Reviews

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REVIEWS.

THE LEGEND OF SIR PERCEVAL. Studies upon its Origin, Development, and Position in the Arthurian Cycle. By JESSIE L. WESTON. Vol. I., Chrétien de Troyes and Wauchier de Denain. Vol. II., The Prose Perceval according to the Modena Ms. [Grimm Library.] Nutt, 1906, 1909. 8vo, pp. xxvi + 344, and xvi + 355.

THERE are some parts of Miss Weston's book for which there can be nothing but praise and gratitude. She has gone to the sources, and from them she has increased the available materials for study of the Arthurian legend. Chrétien's poem, before Miss Weston published her first volume of *Sir Perceval*, was only known in Potvin's edition, which was taken from a single manuscript. Miss Weston compared all the Mss., and not only drew from them some curious inferences, but enabled other students to judge for themselves as to many of the difficulties. The second volume is even more valuable; it gives from a second Ms. (Modena) a better text of what has hitherto been known as the 'Didot' *Perceval*,—the prose version of Robert de Borron's *Perceval*.

Miss Weston's theory of the succession of stories is given in summary at p. 277 *et seq.* of her second volume; it is coherent and plausible, though from the nature of the matter not all the stages are capable of proof. She brings out very clearly the importance of the English *Syr Percyvelle* as representing the old story, without the Grail; on the other hand *Peredur* is regarded with suspicion,—“As the story now stands, I see very little genuine element in it” (p. 285). Gawain is the original

hero in the story of the Grail, and the story came first to Normans on the Welsh border through the agency of Bleheris, the authority used in Wauchier's tale of Gawain. Bleheris is identified with the Bledhericus of Giraldus Cambrensis (first half of the twelfth century). Nothing of this is certain, but the theory agrees with the known facts, and the point of view puts the later versions in a right perspective.

Then the story, at first non-Christian, "was definitely Christianized"; and, later, Perceval took the place of Gawain as the hero. Perceval "seems at this stage to have . . . taken over the *Gawain* form much as it stood" (p. 278).

The next stage is the most important of all for the history of poetry; it is the definite beginning of the versions both of Chrétien and of Wolfram; the blending of the original adventures of Perceval with the Grail adventures which at first had no place in his story. Here Miss Weston distinguishes,—and this is one of the best examples of her careful work,—between a blending in which the Grail is Christian, represented in *Perlesvaus*, and another (followed by Chrétien de Troyes) where it is not.

Then comes Robert de Borron. "In the last decade of the [12th] century Robert de Borron boldly undertook to rewrite the story, with the double (more correctly the successive) objects of conforming the symbolism to that of Eucharistic doctrine, and of incorporating the whole in a pseudo-historic account of Arthur's reign" (p. 279).

"Thus to Borron's initiative we owe not only the *Queste*, but the general cyclic form of later Arthurian Romance" (p. 280).

The successive positions are explained, with the evidences, in a book which becomes clearer, and in its main historical lines more satisfactory, the more it is examined.

The parts of it most open to challenge are those that would explain the Grail by means of occult science which the author herself does not profess to understand and with regard to which she has given no proofs. She plays lightly with words like "Mysteries" and "Mystic," showing no knowledge of the fact that "Mysticism" has many different meanings. She speaks of Erigena as if he were a Rosicrucian. "Esoteric Christianity,"

A. Besant, 1905," is in her bibliography. She refers to oral tradition among Occultists, "but no one will give me documentary evidence" (p. 258). "The fact, however, that a Mystic, not a student of the Grail texts, can, without a moment's hesitation, offer an explanation of the perplexing title, the Fisher King, an explanation, moreover, which belongs exclusively to Life Symbolism, is in itself matter for serious consideration' (p. 258). It may be so; but how is one to proceed with the consideration, if one does not know any occultists, and "no one will give me any documentary evidence"?

In another matter Miss Weston appears to fall short of the logical skill which she has shown in her examination of the successive stories. She accompanies her Modena text of *Perceval* with an attempted reconstruction of the original verse from which, (as most scholars are agreed), the prose is paraphrased. Now, for this work to stand criticism, nothing less than the perfection of philology is required. Miss Weston says that with regard to the verse she has neglected the opinion of M. Bédier, (Preface, p. xi). On p. 16, l. 16, *vius* seems to be a misprint for *vuis*; but it reappears in the reconstructed rhyme on p. 136, where more than the rhyme seems questionable.

