Book Reviews

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REVIEWS.

MODERN GREEK IN ASIA MINOR : A STUDY OF THE DIALECTS OF SÍLLI, CAPPADOCIA AND PHÁRASA, WITH GRAMMAR, TEXTS, TRANSLATIONS AND GLOSSARY. By R. M. DAWKINS, M.A., with a Chapter on the Subject-Matter of the Folk-Tales by W. R. HALLIDAY, B.A., B.Litt. Cambridge: University Press. 1916.

A STUDY of a language to be complete must be accompanied by texts which illustrate the formation of sentences and give some partial insight into the mentality of the people speaking it. Among an illiterate people traditional texts are the only ones possible to obtain. Mr. Dawkins has produced an elaborate work on the modern Greek dialects of certain districts of Asia Minor, and has appended to his grammar, analysis and study of their relations to one another, and to the Turkish dialects which threaten to overwhelm them, no fewer than ninety-five folk-tales dictated or written by inhabitants of the villages where his researches were made. This in itself would render students of folklore greatly indebted to him. But he has added to this debt by inducing Prof. Halliday to write a valuable chapter on the subject-matter of the tales, embodying explanatory notes upon them and lists of variants (in many cases discussing their provenience), and winding up with a convenient bibliography especially useful for the Greek stories and those from the Nearer East, including under that head Slavonic, Bulgarian and Magyar tales.

In studying folk-tales the attention may be concentrated primarily upon the plot. The object then is to trace the origin and wanderings of the tale, considered as a work of art. Its bearing on the general problem of the transmission of culture

need not be pointed out. Some tales lend themselves better than others to this purpose. They are simple; the plot possesses a unity and an inevitableness, and appears to bear the stamp of having been conceived and constructed once for all—an artistic whole. This is the side of the study to which the late Prof. Joseph Jacobs was devoted. At the time of his too early death he was engaged in attempting to reconstruct the primitive form of some of the common stock of European tales. This too is the side of the study that mainly interests Prof. Halliday; and it has resulted in many an interesting page in his chapter of the present work.

In the mouths of the Greek peasants of the districts represented here the stories are not at their best. "Broken down" is Prof. Halliday's description of some of them. They are perhaps hardly less important on that account to the student. Folklore in its decay often has as many lessons to teach as in its maturity. It is instructive, for instance, to see what episodes of a tale have a relatively enduring life in the memories of a community that is beginning to forget it, and how the form of an incident changes with the changes of culture.

The citations here from various Greek collections will be much appreciated by students. The Italian collections might have been consulted with advantage. Indeed, the great Sicilian collection by Dr. Pitre was probably made from a people whose condition and environment in many respects nearly resembled those of Greek story-tellers. Most of his stories are well told. *Prima facie* it would seem that the Sicilians had kept the art of story-telling which the Greeks of Asia Minor, as represented in the volume before us, had lost. This conclusion to the disadvantage of the Greeks, though perhaps true, is not necessary. Pitre, being a fellow-countryman with an extensive medical practice, whom everyone trusted and loved, had facilities for becoming acquainted with the best story-tellers, and a greater choice of them, probably denied to Mr. Dawkins. His stories, therefore, are not only of value to students, as are Mr. Dawkins', but they make his book most entertaining to read. Comparison of these, as of other Italian stories, with the Greek stories, however, does impress the student with the truth of Prof. Halliday's remark that "in spite of

the wide distribution of incidents and tales, it is possible in many cases to trace a narrower nationality in the tone and content of a body of allied folk-stories." In this volume the Greek tales are imbued with oriental and particularly Turkish culture, thus supporting his contention that "the oriental and particularly Turkish character of Greek stories has never been sufficiently recognized." The ogres (*devs*, *dhraki*, *çiderhas*) are not the Sicilian ogres, the social arrangements are different, the moral emphasis is not quite the same, and so on. Greek peasant culture is, in fact, a half-way house between oriental and western peasant culture. And its study as exhibited in these and other tales should lead to useful conclusions.

