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Folklore

Publication details, including instructions for authors and subscription information:

<http://www.tandfonline.com/loi/rfol20>

Reviews

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Published online: 14 Feb 2012.

To cite this article: H. C. Sayce , F. C. Conybeare & Alfred Nutt (1898) Reviews, Folklore, 9:2, 158-182, DOI: [10.1080/0015587X.1898.9720448](https://doi.org/10.1080/0015587X.1898.9720448)

To link to this article: <http://dx.doi.org/10.1080/0015587X.1898.9720448>

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REVIEWS.

APLECH DE RONDAYES MALLORQUINES D'EN JORDI DES RECO
(ANTONI MA. ALCOVER, PRE.). 2 vols. Palma: D. Juan Bta.
Palou. Vol. i., 1896; vol. ii., 1897.

It is not much more than two years since the Archduke Ludwig Salvator of Austria published, in the Majorcan dialect and in German, a dainty and interesting collection of Majorcan folktales. And now we have from Señor Alcover, a priest of the island, a further harvest. Señor Alcover several years ago gave the world, first in local periodicals and afterwards in a volume of sketches, some seven tales. Since then the happy idea of forming a collection of folktales has occurred to him; and we have in these two volumes the first instalment. Unlike the Archduke Ludwig Salvator's collection, which consisted partly of sagas and partly of *märchen*, Señor Alcover has given only *märchen*, with one or two drolls. They are well selected and well told, comprising variants of many of the European stock, and are worth the attention of students of folktales. The example of the best collectors has been followed in noting the names and residences of the original narrators, and generally the places and dates of the telling. It affords us much pleasure to bid God-speed to the author in this pious work of preserving the traditional lore of the islanders. If we may make one suggestion, a glossary appended to any further volumes would assist foreign readers to whom the dialect is unfamiliar, but who may be able to read ordinary Spanish.

RELIGIONS OF PRIMITIVE PEOPLES. By DANIEL G. BRINTON,
A.M., M.D., LL.D., Sc.D. New York and London: G. P.
Putnam's Sons. 1897.

THE most fascinating of all subjects to the anthropologist is that which traces the primitive religious ideas of the human race.

Here the psychologist and the student of institutions meet on common ground, and neither of them can afford to dispense with the help of the other. Among savage peoples religion and social organisation and medicine have not yet evolved distinct functions. Hence their manifestations cannot be studied apart: to understand one, we must understand them all. This is a truth too often neglected by writers on what is called the Science of Religion, a term justly criticised by Dr. Brinton in the opening pages of the book before us, and rejected as "a little presumptuous—or, at least, premature."

It is no wonder, therefore, that Dr. Brinton, in accepting the task of delivering the second of a series of courses of lectures, planned on similar lines to those of the Hibbert Lectures, decided upon discussing the Religions of Primitive Peoples. And it is hardly necessary to say that the six lectures here published contain many of the fruits of his long devotion to anthropological inquiry, and are most suggestive and stimulating. The subject is vast, and could only be treated in outline; but of that outline every stroke and almost every dot will repay attentive consideration.

On the threshold the author expounds his methods and definitions. But there is one definition, and that the most important of all, which we have not been able to discover in any explicit form. True, by putting together a number of his remarks we may succeed in obtaining a fairly correct notion of his idea of what religion is. Religions are indistinguishable from superstitions: "the principle at the basis of all religions and all superstitions is the same." Religion does not consist of a belief or set of beliefs; "yet a common source, a common end in view, and the closest analogy of means to that end, bind all in one, representing an indefeasible element of human nature." Religion is, therefore, universal, and always has been, in humanity. Further, it is founded upon the postulate "that conscious volition is the ultimate source of all Force"—in other words, that Mind, Will, Intelligence, is behind the sensuous, phenomenal world, and the corollary that man is in communication with this Mind. Religion arises from the subconscious or unconscious intelligence; and therefore, lastly, it is in irreconcilable conflict with science, the offspring of the conscious intelligence. From these scattered indications we shall not presume to frame a definition of religion,

which Dr. Brinton might probably and properly reject, although we may think we have nearly enough grasped his meaning. But it would certainly have been convenient had he given us a concise definition, or said why he preferred not to do so.