Miss Weston refers to the Dutch *Ferguut*; why not to the French original? More particularly, the topography of *Fergus* might have been compared with the very interesting passage discussed by Miss Weston in her first volume where the name "Cothoatre" pretty certainly stands for "Scothoatre,"—the Firth of Forth? or Solway, Scottiswath? The Galloway relations of *Fergus*, and the acquaintance of *Perceval* with the Forest of Glasgow, need more attention than historians have given to them so far.

W. P. KER.

DER URSPRUNG DES ARTHURSAGE. By JULIUS POKORNY, being an offprint of a part of Vol. XXXIX. of the *Mitteilungen der anthropologischen Gesellschaft* in Vienna, 1909. 4to, pp. 89-119.

I HAVE the pleasure of hailing a new recruit to the small band of Celtic scholars in the person of a young Austrian named Julius

Pokorny, of Vienna. The subject which he has chosen to study is a highly difficult one, the origin of the Arthur saga. The question has been so often discussed that no student would choose it unless he felt that he had a thorough acquaintance with the material and that he had something new to say. Dr. Pokorny has both, and I have seldom sat down to read a dissertation, on an old theme, which has interested me more. He treats the legends of Finn and Mongan as only local variants, so to say, of a legend found also in Wales; they go back to a common origin. We cannot, however, follow him step by step through the argument developed in his paper; suffice it to say that it leads up to the conclusion that what we have in the Arthur saga is an exceedingly ancient version of the Cuckoo myth. We shall be curious to see what the workers in the same department will say. At first, we fancy, they will smile and put it aside; but they will probably come back to it, and confess that there may be something in it. They will at all events find that Dr. Pokorny's hypothesis explains a variety of things never before accounted for in the legends and myths of the Celts of the British Isles.

JOHN RHYS.

TANTRĀKHYĀVIKA, DIE ÄLTESTE FASSUNG DES PANCHATANTRA, AUS DEM SANSKRIT ÜBERSETZT MIT EINLEITUNG UND ANMERKUNGEN VON JOHANNES HERTEL. Erster Teil, Einleitung. Zweiter Teil, Übersetzung und Anmerkungen. Leipzig und Berlin: B. G. Teubner, 1909. Pp. viii + 159, 158.

FIFTY years have now elapsed since Benfey published his famous work on the Panchatantra, consisting, like Dr. Hertel's, of two volumes,—the first containing an introduction, and the second a translation. In the first volume he showed that the Panchatantra had influenced the literature of the world more than any other work produced in India. It was translated into Pahlavi in the sixth century for the benefit of the famous Nūshrawān, King of Persia; and through the medium of various translations, the most important of which are those in Syriac and Arabic, it has passed into the literature of Western Asia, Africa, and Europe. It may

be asserted, without fear of contradiction, that Benfey's general results have been universally accepted. Dr. Hertel goes so far as to say that by his Introduction to the Panchatantra he founded the science of Comparative Folklore.

Unfortunately, Benfey's translation was made from an imperfect text, that of Kosegarten's edition, the uncritical character of which he soon came to discover. Dr. Hertel has, after ten years' hard work, during which he examined all the Mss. of the Panchatantra in the public libraries of Europe and India, except those in the south of India, (of which, however, he obtained copies), succeeded in discovering the original text of the Panchatantra, of which he gives a translation in his second volume. His discovery was brought about originally by Professor Leumann's calling his attention to a Ms. in the Śāradā character preserved in the library of the Deccan College at Pūna. This turned out to be a Ms. of the Tantrākhyāyika, the oldest form of the Panchatantra, and it contained about four-fifths of that work. By the help of Dr. Stein, Paṇḍit Sahajabhaṭṭa, and other scholars, he obtained Mss. which enabled him to constitute almost the whole text. The results of Dr. Hertel's studies in the versions and recensions of the Panchatantra have been given to the world from time to time in various learned periodicals and in the preface to his edition of Puṇḍrabhadra's text published in the Harvard Oriental Series. There will be found on p. 40 of the first volume of the present work a Synoptical Table of all the manuscripts and versions, which renders it easy to see at a glance their character and relations to one another. For the Mss. of the Tantrākhyāyika he assumes the existence of a supposed archetypal codex S', written in Kashmīr, and the other versions he traces back to a hypothetical codex K, written in the same country.

It is now established by Dr. Hertel that the author of the Tantrākhyāyika, the oldest form of the Panchatantra, was a Brahman, that he wrote a Brahmanical treatise, according to the usual model of Brahmanical treatises, that he wrote for the Court, that he handled the subject of *nīti* or policy, and that he wrote in Kashmīr, where Sanskrit was admittedly the literary language when the Tantrākhyāyika must have been composed.