But the study of folk-tales is not exhausted by a consideration of the plots, and of the "atmosphere." Equally important is that of the incidents. Most folk-tales are a compound of incidents more or less loosely strung together, and appearing in variants sometimes in one position, sometimes in another, often dropped altogether and replaced by others which are foreign to the general framework. The relation of incident to plot is a very nice problem. In many cases, no doubt, it depends on the memory and abilities of the traditional reciter. In other cases it is due to the difference of culture and social organization; and still other causes may easily be conjectured. In any event, the bulk of the incidents are the product of ideas that go very deep down into savagery. They are found in closely related, often identical, forms almost all over the world. Their meaning and distribution are questions the answers to which may throw light on many of the riddles of anthropology. An incident which often opens a tale of the type known as *The Teacher and his Scholar*, or as *The Magician's Apprentice*, may illustrate this. It appears in this volume in a tale from *Ulaghátsh*. As the father is taking his son to find a master he drinks at a spring, and having drunk he cries "Of!" apparently a mere grunt of satisfaction. Immediately a person appears and says "Why did you call me? My own name is Of." This person, of course, is a supernatural being; and his appearance leads to the adventures which form the story. Prof. Halliday cites a number of variants. M. Cosquin, to whom he refers, cites a great many more in his important study of the

part often claimed for the Mongols in the transmission of Indian tales to the West. But neither of them alludes to what is to many students the most interesting aspect of the incident. They are rather concerned with tracing the transmission of the incident than with its meaning. It is clear, however, that it is founded on the value attached in the lower culture to a name as part of the personality of its owner, and the consequent prohibition (on which the Third Commandment is founded) of heedlessly pronouncing the name of a supernatural being, or of the dead. To do so is to summon the owner, for the knowledge of his true name gives power over him. This belief is perhaps most familiar to us in the Bantu practice of *Hlonipa*. A student who recognizes the foundation of the incident will discount to some extent the evidence of transmission. For it is clear that where the exigencies of a story demand the summoning of a supernatural being, to pronounce a word which by accident, so to speak, sounds like his name is an easy way of doing so; and it is apt to become a commonplace of the story-teller. It is difficult, therefore, to assign the birthplace of such an incident to any one people. It might spring up anywhere, for it arises from a superstition held by all.

A similar observation applies to other incidents founded on beliefs or customs widely known or practised. This, of course, does not apply to every incident in a folk-tale; but it should be allowed its weight in considering the question of transmission. Professor Halliday is not insensible to the importance of the matter, pointing out, for instance, the special significance of the purchase by the hero of animals which are going to be put to death "in Moslem countries, where such an act is regarded as of high religious value and as conferring great merit," and the identity of the king's command in some of the stories that if the booty found be of value it shall belong to his followers, if it be a human being it shall be his, with the actual arrangement between a Kurdish chieftain and his followers in war.

Whatever view they may take on these questions, all who are interested in the problems of folk tales will be grateful to Mr. Dawkins and Prof. Halliday for a substantial contribution to our knowledge of the folk-tales of the Nearer East.

E. SIDNEY HARTLAND.

ELEMENTS OF FOLK PSYCHOLOGY. By W. WUNDT. Translated by E. L. SCHAUB. London: George Allen & Unwin, Ltd. 1916. 15s. net.

PROFESSOR WUNDT is an eminent psychologist, and is therefore entitled to all respect when he seeks to elucidate the origins of human culture from a psychological point of view. He is ready to admit that ethnology, in the sense of the study of the movements of peoples involving culture-contact and the consequent origination of new forms of institution and belief, must pave the way for his own type of research, which tries to explain the general process towards the highest civilization in terms of the laws of the evolution of the human mind. But he maintains that the problems of the two disciplines are, if complementary, distinct; and herein I would venture to agree with him. His method as a method seems to me to be legitimate, even though the results of its application remain open to criticism.