Passing on to the origin and contents of primitive religions, Dr. Brinton, as will have been gathered from the preceding paragraph, is in accord with most anthropologists in finding the recognition of the supernatural spontaneous, and in rejecting Herbert Spencer's euhemerism. Animism, "the belief that inanimate objects are animated and possess souls or spirits," he ranks only as a secondary phenomenon, holding that "the idea of the world-soul, manifesting itself individually in every form of matter from the star to the clod, is as truly the belief of the Sioux Indian or the Fijian cannibal, as it was of Spinoza or Giordano Bruno." We have no space to discuss this view of the origin of religion, a view which, in a certain sense and within limitations, we should be much inclined to defend. After some important pages on the special stimuli of the religious emotions the author considers in three weighty chapters the three forms of primitive religious expression, in the word, in the object, and in the rite. He attaches more value to the myth—or the word concerning the gods—as a primitive religious expression, than most recent writers. He believes it to be an error to suppose with Professor Robertson Smith that the myth was derived from the ritual, pointing to such peoples as the Bushmen and the Andamanese, peoples in a very low plane of civilisation, who have no ritual, but many myths. Cases where the myth is derived from the ritual he holds to be secondary, the original myths having been forgotten. Here it is probable that the conclusions attacked have been too sweeping, having regard to the universal tale-telling propensities of humanity; and Dr. Brinton's observations may well lead to a reconsideration of the whole subject of the relations of myth and ritual. He believes that "many myths arose directly from words"—Professor Max Müller's theory; and that it is "an error to suppose that myths were at first mere stories and received their religious character later. The true myth," he tells us, "has a religious aim from the outset, and is not the product of an idle fancy. . . . The savage understands perfectly the difference between a sacred and a secular story, between a narrative of the doings of the gods handed down from his ancestors, and the creation of the idle fancy brought

forth to amuse a circle of listeners." That some myths may have arisen from words, the perennial tendency to indulge in folk-etymologies may well induce us to believe: the question is, how many, and which? The danger of speculations of this kind is that they are apt to be mere guesses, of no more value than folk-etymologies themselves. Nor does Professor Brinton's division of stories, as here given, exhaust the distinctions. Beside sacred sagas and *märchen* (including drolls) there are what we may term secular sagas—stories told in good faith as true, but in their origin neither cosmical speculations nor relating to the doings of divine personages—many of which may ultimately become sacred. All three classes of tales are probably derived from a single kind of narrative believed to be true, from narratives in which there was no dividing line between natural and supernatural, between human and extra-human. The savage may now recognise the difference between sacred sagas and *märchen*; but the want of differentiation even yet between the religious and other aspects of savage life points to a difficulty in the theory of the original distinction between stories with a directly religious intent and other narratives, which we think the learned author has not fully considered.

Dr. Brinton's criticism of the terms *fetish* and *fetishism* follows similar lines to that of Dr. Jevons; and it were much to be wished that the result might be to drive these terms from scientific writing, or at least to confine them to savage amulets and the use of savage amulets, particularly Negro and Bantu. The observation on totemic animals or eponymous ancestors, as "not to be taken literally," is more doubtful. "They were not understood," we are told, "as animals of the sort we see to-day, but as mythical, ancient beings, of supernatural attributes, who clothed themselves in those forms for their own purposes." It is impossible to read either savage tales or descriptions of savage rites without being led to the conclusion that impermanence of form is a cardinal belief in the lower culture. Not merely does the savage find it impossible to draw a line between the brute creation and humanity, but he seems to go further, and to hold that the same personage, now equally as in former ages, may appear sometimes and in some circumstances as a human being, and at other times and in other circumstances as a wolf, a snake, a tree, or even a stone. Identity of personality seems to be quite independent of shape. Hereto we may trace the survivals in comparatively civilised society of

werewolves, the legends relating to megalithic monuments, and the kind of tales familiar to us in Ovid and in modern *märchen* as well as one of the lines of thought which converged to form that curious institution, still so little understood, of totemism.