It is not difficult to understand the train of reasoning which led Benfey to suppose that the original Panchatantra was a Buddhist treatise. He saw that the texts which lay before him had been retouched and adapted in all possible ways, and he therefore concluded that the Pahlavi form of the work was the most ancient. The best representative of this lost ancient version is the Syriac translation made about 570 A.D. In this was found a Buddhist extract, which has been proved to be no part of the Panchatantra, and has been subsequently found in a Tibetan work. He was confirmed in his supposition by finding many of the stories of the Panchatantra in Buddhist collections. Moreover, the *textus simplicior*, on which Kosegarten's edition was partly founded, was an adaptation of the original by a Jain, and the expanded version, to which Kosegarten was also partly indebted for his text, was the work of Pūrṇabhadra, another Jain. As Dr. Meyer remarks,—“The *sang froid* shown by the Jains in using celebrated names of Hindu history and current tales for their own purposes is simply wonderful.” In Benfey's time the Jains were supposed to be a sect of Buddhists, and the opposition between the two religions had not been discovered. Moreover, it was the fashion in those days to ascribe to Buddhist influence every sentiment that savoured of tenderness to animal life, and romantic self-sacrifice, as if these ideas were not the common property of the Indian race. If Benfey had had before him the wealth of material which has been obtained by Dr. Hertel, he would, as that scholar remarks, have been led to different conclusions.

Dr. Hertel believes in the literal truth of the story that the king Nūshīrawān sent an emissary to India to bring back a version of the Panchatantra, and that the work was explained to him by his Indian teacher in Sanskrit, which was, as he gives strong reasons for thinking, even in those days the court language. This is strongly supported by the fact that the forms of proper names in the Syriac version, which is immediately derived from the Pahlavi, show that they must have been communicated in Sanskrit, not in the more modern Prakrit.

Bishop Caldwell is said to have insisted upon the non-moral character of the Panchatantra. Dr. Hertel seems to have come

to the same conclusion. He considers that it is a manual of statecraft in the Machiavellian sense. He takes *tantra* to mean "artifice," or "case of political prudence." He even goes so far as to say that all stories which do not turn upon the superiority of cunning to stupidity must be suspected of being interpolations. The manual, though in it animals are introduced as speaking and acting, is not intended to be a collection of anecdotes, but a guide to success in politics. The first book teaches us how a king loses his best counsellor owing to the treacherous wiles of a courtier; the second how an alliance of prudent princes secures them against a powerful enemy; the third how, through cunning, a campaign against a foe superior in material strength leads to victory; the fourth, how an old banished king escapes a death, which appears unavoidable, by means of a barefaced deception; and the fifth treats of the mischief produced by inconsiderate action. In fairy stories we are accustomed to see virtue rewarded and vice punished, but this is not the case in the Panchatantra, and least of all in its oldest form, the Tantrākhyāyika. In this work honesty is certainly not the best policy, and clemency leads only to contempt. For instance, in the third book the king of the owls, who spares the suppliant crow Chirajīvin, who was really playing the part of Zopyrus, is ruined thereby; whereas, if he had followed the advice of his sensible minister, Raktāksha, who recommended that the crow should be immediately put to death, he would have saved himself and his kingdom. On the other hand, Raktāksha, if he did not succeed in convincing his sovereign, earned at any rate the respect of his adversary. Under these circumstances, we are not surprised to learn that Professor Hillebrandt has shown that the Tantrākhyāyika contains extracts from the Kauṭilyaśāstra, a manual of statecraft composed by the celebrated Chāṇakya, the Machiavelli of India. It is only fair to point out that the Buddhists and Jains have frequently entered protests against the ideals of Chāṇakya, though they are too apt to take over stories as they find them, and trust to counteracting their pernicious tendencies by methods similar to those followed in the Gesta Romanorum. In order to show that the Tantrākhyāyika is the original form of the Panchatantra, in a way that will

commend itself to readers who are not students of Sanskrit, Dr. Hertel compares the beginning of the fourth book in most of the versions, and adduces strong arguments to prove that the Tantrākhyāyika's version of the story is the primitive one, and that the divergences of the other versions are simply corruptions. It would take up too much space to attempt to reproduce his reasoning, so I prefer to give a summary of his views with regard to the second story of the second book. Here Dr. Hertel maintains that the form of the story found in the Tantrākhyāyika is the only one which has real point. In this tale "Mother Śaṇḍilī" is about to prepare a mess of sesame for the entertainment of Brahmans. While the grains of sesame that had been washed were drying in the sun, a dog walked over them, so that they were rendered impure. She therefore determined to substitute black sesame grains for white, and offered to exchange the white grains for an equal amount of black, laying stress upon the equality in value of the two.