A word may here be interpolated as to the use of the German expression *Voelkerpsychologie*, which Dr. Schaub renders by the new and not altogether happy phrase "Folk Psychology." *Voelkerpsychologie*, we are told by Professor Wundt, dates back as a word scarcely further than the middle of the nineteenth century, and may mean either of two very different things—the characterization of particular peoples (as when Mr. Fielding Hall entitles his book about the Burmese *The Soul of a People*), or the study of those mental products which are created by a community of human life (as we should commonly call it, "Social psychology"). Professor Wundt, of course, employs the term in this latter sense. I cannot but regret that Dr. Schaub should have seen fit to assign such a meaning to his neologism, "Folk Psychology." In English, surely, we shall do well to use "folk" in such a context with a definite reference to "the folk," namely, the relatively uncultured portion of an advanced society; or at most to extend its connotation so as to include those backward peoples whose mental outlook affords a key to so much of the "Lore" which the uncultivated portion of civilized society still continues to cherish. Indeed, in German *Volkskunde* (as distinguished from *Voelkerkunde*) serves very well to express our

"folklore." But to treat "folk" as equivalent to "society" or "community" seems an outrage on the English language, for which it is no sufficient excuse to plead that it imperfectly echoes a German phrase of ambiguous import.

To examine Professor Wundt's results in detail would be a task demanding far more space than is at my disposal. It matters the less because the special treatises of the future will doubtless occupy themselves with the particular theories of one who expresses a view, and, for the most part, a novel view on almost all classical questions of origins—the origin of exogamy, the origin of the bow-and-arrow, the origin of clothes, the origin of language, and so forth and so on. I would here simply call attention to his main scheme of topics, according to which human history is divided into four "ages," styled respectively the pretotemic or (relatively) primitive age, the totemic age, the age of gods and heroes, and the age of advance "towards" humanity. Anthropologists have of late looked somewhat askance on "unilinear" arrangements of this kind as tending unduly to simplify the actual course of organic evolution with its endless ramifications and recrossings. Professor Wundt's answer would appear to be that he leaves the tracing of the complex genealogical process to the ethnologist, reserving for himself, as a psychologist, the right to discover beneath the superficial play of eddies and cross-currents the movement of a "stream of tendency" that, in accordance with the general laws of psychogenesis, makes on the whole in a certain direction. His claim to such a right I would gladly support, and may go so far as to say that some such series of "ages"—I would prefer to say "stages"—as he postulates appear to me to accord with the relevant facts.

I am most dubious about his first or pretotemic stage. He seems to me to pick and choose somewhat arbitrarily among the peoples who appear to be without totemism or its survivals. Thus the Eskimo, Chukchees and Koryaks are usually held to be such peoples. Yet they have no type-value for him, presumably because their culture is otherwise not so primitive as it ought, on his theory, to be. Moreover, while it may be legitimate to make mental characteristics depend on a certain condition of society, it is surely rather hazardous to go on to connect therewith definite

achievements in the way of technological invention, the mother of which is either genius or luck. For instance, I can see no psychological reason why the bow-and-arrow should be among the most primitive of weapons. But if Professor Wundt, deserting his methodological principle, is relying on the purely ethnological ground that the Pygmies have it, then, at least the matter should have been thrashed out as a strictly chronological question; and in that case the prehistoric evidence as to the relative antiquity of the bow (but Professor Wundt seems to be quite out of touch with prehistorics) ought to have been carefully considered. For the rest, I shall not attempt to follow Professor Wundt through his manifold speculations concerning the beginnings of totemism. British anthropologists meeting him on this their chosen ground may be trusted to deal with him faithfully. I would only say that they may learn from him that there is a certain advantage in dispensing with the old view of Australian culture as the *terminus a quo* of social evolution—even if the representation of a still earlier condition be mostly a feat of pure imagination. And here must perforce close this rapid survey of a book which, even when it is least convincing, is always instinct with the suggestiveness of a powerful mind.

R. R. MARETT.

THE CODE OF HANDSOME LAKE, THE SENECA PROPHET, edited by A. C. Parker: *Bulletin*, New York State Museum, No. 330, 1st November, 1912.