Another assertion to which we must take exception is that communal marriage is "a gratuitous hypothesis only," and that, as we gather, it has never "prevailed in a permanent community." Absolute promiscuity, it may be conceded, is merely an hypothesis. But the remains of group-marriage both in custom and in language are very widespread. And if it be not now found in full force everywhere, at all events it may safely be said that almost all over the world there are still existing, or on trustworthy record, institutions, practices, and modes of speech hardly explicable save as survivals of group-marriage. The matriarchal system, or what perhaps is better termed mother-right (since the mother was not necessarily or frequently the ruler of the family or clan), which Dr. Brinton admits to be the first discernible in early times, is probably such a relic; and it is usually found associated with ceremonies, rights, duties, and traditions pointing in the same direction.

In the final chapter the lines of development of primitive religions are indicated, and their influence on the evolution of civilisation insisted on in thoughtful and eloquent pages. We do not propose to follow the distinguished author any further. This notice, of necessity cursory and fragmentary, has already outrun the limits of our space. If we have challenged some of his opinions (and we have found ourselves at issue with him on more points than are here mentioned), it is only fair to recollect that in the present state of anthropological science nobody could write a book on the subject without enunciating many a disputable proposition. By discussion we hope eventually to arrive at conclusions acceptable to the majority of reasonable students; but we are as yet far from any such result. Dr. Brinton's lectures, by reason of their compression, bear a value quite disproportionate to their size, and should not be overlooked by any one to whom the problems of the history of religion are a matter of living interest

RELIGION OF THE ANCIENT EGYPTIANS. By ALFRED WIEDEMANN, Ph.D., Professor in the University of Bonn. London: H. Grevel & Co., 1897.

DR. WIEDEMANN'S *Religion of the Ancient Egyptians* was published in Germany in 1890, and quickly won its way to esteem and popularity. It was the clearest, most comprehensive, and at the same time most scholarly account of our present knowledge upon the subject that has appeared, and its translation into English must therefore be warmly welcomed. We are beginning to realise what an influence the religious beliefs of ancient Egypt have had upon the thought of the civilised western world, and even upon dogmatic Christianity; a lucid and accurate description of what they were ought consequently to be of interest to others beside Egyptologists.

The arrangement of Dr. Wiedemann's book is admirable. In the official cult of Egypt the worship of the Sun-god held the first place; and it is accordingly with the worship of the Sun-god and the ideas which gathered round it that the volume begins. A special chapter is devoted to that passage of the solar bark through the underground world, which symbolised the passage of the soul through the realms of the dead. Next comes an account of the other chief divinities of Egypt, as well as of the deities whose cult had been imported from abroad. Amongst the latter was the Semitic Baal, who made his way into the valley of the Nile in the age of the Eighteenth and Nineteenth dynasties. Then we have chapters on that curious and puzzling feature of Egyptian religion—the worship of the sacred animals; on Osiris and the doctrines of immortality and redemption connected with him; on magic and sorcery, and on the use of amulets. Every department of Egyptian religion is thus treated in detail.

The worship of the Sun-god, and its development in historical times, have a bearing upon the so-called "Solar Theory" of mythology, which both its advocates and its opponents would do well to consider. In the official cult the solar conception of divinity tended to swallow up all else; Ra, the ancient Sun-god of Heliopolis, was identified with the other deities of Egypt, and came in time to absorb them. The king himself was from the earliest days

of the united monarchy regarded not only as the "Son of the Sun," but as an incarnation of the Sun-god himself, and in the pantheistic monotheism of Khu-n-Aten, the royal reformer of the Eighteenth dynasty, the visible symbol of the all-pervading deity was found in the solar disk. The sun, in fact, became the mask which hid the one god of abstract philosophy from the human senses. That the Sun-god, Ra, should have been thus prominent in Egyptian religion was perhaps due to the position occupied in the pre-historic age by the city of which he was the patron. Heliopolis was from the first a city of priests and religious influence; its schools were celebrated even as late as classical days.