"White I am prepared to give for black ; if you like, take them. And, moreover, these have been shelled ; give me shelled grains also."

But the ostentatious fairness of the exchange arouses suspicion, as "Mother Śaṇḍilī" appears to have had a reputation for cunning. In all the other versions this is lost. In Somadeva's version we read that no one would buy the mixture of rice and sesame, because a dog had eaten some of it. In the Southern Panchatantra it is proposed to give pounded grain for whole grain, because a dog had smelt the former. This destroys the point of the story, which Dr. Hertel rightly considers to lie in the apparent fairness of the barter. Even in the old Syriac version the humour of the transaction disappears, as shelled grains are offered for unshelled. The superiority of the Tantrākhyāyika version is evident enough, though the awful enormity of offering to Brahmans grain which had been thus defiled may not be obvious to the European mind.

It may seem that Dr. Hertel's learned introduction appeals primarily to students of Sanskrit. But all folklorists will enjoy his translation, with its instructive notes, which leave no difficulty unexplained. At any rate his labours must be pronounced to be

not unfruitful, since he has succeeded in restoring to the world the famous fables of Pilpay in their oldest and most authentic form.

CHARLES H. TAWNEY.

LES RITES DE PASSAGE. Étude systématique des Rites de la Porte et du Seuil, de l'Hospitalité, de l'Adoption, de la Grossesse et de l'Accouchement, de la Naissance, de l'Enfance, de la Puberté, de l'Initiation, de l'Ordination, du Couronnement, des Fiançailles et du Mariage, des Funérailles, des Saisons, etc. By ARNOLD VAN GENNEP. Paris: Émile Nourry, 1909. 8vo, pp. 288.

THE principal object of this book, the author tells us, is to react against the "folklorist" or "anthropological" procedure, which consists in extracting certain rites from a sequence, be they positive or negative rites, and considering them independently and in isolation, thus depriving them of their chief *raison d'être* and their logical situation in the entire mechanism of which they form a part. In other words, he wishes to bring us back to the consideration of these sequences as organic wholes, to awaken us to the recognition of the value and intention of the sequence as having in itself an important meaning and a relation to the life and beliefs of the people practising the rites in question, which we cannot otherwise understand.

It was quite time that the attention of anthropologists should be recalled to this aspect of ritual. Many continental scholars have long regarded as a vice of what they please to call the English school of anthropologists the very procedure against which this book is directed. They have often protested against the practice of picking out a custom here and there for the purpose of comparison, regardless of its surroundings, as liable to mislead, and have declared that the results of such a comparison are not to be depended on. I think it must be admitted that comparison on those lines is a garbling of the text, often very intricate and difficult to interpret, that we have to read. The difficulty of the text may be an excuse. The student pounces on a passage that seems to him clear, and neglects the rest.

His interpretation, founded thus on the consideration of an isolated sentence or two, may by chance be right, but only by chance, because it is not derived from a consideration of the text in its entirety.

But, while this must be admitted, it is quite a different question how far the practice condemned has actually affected the arguments of anthropologists, whether in this country or abroad, and how far the results they claim to have attained have been vitiated. It requires but little circumspection and experience to avoid a trap so obvious. And if the enquirer does fall into it, some kind friend sooner or later, practising that form of co-operation which is called criticism, points out the error in cogent language. On the whole, therefore, the results attained may not be far amiss; but there is a further question whether the method is calculated to lead to an understanding of the civilization of any particular people as a whole. To interpret bits here and there of a people's ritual or customs leads us a very little way to the interpretation of its entire life and civilization. It is, however, a preliminary step, though it may be that with fuller knowledge some of these fragmentary results may have to be revised. What is wanted now is to make a thorough ethnographical study,—not a description merely,—of a people typical of its race and culture, examining its institutions, arts, customs, ideas, tales, and so forth in relation to its habitat and probable provenience, the totality of its culture, and the influences which have produced or modified that culture, comparing moreover the various items examined with similar items elsewhere, and discussing the interpretations put upon them. Such a work would really yield us something like a true picture,—at all events the best picture obtainable,—of one definite type of culture; and a series of such works would effect a revolution in our knowledge of the history of human ideas and civilization. It may be that such a work is not yet feasible; it may be that it is, and is likely to remain, beyond the powers of one man to do. In any case that is not the work attempted in the volume before us.