THIS prophet of the Seneca tribe was born in 1735 and died in 1815. His teaching is the basis of the "New Religion" of the Six Nations, and is preached or recited at all the annual mid-winter festivals on the various Iroquois reservations in New York and Ontario, where adherents of the faith are to be found. The pamphlet contains much information on tribal rites and beliefs, and a considerable amount of folklore.

Charms.—"Should a person die holding a secret, one may discover it by sleeping on the ground with a handful of the grave dirt beneath his head. Then, if all conditions are perfect, the dead

person will appear in three successive visions and reveal its mystery.

"A young man, wishing to become a swift runner, may add to his powers by concealing in his belt a bone from the grave of some celebrated runner of the past.

"A warrior who wishes to guard against sudden attack from behind may make an unfailing charm by cutting three slits in the back of his neck and rubbing into the wounds the oil extracted from the scalps of enemies. A peculiar soft white flesh will fill up the cuts, and when completely healed will protrude. Should an enemy then approach, these protruding scars will quiver and warn the warrior of danger" (p. 30 note).

Invoking the Corn Spirit.—"The ceremony of invoking the Creator over the hills of corn was an old one, and like many old customs was endorsed by the Prophet. This custom is still continued among some of the Iroquois. When the leaf of the dogwood is the size of a squirrel's ear, the planting season has come. Before the dawn of the first day of planting a virgin girl is sent to the fields, where she scatters a few grains of corn to the earth as she invokes the assistance of the spirit of the corn for the harvest" (p. 54 note).

The Ceremony of Gathering Herbs.—"When a Seneca wishes to gather medicinal herbs, he goes into the woods where they grow and builds a small fire. When there is a quantity of glowing embers he stands before it and as he speaks at intervals casts a pinch of tobacco on the coals. He speaks to the spirits of the medicines telling them that he desires their healing virtues to cure his people of their afflictions. 'You have said that you are ready to heal the earth,' chants the gatherer of herbs, 'so now I claim you for my medicine. Give me of your healing virtues to purge and cleanse and cure. I will not destroy you but plant your seed so that you may come again and yield fourfold more. Spirits of the herbs, I do not take your lives without purpose, but to make you the agent of healing, for we are very sick. You have said that all the world might come to you, so I have come. I give you thanks for your benefits and thank the Creator for your gift.' When the last puff of tobacco smoke has arisen, the gatherer of herbs begins his work. He digs the plant from the roots, and,

breaking off the seed stalks, drops the pods into the hole and gently covers them over with fertile leaf mould " (p. 56 note).

The Sky Road: the Milky Way: the Stars.—"The great sky road is the Milky Way. The souls of the dead are supposed to journey over the broad band and divide at the forks. The multitude of stars are thought to be the footprints of the dead " (p. 62 note).

W. CROOKE.

OHABOLANA, OR MALAGASY PROVERBS, illustrating the Wit and Wisdom of the Hova of Madagascar. Collected, translated and arranged by the Rev. J. A. HOULDER, with translations into French by M. HENRI NOYER. Edited by the Rev. JAMES SIBREE, D.D., F.R.G.S. Part I., including 1236 Proverbs. Antananarivo: Press of Friends' Foreign Missionary Association. 1915.

It gives very great pleasure to welcome a book on the title-page of which the name of our old friend and fellow-member of the Folk-Lore Society, Dr. Sibree, appears. It is nine-and-twenty years since he ceased to be a member of the Society; and after his excellent book on Madagascar and his contributions to the pages of the *Folk-Lore Journal*, his loss to the science of folklore was the subject of many regrets. May we venture to hope that the part he has taken in the production of Mr. Houlder's collection of Hova proverbs will result in further contributions to our knowledge of Malagasy folklore, in which he is so profoundly versed? The *Antananarivo Annual*, to which he from time to time contributed, has been extinct since 1900. It is in this country very rare. Consequently, its inaccessibility to folklore students is as great as its value. There seems little hope of its republication, though there was a second edition some years ago of some of the issues. Some French research has been carried on since the French occupation of the island, but the works which have been produced are, with the exception of Prof. van Gennep's *Tabou et Totémisme*, little known to English readers. An authoritative collection and exposition, especially relating to some of the older tribes, are sadly needed. For this reason, the work before us, a

copy of which Dr. Sibree has kindly presented to the library of the Society, may, we hope, be only a forerunner of a series devoted to the traditions and customs of the Malagasy.

