WILEY

93. New Palaeolithic Site in the Waveney Valley.

Author(s): W. A. Dutt

Source: *Man*, Vol. 8 (1908), pp. 168-169

Published by: Royal Anthropological Institute of Great Britain and Ireland

Stable URL: <http://www.jstor.org/stable/2840456>

Accessed: 22-05-2016 04:54 UTC

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at
<http://about.jstor.org/terms>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.

Wiley, Royal Anthropological Institute of Great Britain and Ireland are collaborating with JSTOR to digitize, preserve and extend access to *Man*

the pit at Grime's Graves for Canon Greenwell, nearly forty years ago. In the course of conversation the man spoke with pride of the fact that his father had worked for Canon Greenwell. I showed him some of the red deer antlers which had been used as picks in excavating the pits. "Yes," he said, "but that wasn't all, for they found a *granite battle axe* that had been used also for excavating." Upon this I carefully questioned him, and it was perfectly evident that no such idea had ever crossed his mind as that the axe was not genuine, both in make and position. Finally I put it point blank to him whether he had ever heard that the axe had been introduced surreptitiously by any of the workmen. He expressed the greatest surprise, and said such a thing was quite impossible. He had heard the whole story of its being found over and over again from his father, and there never had been the slightest doubt thrown upon it.

Finally, by the courtesy of Mr. C. H. Read, I have had the advantage of inspecting the axe itself. It is exactly as described by Canon Greenwell. There can be no possible question of the authenticity of the axe, nor of the contemporaneity of the breaks of the edge with the general surface of the implement.

W. ALLEN STURGE.

England: Archæology.

New Palæolithic Site in the Waveney Valley. (Cf. MAN, 1908, 19.)
By W. A. Dutt.

Dutt.

93

A few months ago I drew attention to the discovery of a new palæolithic locality in the Waveney Valley, and there appeared in MAN, 1908, 19, a drawing of a small flint implement which had been found on the new site. In my note on this discovery I mentioned that although two careful students of stone implements agreed with me that the implement was undoubtedly palæolithic, the late Sir John Evans was disinclined to accept it as such, because in his opinion "its workmanship was not in accordance with that of the implements of that age."

$\frac{1}{1}$

Feeling that while so great an authority had his doubts in the matter the evidence of a single implement from the new locality could not be considered conclusive, I paid two or three visits to Bungay, where the gravel pit is situated, and in June of this year I was fortunate enough to obtain from it the well-worked implement, of which I enclose a drawing. Like the specimen first discovered, it is made of an artificially detached outer flake of flint, and a small portion of the

crust of the flint remains on one side of it; but it differs from the first specimen in being oval in shape instead of pointed.

The drawing gives a very good idea of the character of the flake-work of the implement, which, although the crust is gravel-stained, appears to have received a partial white weathering of its facets on the figured side before it became embedded in the gravel. Dr. W. Allen Sturge agrees with me that it is undoubtedly palæolithic; so I think it may be considered definitely settled that the Bungay gravel pit is a new palæolithic site. As the pit is not used now, in consequence, I understand, of its proximity to a golf green, it is not very likely that many other implements will be obtained from it; so the question whether the pointed or the oval be the pre-

dominant type of implement represented there will probably remain undecided. It is interesting to note, however, that neither of the implements which have been found there bears any resemblance to the much larger and well-marked types characteristic of the only other known palæolithic locality in the upper part of the Waveney Valley, the classic locality of Hoxne.

W. A. DUTT.

REVIEWS.

India : Assam.

Lyall.

The Mikirs. By Sir C. Lyall. London : Nutt, 1908. Pp. xvii + 183. 22 × 14 cm. Price 7s. 6d.

94

Sir Charles Lyall has discharged with admirable fidelity the difficult task of editing and reducing to the officially prescribed order the valuable notes collected among the Mikirs by his friend the late Mr. Edward Stack, a civilian of brilliant promise, whose name is still remembered and honoured in Assam. To these notes are added many most useful notes and comments graced by rare scholarship, and in particular, in the section which deals with the affinities of the Mikirs, long a difficult problem, ample use has been made of the materials contained in the volumes of the "Report of the Linguistic Survey of India," in which the Tibeto-Burman dialects are discussed. The book is handsomely illustrated, has a good index, and a useful map, so that the information which it contains is placed before us in as convenient a manner as possible.

The Mikirs are remarkable for their homogeneity and peacefulness, traits which mark them out from the mass of their linguistic congeners in Assam, Nagas, and Kukis whose internecine feuds have drawn upon them the attention of Government on many occasions, with the result that by comparison more is known about the turbulent tribes than the unoffending Mikirs, who pay revenue demands promptly and do not raid their neighbours for heads. They now inhabit the low hills along the boundary of the Nowgong District, whither they migrated in the middle of the eighteenth century to escape the oppression of the Khasis on the Jaintia or eastern side of the Khasi Hills. At an earlier period they seem to have lived close to the Barail range, where they suffered on the one side from Naga tribes, such as the Angamis and the Kabuis, and on the other from the Kachari kings of the Dimapur area. What, therefore, is remarkable is not that their customs should show signs of Khasi influence, but that that influence should not have been much greater. Sir Charles Lyall has succinctly summed up the points in which he traces Khasi influence (p. 152). So far as the language is concerned its structure is on the lines of the general run of Tibeto-Burman dialects, with one notable exception to which I will refer later, but which, whatever its origin, cannot be attributed to Khasi influence. In the section on divination and magic (p. 35) Sir Charles Lyall offers the opinion that divination by egg-breaking is "evidently borrowed from the Khasis." But there is evidence that the practice is found among other Tibeto-Burman tribes in Assam. Brown ("Statistical Account of Manipur," p. 28) says that among the Kabui Nagas "egg-breaking as among the "Khasia tribes is also practised." Lewin, in his account of the hill tracts of Chittagong (p. 98), records the custom of taking omens before marriage by means of the interior of an egg as in vogue among the Bunjogeos. Eggs are used by Kukis in curing sickness, and though the evidence is not clear, yet I suspect that the eggs are used in order to divine the nature of the spirit which has caused the sickness. It is impossible to accuse the Bunjogeos of borrowing this custom from the Khasis, among whom the practice is very elaborate and systematic. It is also interesting to find a parallel to the *akemen* or ripe marriage of the Mikirs (p. 18) among the Tipperah tribes (*see* Lewin, *op. cit.*, p. 81 *et seq.*). A sojourn in the father-in-law's house is a sociological fact of considerable importance, and the addition to it of a ceremonial tabu against formal