What M. van Gennep has here done is to enforce his contention by considering at length a number of the sequences of rites to which he has given the title of Rites of Passage. The details

of the rites do not for the moment interest him. It is in their sequence that he finds their significance. He contends that the rites named on the title-page, as repeated at the head of this notice, are rites intended to mark and to facilitate the passage of the individual or the community from one condition to another, from one stage of life to another; and that they essentially consist of three kinds:—rites of separation, marginal rites, and rites of aggregation. By their means separation is effected from the old condition, the old community, and union is entered into with the new.

The principle of this analysis was originally applied ten years ago in an article by Messrs. Hubert and Mauss on the Nature and Function of Sacrifice, which appeared in *L'Année Sociologique* for 1899. M. van Gennep's merit is to have seen that it is a principle of wider application, and to have sketched its function in relation to many other classes of rites. He has produced a book of much interest to students. That it contains many acute observations we hardly need say.¹ It will facilitate the process of research by indicating to workers in the field the necessity of looking out for these sequences and paying attention to their details, and by clarifying the ideas of students at home on the relation of form to meaning as displayed in the relation of the different members of a series of rites which may extend even over a lengthened period of time.

E. SIDNEY HARTLAND.

THE JEW AND HUMAN SACRIFICE. [Human Blood and Jewish Ritual.] An Historical and Sociological Inquiry. By HERMANN L. STRACK, D.D., Ph.D. Translated from the eighth edition by H. F. E. BLANCHAMP. Cope and Fenwick, 1909. Pp. xviii + 289.

PROF. STRACK, a Christian professor of theology and at the same time a profound scholar, undertook in 1892, and has continued

¹ The criticism of Mr. Crawley's theory of marriage by capture in relation to sexual solidarity on p. 179, and the insistence on distinction between physiological and social puberty are noteworthy examples.

since, to disprove, through his intimate knowledge of Hebrew literature, the baselessness of the ritual murder accusation, or blood accusation, levelled against the Jews from the thirteenth century onwards. The book, originally a small pamphlet, has gone through eight editions, and is now lying before us in an English translation made by Mr. H. F. E. Blanchamp, whose name, however, does not appear on the title-page, and who probably is responsible for the somewhat sensational title given to the book. It is, as the author points out, a "historical and sociological inquiry undertaken for the sole purpose of eliciting and stating the truth."

Out of twenty chapters into which the book is divided only seven are devoted to the refutation of the accusation of ritual murder; they form the concluding section. The preceding twelve deal with the general problems which alone fall within the purview of folklore proper. The last (ch. xx.) contains a brief sketch of the old accusations against Christians of exactly the same character, and these very accusations as levelled afterwards by the Church triumphant against sundry heretical sects in the Middle Ages. To those mentioned by Prof. Strack I can add the accusation made against the Russian sect of the Molokani, and more specially against the Skopetzi in our own days. But, as already remarked, this part of the book lies outside the sphere of our investigations, and it would be superfluous to repeat here the abhorrence one feels, as a student of historical evolution and of the growth and transfer of superstitions from one nation to another, for such charges and beliefs.

The folklore part, however, is of great interest, and is not merely an addition to a rich literature dealing with blood superstitions and blood practices among the most diverse nations of the world, but is a substantial contribution to the solution of that problem. The author is not a folklorist, and he is repelled by the unsavoury matter which offends him as a theologian and a man of strong religious ethical views. It must be treated, however, as a pathological case, and probably as a decayed survival of ancient practices and customs in which the offering of sacrifices, the shedding of blood, indifferently human or animal, was endowed with a sacramental character, and had not yet been degraded to