Ra of Heliopolis had a rival in Osiris. It is still doubtful whether the original seat of the Osirian worship was at Mendes in the Delta, or at Abydos in Upper Egypt; in either case Osiris was primitively a Sun-god, and it is beginning to be probable that his name and cult had alike been brought from Babylonia. In Egypt, what we may term the legend of Osiris assumed a special shape, and crystallised into a form of religion which eventually swallowed up all the other faiths and varieties of worship or belief in the valley of the Nile. From the outset the worship of Osiris was closely connected with the doctrine of immortality; Osiris was the Sun of night, the judge of the dead, through faith in whom the soul could pass in safety through the grim horrors which guarded the entrance to the next world. Osiris had been slain and had risen again from the dead, and his faithful followers had power given them to rise again in the same way. In his son Horus, Osiris lived again in another form; for Horus was the Sun of the morning, the avenger of his father, and "the Redeemer" from evil of those who put their trust in him. In Tum, the Sun-god of the evening, the divine essence revealed itself in yet a third form, thus completing the Egyptian Trinity. The influence exercised through Alexandria by these Egyptian conceptions upon early Greek Christianity is one which still requires to be worked out.

I have spoken of the worship of the sacred animals as a puzzling feature in Egyptian religion. The explanation of it which I put forward fifteen years ago, and which has been to some extent confirmed by recent discoveries, still seems to me the only one that is at all plausible. Animal-worship, I believe, represents the religion of the aboriginal inhabitants of Egypt, that part of the population which cultivated the fields and built the pyramids for

the more civilised ruling classes. We have recently learnt that the Pharaonic Egyptians were intruders into the valley of the Nile, and that they had brought their culture from the East. The tombs of the older population which have been explored by Professor Flinders Petrie and M. de Morgan belong to the Stone Age; when the Egyptians of history first entered the country of their adoption they were already acquainted with the use of metals. Manetho, the Egyptian historian, states that it was not until the reign of the second king of the Second dynasty that the worship of the sacred animals was introduced into the official cult; and the statement is probably correct. Ra and Osiris and the other gods of the Pantheon were the deities of the cultured immigrants from Asia; in the bull Apis or Mnevis we must see a survival of aboriginal fetishism.

A. H. SAYCE

GESCHICHTEN UND LIEDER AUS DEN NEU-ARAMÄISCHEN HAND-
SCHRIFTEN DER K. BIBLIOTHEK ZU BERLIN, VON MARK
LIDZBARSKI. Weimar: Emil Felber, 1896.

IN this volume M. Lidzbarski has brought together in a German version a variety of popular stories and songs written in the Aramaic dialect, which prior to the spread of Arabic was spoken for centuries before and after Christ from the Mediterranean as far as the Tigris. Most of them were collected, and some even written down, for Professor Sachau during his travels in 1884 and 1888 in Syria and Mesopotamia. The sections B and D of the book are of special interest as containing some thirty-six folklore tales, many of which are similar to tales given in Æsop, Grimm, and in other collections of European stories. The first and longest tale in the collection, "The History of the Wise Chikar," is of peculiar interest, because the book of Tobit already implies its existence; and competent scholars, e.g. B. Meissner (in *Z.D.M.G.*, 48, p. 171), have concluded that it is contemporaneous with the book of Esther.

In order to give an idea of the nature of a popular story so little known and with such a long pedigree, I append a translation of the first paragraphs of it, as it is contained in a sixteenth-century Armenian MS. (No. 2048 in the new catalogue) of the

library of Edjmiatzin, copied by me in the year 1891. The date of this version is not known, but it may be as old as the twelfth or thirteenth century. It also exists in an old Georgian version.