It is the first instalment of a collection of proverbs current among the Hova, the dominant people of the island. Naturally, it deals chiefly with their moral ideals, on which it throws much light. But great as its interest may be, in order to obtain something like a correct view of their morality it should be correlated with an account of their customs and institutions. Incidentally, of course, we get allusions to these, and valuable such allusions are. Proverbs alone, however, do not go far enough to afford us a picture of the actual daily life of a people and the religious beliefs and more secular motives that really inspire them. For this we must have resort to narrative and description.

As illustrations of the allusions we may take those relating to death-rites, such as Nos. 234, 978, 1027, etc.; the swearing of oaths on various occasions (506-509), taboo-signs (818), the orientation of the dwelling-house (125). In reference to the last be it noted that "the old native houses always face west." Seeing that the Hova came undoubtedly from the East, the practice goes counter to the theory that the dwelling is orientated towards the country of traditional origin. But the collection is so rich that it is difficult to make a selection among the various subjects of interest. It would have enhanced its value if the explanations had been in some cases a little more detailed. Things that are quite clear to those who are on the spot may need elucidating to others. The French version with its comments often explains the English version.

E. SIDNEY HARTLAND.

REST-DAYS: A STUDY IN EARLY LAW AND MORALITY. By HUTTON WEBSTER. Macmillan & Co., 1916. Price 12s. 6d. net.

PROFESSOR HUTTON WEBSTER, well-known for his valuable work on *Primitive Secret Societies*, discusses in this interesting book the

question of the Sabbath and other Rest-Days by his comparative method. Much has been written on the institution of the Jewish Sabbath, but the question is here for the first time discussed on evidence collected outside the Semitic area. Primitive man had various motives for setting apart certain days of rest. First, a tabu was imposed as a propitiation of his gods, who, it was believed, would be offended if on days set apart for thank-offerings or for intercession, any secular work was carried out. Such days were regarded as evil or unlucky, because work done on them would necessarily be fruitless. Secondly, there was the need for periodical inter-tribal fair days, when ordinary labour was interrupted in order to allow the tribesmen to convey their goods to a common market-place on the frontier. Such tabus can best be studied in the Pacific area, and it is probable that the earliest periodic rest-days were those of market-days, the intervals between which would naturally constitute the week. Hence came the Roman *nundinium*, an eight-day week, peasants assembling on the market-day, which was marked as a holiday in the schools, and was spent in banqueting. Again, the phases of the moon naturally regulated such periodical rest-days. We read in Homer that the Noumenia was being celebrated at Ithaca on the day of the test of the vow of Odysseus. The simplest way would be to divide the lunar month into two fortnights, as was the case with the Egyptians and Peruvians. This leads to the origin of our week, which is recorded in the cuneiform Babylonian calendar found by George Smith in 1869. The word "Sabbath" probably means "a day of atonement." It is still uncertain whether the Jews borrowed their week bodily from the Babylonians. We hear of Saul holding a new moon festival, when the nobles "sat at meat with the king," and there is good reason to believe that in the days of the Prophets the new moon and the Sabbath were identical. The seven days week, originally a pagan institution, seems to have reached Rome after Pompey's conquests. On all those questions Dr. Hutton Webster has collected a mass of well-arranged information, and the book is now of special value, as the question how far the efficiency of labour depends on periodical rest-days is claiming special attention.

W. CROOKE.

ANTHROPOLOGY AND FOLK-LORE IN WEST AFRICA.

SPECIMENS OF LANGUAGE FROM SIERRA LEONE. By N. W. THOMAS, M.A. London: Harrison & Sons. 1916.