the practice of the thief or to that of the quack. Prof. Strack sees this, and he therefore describes in detail the use of blood in chapters relating to,—Human sacrifice; Blood ritual; Human blood serves to ratify the given word (pacts with the evil spirit, etc.); The blood of other persons used for healing purposes (Amis and Amelius); Human blood cures leprosy, (story of Constantine and of other kings and rulers); Utilisation of one's own blood (for curing pains, toothache, barrenness); Blood of executed persons; Hangman's rope (against epilepsy, for increasing custom by drinking the blood or keeping some part of it, and bringing luck); Corpses and parts of corpses (used for curing and protecting, relics of saints, drinking out of skulls, the corpse's hand and its therapeutic effects, magic remedies, and accusations against Christian missionaries in China); Animal blood, (materia medica); Waste and evacuations of the human body, (a very short chapter on the large subject of ingredients of the ancient pharmacopoeia or "dispensatory"). The following chapter on "The blood superstition as a cause of crime," together with the next one on "Blood superstition among criminals and its consequences," are undoubtedly the most interesting and novel portions of the book. The author opens practically a new chapter of psychical investigation by proving the existence of a terrible mania connected with such superstitious use of human and other blood. The bibliography published at the head of the volume, though not pretending to be anything like complete, is still valuable, (pp. 18-29). It consists almost exclusively of German books referring to German superstitions and to German folk-medicine. Black's *Folk-Medicine*, and the literature mentioned therein on pp. 221-222, should be added, as well as the ancient "dispensatories," with their multifarious ingredients. An index completes this exceedingly useful book, which is marred only by the sensational title. The German title, *Der Blutaberglaube der Menschheit* (The blood superstitions of mankind) is both more descriptive of the contents of the volume and more likely to give it the wide circulation which it so fully deserves by its intrinsic scientific merit.

M. GASTER.

THE JUDGMENT OF PARIS, AND SOME OTHER LEGENDS ASTRONOMICALLY CONSIDERED. By the Hon. EMMELINE M. PLUNKET. Murray, 1908. 8vo, pp. 199. Ill.

M. CASAUBON'S *Key to All the Mythologies* is brought to our mind by a perusal of Miss Plunket's volume. Whether the Accadians had a zodiacal year accurately worked out in 6000 B.C., or not, we cannot pretend to decide; but we do not feel that any evidence is brought by the author to connect this with the three Greek goddesses of whom she writes. On the ground of certain assumptions she makes Athena a moon-goddess, presiding over the thirteenth month of the embolismic year; Aphrodite a moon-goddess of the mid-year intercalary month: Hera, a moon-goddess of the winter solstice. Besides this, Paris "personified in some way the spring equinox." Miss Plunket seems to respect Max Müller's view of mythology as a disease of language; and, as a specimen of the evidence she relies on, I take this: the Panathenaic festival came "once in five years" (really it was once in four), and the intercalation of a thirteenth month at the end of a year would occur on an average at intervals of somewhat over five years.

NATURSAGEN: EINE SAMMLUNG NATURDEUTENDER SAGEN MÄRCHEN FABELN UND LEGENDEN, mit beträgen von V. ARMHAUS, etc. Herausgegeben von OSKAR DÄHNHARDT. Band II. Sagen zum Neuen Testament. Leipzig and Berlin: Teubner, 1909. 8vo, pp. xvi + 316.

THIS important work has been carried out with the aid of a large number of helpers by the editor; it deserves a hearty welcome from students. The folk-tales are not all told in full, but only the chief or typical ones; others are in brief summary, or the significant elements only, but references enable the student to follow up any clue he may find. These tales refer to the life of Jesus, to Mary and Joseph, and to Peter, Paul, and John. Very curious are the forms taken by the scriptural stories under

the influence of the popular imagination, which mixes up with them many familiar elements or episodes. Not only do we find gnostic and heathen elements intermingled, but there are oriental parallels; and myths of origin are common. Rude humour also is not absent. Thus we find features of Wodan or other northern gods in the stories of Jesus, and attempts to account for the existence of the snake, the ape, and other natural objects. There is a Christian variant of the story of Philemon and Glaucis. Obstinate or unbelieving men are changed into a dog, a stork, a cuckoo, and other creatures; the inhospitable become an owl, or a swallow, or a tortoise; we learn what made Peter a baldhead; Judas appears as a child, and as the man in the moon. Apart from the scientific value of this collection, it is very entertaining to read.

W. H. D. ROUSE.

RELIGIONS MŒURS ET LEGENDES. Essais d'Ethnographie et de Linguistique. ARNOLD VAN GENNEP. Paris: Mercure de France, 1908. 8vo, pp. 319.

THIS is a book which might fairly be described as interesting but scrappy. The first part consists of a number of reprints of reviews of books, of very various merit and suffering from the defects that most reviews of books, save the carefully excogitated articles written around a work or works, necessarily suffer from, namely absence of knowledge of those rebutting or supporting publications which are sure to appear if the original book is really of importance. Hence M. van Gennep's papers may be not unfairly described as first impressions, and, as such, they are worthy of all consideration.

The second and third parts, and especially the latter, are much more serious and also much lengthier contributions to the science of ethnology, and one of them, "*de quelques cas de Bovarysme collectif*" is one of the most interesting things which I have ever read of its kind, and deserves expansion into a book by the aid of other modern instances, which could easily be supplied, even from these islands.