That the tale was very popular among the Armenians is seen by the great number of MSS. in which it occurs. In the seventeenth century the text was popularised and put into vulgar Armenian; and a Bodleian MS. of that century has it in this form. As early as 1708 it was printed along with the tale of the Brazen City—which usually accompanies it in the MSS.—at Constantinople under this title: "The story of the Brazen City and the Questions of the Damzel and the Youth. And the history of Khikar and of King Phahloul (? Pharaoh) and the rest. Which is a type of the world. In the Metropolis of Constantinople, under the Shadow [of the Church] of the Mother of God." The editor of this first edition was one Sargis. A second edition appeared at Constantinople in 1731 under the title: "The Story of the Brazen City and the instructive and helpful discourse of Khikar the Sage. With other useful discourses. Printed in the year of our era 1106, in the press of the humble Astouatsatour" (Theodotus). A third edition appeared in Constantinople at the press of R. J. Qiuqrdshean, A.D. 1862.

The older MSS. give a very good text, apparently superior to the Syriac versions, and perhaps translated from a lost Greek text. A feature of special interest about the Armenian version is that in these older MSS. of it, the names of the Babylonian gods to whom Khikar prayed are added. In other versions of the tale Christian feeling has eliminated this archaic text. A critical edition by the present writer, along with an English translation, will shortly be issued by the Cambridge Press, as part of the edition now being prepared by Professor R. Harris and other scholars.

THE HISTORY AND PRECEPTS OF THE SAGE KHIKAR.

1. In the years of the reign of Seneqarim, the king of Assyria, I, Khikar, was chief notary in the court of king Seneqarim. Sixty palaces I builded, and sixty wives I took, and I was in my sixtieth year. But I had no offspring. Then I took secret counsel,¹ and I entered in before the gods. I lit a fire and cast on it sweet-smelling incense,² and I fell down before them, and I prayed and said:

¹ Or "I celebrated a sacrament or mystery."

² Other MSS. add: "I offered presents and sacrificed victims."

2. "O my lords and my gods,¹ help me ; and give me offspring. For behold, I am grown old. And I am come near unto the tomb. And what do men say ? Lo, Khikâr is dying, and he hath no son to bury him, nor daughter to lament him ; and I have no heir after my death who shall inherit my wealth, and cast dust with his hands upon me, that I may not be left unremembered amidst my kinsmen."

3. Then a voice came from the gods and said unto me : "O Khikâr, thou scribe, 'tis not ordained for thee to have offspring. But thou shalt only take Nathan, thy sister's son, and bring him up as thy son. And he shall fill up the place of thy name amidst thy kindred."

4. And when I heard this answer from the gods, I forthwith took Nathan, my sister's son, of one year old. And I clothed him in Byssus and purple, and I decked him out as a king's son. And I nourished him in all good things, till he was seven years of age. Then began I to teach him the literature of the sciences and the philosophy of wisdom. The answers unto letters and the replies made in disputations [I taught him], nor did I rest from teaching him day and night. And I surfeited him with teaching and with wisdom, as with bread and water. [&c.]

F. C. CONYBEARE.

THE TRIBES AND CASTES OF THE NORTH-WESTERN PROVINCES
AND OUDH. By W. CROOKE, B.A. 4 vols. Calcutta, 1898.

IF in every Indian province there were found an officer with knowledge and enthusiasm equal to those of Mr. Risley and Mr. Crooke, we should soon have a vast accumulation of information upon the natives of the great Oriental Empire under British rule. In these four volumes, comprising about 2,000 pages, Mr. Crooke has brought together the results of minute enquiries conducted by him for many years. Well may he say : "No one can undertake with a light heart such an enquiry as this connected with a population aggregating nearly forty-eight millions of souls ; and, at the outset, had I been fully aware of the difficulty of the survey, I should have hesitated to undertake a work which has been carried out all through side by side with the multifarious duties of a District Officer." It must have been a toil of no ordinary kind ; and it has laid the Government of India and every student of anthropology under a deep debt of gratitude to the scholar who

¹ Other MSS. add the names of the gods, viz. : "Belshlm and Shimil and Shamin," probably old Assyrian deities. No other version, I believe, preserves these names here,

has had perseverance to carry it to an end, thus doing for the North-West Province what Mr. Risley has done for the adjoining province of Bengal.