LAW AND CUSTOM OF THE TIMRIC AND OTHER TRIBES. Same Author and Publishers. 1916.

TIMRIC GRAMMAR AND STORIES. Same Author and Publishers. 1916.

TIMRIC-ENGLISH DICTIONARY. Same Author and Publishers. 1916.

MR. NORTHCOTE THOMAS has collected in these works a large amount of information on the linguistics, customs and folk-lore of West Africa. The stories comprise "The Sleepy Men," "The Man who is left alone on account of his Amorousness," "The Marriage of Pa Spider," "Sheep and the Cat," "The Heat Walker," "The Old Woman and the Old Woman," "Why the Chimpanzees do not Brush (Farm)," "Konisava, the Most Sensible Man beyond the Wise Kings," "The Woman and her Female Child," "Why Persons must not find wives and love one and hate one." These tales are recorded in the original language, with an interlinear translation, and deserve attentive study.

JOURNAL OF THE FOLK-SONG SOCIETY, No. 20, November, 1916.
Published by the Society, 19 Berners Street, London, W.

THE Folk-Song Society is carrying out an admirable work in the collection of folk-songs and ballads in Great Britain and Ireland. The last issue of the *Journal* is of exceptional interest to all students of folk-lore. One of its prominent features is the investigation of the folk ideas and customs on which many of the songs and ballads are based. The most important contribution is that of Miss Lucy E. Broadwood, in which she supplies a full version of the Padstow May Songs, and discusses their significance. The legend of St. Ursula and her magic ship is traced back to early pagan rites, and she is recognised as a Christianised form of

the great Earth-Mother. The chief ceremonies at the Padstow May rites are analysed into: the hobby-horse procession; the part taken by St. George, the Christian substitute for an ancient Sun-God; the curious appearance of "Aunt Ursula Birdhood," of which an explanation is suggested. The number is of exceptional interest to all students of folk-song and primitive custom.

JATAKA TALES. Selected and Edited with Introduction and Notes by H. T. FRANCIS and E. J. THOMAS. Cambridge: The University Press, 1916. Price 7s. 6d. net.

THE complete English translation from the Pali of the Buddhist Jataka, the work of a group of Cambridge scholars, has been reviewed in these pages as the successive volumes appeared. While this work, as a storehouse of Indian folklore, will continue to be indispensable to the student, like most oriental books, it contains a considerable amount of matter, particularly in the form of verses, which is of little interest. The present selection, containing the most important tales, will be a useful substitute for the ordinary reader of the complete edition.

To show the interest of the volume, we note that in "The Hero's Tale" we have a version of the Jason Saga; "The King and the Stick-gatherer" contains, like the drama of Sakuntala, the incident of identification of the heir by a ring; "The Monkey and the Ogre" may be compared with: *Quia me vestigia terrent, Omnia te adversum spectantia, nulla retrorsum*, of Horace; in "The Peacock's Wooing" the bird dances in defiance of all decency, like Hippoclides in Herodotus; "The Robber and the Treasure" is perhaps the origin of Chaucer's "Pardoner's Tale"; in "The Value of a Brother" the woman selects, like the wife of Intaphernes, her brother in preference to her husband and son: "If I live, I can get another husband and another son; but, as my parents are dead, I can never have another brother"; in "The Great Dreams" we have a version of the tale in Pausanias, where Oknos or Indolence plaits a rope, which an ass furtively eats as he plaits it; "The Grateful Elephant" is our old friend

"Androcles and the Lion"; "The Wishing-Cup" resembles Uhland's ballad of "The Luck of Edenhall"; "The Wicked Stepmother" is the theme of Phaedra and Hippolytus.

A commendable feature of the work is the new series of photographs of incidents in the Jataka in the carvings of the Stupa of Bharhut. The notes, so far as they go, are valuable, and contain many parallels from Indian and Western folklore. It is to be regretted, however, that little use has been made of the modern collections of Indian tales, which would have supplied numerous parallels.

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