action proceeded from a nice and logical calculation of the algebraic sum of pleasure and pains to be derived from alternative lines of conduct; but we ourselves are equally unlike that purely mythical personage. The Kayan or the Iban often acts impulsively in ways which by no means conduce to further his best interests or deeper purposes; but so do we also. He often reaches conclusions by processes which cannot be logically justified; but so do we also. He often holds, and upon successive occasions acts upon, beliefs that are logically inconsistent with one another; but so do we also."

The authors would seem to have made contradictory statements about the Kayan. In vol. ii., p. 217, we read,—“the Kayans have a keen sense of humour and fun”; and on page 239, “the Karens are said to be distinguished by a lack of humour, a trait which is well marked also in the Kayans.”

W. J. PERRY.

---

ACROSS AUSTRALIA. By BALDWIN SPENCER and F. J. GILLEN.  
2 vols. Macmillan, 1912. 8vo, pp. xiv, xvii + 515. Col.  
and other ill. Maps. 2 IS. n.

EVERYTHING coming from the pen of Messrs. Spencer and Gillen has a "precium affectionis" for the anthropologist! It would hardly be an exaggeration to say that, since the publication of their first volume, half of the total production in anthropological theory has been based upon their work, and nine-tenths affected or modified by it. For the theories of kinship and religion, social organization, and primitive belief, the central and northern tribes of the Australian continent have proved a mine of invaluable facts and information.

It is impossible to find in recent anthropological literature a single publication referring to the origins of religion, government, or law, to the primitive forms of totemism, marriage, or magic, which does not deal at length with the data provided by Messrs. Spencer and Gillen; an omission of such treatment would rightly be considered unpardonable.

In this country the monumental works of Dr. Frazer, as well as the piercing analysis and brilliant conceptions of the late A. Lang, owe their leading features to the "howling and naked savages" of Central Australia. In the history of religion, two of the most important recent works are based mainly on the Arunta folklore, customs, and rites. I refer to Mr. Crawley's *Tree of Life* and Professor Durkheim's recent work on *Les Formes Élémentaires de la Vie Religieuse*. The beliefs about "spirit children" and reincarnation of ancestors have thrown a most illuminating light upon savage mentality, and upon the primitive ideas of kinship. All who know Mr. Sidney Hartland's *Primitive Paternity* are able fully to appreciate the discovery of Messrs. Spencer and Gillen.

With reference to this point, as well as to some others, there has arisen a little confusion from the apparent contradictions involved in the statements of the Rev. C. Strehlow, who studied the Arunta after Messrs. Spencer and Gillen and is publishing a series of excellent pamphlets on the subject. But on a closer inspection these contradictions are seen to be due only to a different manner of looking at facts, and in no way to a variance in the facts recorded.

And as far as breadth and soundness of the outlook go, anyone who knows the two works will hardly hesitate in choosing between the views of an eminent scientist like Prof. B. Spencer and those of a missionary who, though an excellent observer, does not seem to have the necessary scientific training. Nevertheless, the information published by Mr. Strehlow is most valuable, as his data of folklore are more ample and detailed owing to his perfect knowledge of the native idiom. His work enhances the value of the results attained by previous writers, and is a kind of indispensable complement to their work.

The present book in its way is of a high intrinsic value to the ethnologist. Although in anthropological material it contains little that has not been published in their previous volumes, it is very important because it gives a clear and thorough insight into the authors' way of investigating and recording information. The home ethnologist can never know too much about the manner in which the facts he is using in his theories were obtained. Moreover, the easy colloquial way of treating the subject allows some glimpses into the homely facts of native life, and brings us into intimate touch with it, a thing almost impossible in a systematic and rigidly scientific work, such as the former volumes of these writers. The book is, besides that, a most interesting and fascinating description of the home of the tribes which have occupied so much of our thought and attention.

B. MALINOWSKI.

---

SHORT BIBLIOGRAPHICAL NOTICES.

*The Place-Names of Oxfordshire: their Origin and Development.*

By H. ALEXANDER. Oxford: Clarendon Press, 1912.

Crown 8vo, pp. 251. 5s. n.

To the disgrace of folklorists, a few enthusiasts have published more county volumes on church bells than our Society has issued of *County Folk-Lore*, and the Society's series must now also yield in pride of numbers to that on county place-names, on which over a dozen volumes have appeared, including five prepared by the late Prof. Skeat. As most of the place-names are in counties for which "printed extracts" have not yet been compiled, future folklore