Like Mr. Risley's work, it is arranged in alphabetical order, and forms an encyclopædia of the ethnology of the province. Unlike that work, however, the physical statistics are not given in separate volumes, but at the end of each article. All the information, therefore, about every tribe or caste is found collected together : a plan which undoubtedly is of advantage to the student. All the volumes are illustrated with reproductions of excellent photographs of typical individuals of the principal tribes : a proceeding which adds greatly to the interest and value of the book.

The body of the work is prefaced by a valuable introduction discussing the origin of caste, the anthropometry of the province, and some of the peculiarities of the caste system as exhibited in the information collected, such as the connection of caste and occupation; nomenclature, and various questions arising out of marriage customs. The result of the enquiries is to show that no certain data can be found for the ethnological basis of caste. Ethnological distinctions have become blurred in the course of time, and the numerous military, social, and religious revolutions that India has seen. Anthropometry, however, exhibits a certain stratification of races. The occupational origin of the castes, advocated by Mr. Nesfield, is open, at least in the extreme form in which he enunciated the theory, to grave objections. The problem is complicated by the constant rise of new religious sects out of the bosom of Brahmanism, and by social ambitions which play continually into the hands of the Brahmins by the identification of the chief god of every rising tribe with one of the great deities of the Hindu pantheon and the invention of a legend to account for it. Probably no one theory is sufficient to solve the questions of the origin of the various castes. Many influences have combined to form the existing state of things ; and the accumulation of evidence must go much further before we can arrive at definite conclusions.

For students of folklore, perhaps the most interesting questions centre around the tribal nomenclature, the food-taboo, and the marriage rites and prohibitions.

Recent enquiries have given renewed importance to the study of totemism; and we naturally turn to the tribal nomenclature and

the food-taboo for evidence on the question. It is not wholly wanting. But what must strike every attentive reader is the small amount and the inconclusive character it betrays. We may take as a favourable specimen the first tribe described in the book. The Agariya, a Dravidian tribe found, few in numbers, in the hill-country of Mirzapur, is divided into seven exogamous septs, whose origin is set down by Mr. Crooke as totemistic. The septs, or clans, are those of the Markâm (tortoise), Goirâr (a kind of tree), Paraswân (the palâsa tree), Sanwân (said to be derived from *san*, hemp), Baragwâr (the *bar* tree, *Ficus Indica*), Banjhakwâr (said to be from *beng*, frog), and Gidhlê (vulture). The taboos correspond: the animals named may not be killed or eaten by the septs bearing their names, and the trees and hemp may not be cut or used. But beyond these the flesh of monkeys, horses, crocodiles, lizards, and snakes is tabooed, apparently by the entire tribe. While the only tree for which they have any active veneration is the *sâl* tree (*Shorea robusta*), a tree held sacred by more than one of the Dravidian races. No legend of descent is given. The sacrificial and festival customs have, so far as appears, no reference to the totems. The tribal occupation is that of iron-smelters, and the tribal deity consequently is Lohâsur Devi, the goddess of iron, who is worshipped with sacrifice of a she-goat. The village-godlings receive worship at their own shrines, and are obviously local or communal deities. Besides these, there are the ancestors worshipped by their families; but (though the statements on the subject are a little difficult to reconcile) none but the immediate father and mother are distinguished in any manner. Descent is in the male line. The only rule of exogamy is consistent with totemism, namely, that no one may marry within the sept. Tattooing is practised, but has no relation to descent, and the marks enumerated do not include any of the seven objects from which the clans are named.

Here either the revolutions and mixture of blood have so changed the earlier customs of the tribe as to efface the most striking elements of totemism, or totemism was never fully developed. The first alternative is not impossible. There is evidence that the tribe is being penetrated by Hinduism, as in fact almost all the aboriginal tribes are. But the other alternative cannot be excluded otherwise than by assuming the universality and complete development of totemism at an early period

of human history. If this be (as we believe it) a favourable specimen of the evidence afforded by the careful collections Mr. Crooke has made, it is clear that we cannot look to this part of India for any decisive answer to the questions put by current controversy.