Another paper of extraordinary interest is that of "Le rôle des Germains dans la Renaissance Italienne," which will be read by all ethnologists with much attention. (By the bye the wrong page is assigned to this paper in the index.) It would be an interesting study to ascertain how far nations, in their day of greatness, be that greatness what it may, have been great through their own children or through the children of other races induced by one means or another to settle down within their boundaries. These and many other questions are opened up by the interesting papers contained in the latter part of the book under review.

B. C. A. WINDLE.

FOLKLORE DI ISNELLO. Usi, Credenze, e Racconti Popolari di Isnello. Raccolti ed Ordinali dal Prof. SAC. CRISTOFORO GRISANTI. Vol. II. Palermo: Reber, 1909. 8vo, pp. 262.

THIS volume contains chiefly the author's reminiscences of his young days; he appears to be an optimist, looking with some pity on the past, and rejoicing in the freedom of the present. We are glad he is contented: to the reader the advantages do not seem to be all on one side. The author gives anecdotes of his young days, and describes briefly the habits of his contemporaries, their industries, and their amusements. Finally, he adds twenty-seven stories, some of them local anecdotes, but most of them pastime tales. We have not noticed anything of great importance for the student, but we acknowledge gratefully the author's bright and dramatic way of telling them.

QUELLEN UND FORSCHUNGEN ZUR DEUTSCHEN VOLKSKUNDE. Herausgegeben von E. K. BLÜMML. Band III. Die Tiroler Bauern-Hochzeit: Sitten, Brauche, Sprüche, Lieder und Tänze, mit Singweisen, von F. F. KOHL. Wien: Ludwig, 1909. 8vo, pp. 282.

THIS book of 282 pages contains a collection of wedding songs, dances, and customs from the Tyrol. In the songs there is little

of interest. Their sentiments are commonplace, and the form is that of a hymn. The customs are fully described, but they show little of wider interest except traces of "marriage by capture." We do not say this in disparagement, because we think that all such customs are worth recording before they die out, as these seem to be dying out; but we speak from the standpoint of the student. With the music it is otherwise. These tunes and dances are worth noting for their originality and grace; they are real folk-music.

CHINESE MERRY TALES. Translated into English by Y. T. Woo. Shanghai: Presbyterian Mission Press, 1909. 8vo, pp. iv. + 58.

CHINESE FABLES AND FOLK STORIES. By MARY HAYES DAVIS and CHOW-LEUNG. Introduction by Yin-Chwang Wang Tsen-Zan. New York: American Book Co., 1909. 8vo, pp. 214. Illus.

FOLK-LORE CHINOIS MODERNE. By LÉON WIEGER, S.J. Paris: E. Guilmoto, 1909. 8vo, pp. 422. Illus.

THERE still survives a collection of twenty-eight jests and jocular anecdotes,¹ representing the life's work of a collector of drolls a thousand years ago. A few additions could be made from *Chinese Merry Tales*, although the themes of these hundred and one stories are no more varied than those of the Western world. It is true that, as might be expected in China, the mother-in-law jest is missing, but tales of henpecked husbands are numerous. For instance, Nos. I., VI., and IX. are all variants of a story, previously recorded, of a mandarin who announces his intention of ordering a good beating for his secretary's wife as the obvious cause of the scratched face which the secretary explains as due to the falling on him of his garden arbour; the mandarin's own wife, who is listening at the

¹Schier, *Hieroclis Philosophi apud Alexandrinos quondam celeberrimi AΣΤΕΡ* IA *Græce et Latine*, Lipsiæ, 1768.

door, bursts in indignantly, and the mandarin hurriedly dismisses his secretary, saying,—“*My* arbour also is about to fall on me.” Some of the tales are curiously parallel to Western stories. No. LXIV. (How Rare are the Great Sages) is a Chinese version of the American stump-orator’s “Lincoln is dead, Greeley is dead, and I don’t feel very well myself.” In No. LII. (Attraction of Music), a street musician thanks the one auditor who has stayed to the end, and is told that his patient hearer does not understand music, but has waited for another reason. No. LXXII. (Brotherly Cultivation of Fields) narrates a bargain about crops, of the Devil Outwitted type, in which one partner is cheated by getting one year what is above ground and the next year what is below ground, (the Chinese crops being potatoes and millet). Another far-travelled story is No. LXXXVI. (The Boaster), in which a monkey and a tiger, tied together to give them courage, flee before an unarmed boaster, who berates the monkey as his inefficient purveyor who is bringing him for food only a single thin wild cat. The other drolls deal mainly with instances of stupidity or ill-breeding, competitive liars, boasters, and travellers, and the corruption of magistrates and priests,—(in one story a tiger runs away from what he supposes to be a monk’s subscription list),—and a large class depends on puns or conversational misunderstandings. The stories are mostly translated from popular tales gathered and brought into the Mandarin dialect by Baron Vitale, the editor of a well-known book of Pekingese rhymes. The pamphlet is both interesting and useful as throwing light on a little-known side of Chinese character and oral lore, and it well deserves a second edition, in which, by the way, the reference in No. LXXXI. to a district magistrate’s *Christian* name should be amended.

Chinese Fables and Folk Stories are of less interest than the preceding pamphlet, although the writer of the introduction claims that this is the first book to bring Western people to a knowledge of Chinese fables. The collection is one made from literary sources, which, unfortunately, are not given, and seems for the most part to represent the “Goody Two Shoes” rather than the “Mother Goose” of Chinese literature. The tales also appear from internal evidence to be, at least to some extent, retold.

"The Body that Deserted the Stomach" (p. 136) is a version of the tale of the belly and the members told to the mutinous citizens in *Coriolanus*, and "The Melon and the Professor" (p. 203) is a version of a well-known tale in which a fig, falling on the professor's nose, makes him recant his opinion that the melon should grow on the strong fig-tree and not on the feeble ground-vine.

Father Wieger's *Folk-lore Chinois Moderne* contains 222 extracts from Chinese works of the eighth to the nineteenth century A.D., printed side by side with French translations, an introduction, and brief notes, so that the sinologue is put into possession of original materials from named sources, while the folklorist with no knowledge of Chinese makes acquaintance for the first time with many passages which throw light on the incoherent and often contradictory welter of Chinese popular beliefs. Numerous narratives illustrate, in a peculiarly matter-of-fact style, the co-ordination and co-operation of the upper and lower worlds of the living and the dead,—(the resemblance of which extends even to the venality of officials),—the wandering condition of souls who have left life before their time, by suicide or accident, and can only escape by tempting living souls to take their place, and other matters already familiar to the student. But there is much fresher matter. For example, supernatural power and life, usually malevolent, are attained at great age by any object, even such as a chessman, a broom, a bolster, or an old rope rotting in a lake, but more especially by objects laid in tombs; by magic the soul or any part of one body can be exchanged for the corresponding soul or part of another body; the *koei* or malevolent defunct fear a broom made in rod form, and ginger revives those whom they have stricken with terror; the souls of men devoured by a tiger serve it as slaves, (p. 123); a single bone of one member of a family, secretly buried in a locality of fortunate *fêngshui*, say the cemetery of another family, will conduct the favourable influence to its own family, (p. 264); animals digging burrows or living in holes have supernatural powers, because they overhear something of what passes in the lower world; dog's blood breaks all charms; and haunting foxes are driven off by hunters' guns after they have successfully defied exorcism

by the Taoist Pope. Many narratives bring out the popular theory of man's two souls,—a superior soul which makes real journeys in dreams, enters other bodies, and can be captured or scared off, and an inferior soul which can by itself sustain the body in life only for a limited time, but, if alone, can utilize even a single bone left to it, and become a stupid and ferocious vampire. (Hence bones, and even the bones of animals, are greatly dreaded.) There is also a soul for each of the five viscerae, able to appear in human form. Some of the tales are very gruesome, and it is no wonder that Father Wieger comments that the Chinese are not impressed by supernatural marvels told to them, saying that they have still greater wonders in their own stories. The resemblances to Western tales and superstitions are more numerous than might be expected; to eat the food of the dead is to prevent return to the living, but the drink of the dead has not this effect; werwolves and doubles are known; in No. 58 we have the story, told by Boccaccio, of the contest between the husband and the lover for the wife who has been rescued by the latter from the tomb, but in the Chinese story the wife is actually recalled from death to life by the fidelity of the lover. No. 15 is possibly the original of the Japanese story, told by Mitford, Hearn, etc., of the dead mistress who is identified by the peony lantern hung at her grave. A very lengthy notice would be necessary even to name the items of interest in this valuable collection. A second volume, to follow, will deal with the ancient folklore from the ninth century B.C. to the eighth century A.D. The two volumes together will be of the greatest use, and all students interested in Far Eastern folklore should buy the books and thank the learned Father for his labours.

A. R. WRIGHT.

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