Most of the tribes described in these volumes trace descent and succession to property through the father only, though the mother is recognised for the purpose of sexual prohibitions. Polyandry is tolerated in very few. A number of marriage rites, however, point to a very different state of things in former times. Among many tribes the bridegroom's father's sister's husband acts as match-maker and performs parts of the ceremony. Among others, prominent parts are taken by the bridegroom's or bride's maternal uncle or sister's husband. Mr. Crooke often points out that this interference is a relic of matriarchy. It would seem to be so wherever the maternal uncle intervenes. But in the other cases it appears to go beyond this, and to be a relic of group-marriage. The father's sister's husband, or the sister's husband of either of the principals, would have no place in any community organised on the basis of mother-right alone. But where group-marriage obtains, the father's sister's husband would be the mother's brother; the bridegroom's sister's husband would be the bride's brother; the bride's sister's husband would be the bridegroom's brother, and would be entitled, jointly with the bridegroom, to the bride. The cases in which the sister of the bride or bridegroom takes part are not, perhaps, quite so strong. Where, for instance, the bridegroom's sister bars his entrance to the marriage-chamber until satisfied with a gift, we probably have a simple survival of the transition from mother-right to father-right. This, however, can hardly apply to the custom among the Kols, by which the bride and bridegroom are anointed for five days prior to the wedding, the latter by his sister, but the former by her sister-in-law, that is to say, her brother's wife, who in group-marriage would be the same person as the bridegroom's sister.¹ The Kols have another curious custom: the men do not carry about their own babies, but "if two brothers live together they generally each carry about the child of the other." Female kinship would not account, as the author conjectures, for this

¹ Compare the birth-ceremonies of the Kharwâr, where on the sixth day the mother is bathed by her brother's wife or her husband's sister. The death-ceremonies of many tribes seem to be founded in the same relationship.

practice, without the addition of group-marriage or fraternal polyandry. The kinship names point to group-marriage. Nor can, we think, the incident found among the Dusâdh tribe be construed as Mr. Crooke suggests. The bridegroom enters the oratory of the bride's family gods and worships them. The bride's sister waits at the door, and will not let him issue until he gives her a present, "apparently a survival of marriage by capture." With submission, it seems to us it is rather a relic of marriage by purchase, where every member of the bride's family or clan had to be satisfied with a recompense for the loss of her, or, more likely still, of a stage where the bridegroom was received into the family and became entitled to all the sisters.¹ The complicated ceremonies of marriage in many of the tribes indicate the crossing of many influences, and it is very difficult to unravel them. Yet on the whole the evidence seems to us to be in favour of an early predominance of group-marriage.

The legends, though many of them are tedious and rambling enough, present many features of interest. That told to account for the burial of Kabir in two places recalls the legend of Saint Patrick. The Julâha who took the linseed field, covered with blue flowers, for a river and tried to swim in it, has his analogues all over Europe. The story is given at length by Christian (*Behar Proverbs*, p. 137), to whom Mr. Crooke refers. M. Sébillot's Breton tale of "How the Jaguens journeyed to Paris," is an exact parallel, down even to the counting of the simpletons to make sure that none of them had been drowned. (*Contes Pop. de la Haute Bretagne*, No. 37, vol. i. p. 243.) One of the commonest tribal sagas is that which ascribes the origin of the tribe to the child of a pregnant woman saved from some massacre: a tale unquestionably founded in mother-right. In fact, when one considers the overwhelming predominance of inheritance through the father, the remains of mother-right, both in usage and story, are very numerous and striking, forming a strong contrast with the few and uncertain traces of totemism.

The foregoing samples of the importance and value of the information packed into these four volumes will give but a poor and

¹ The point, however, cannot be finally determined without statistics. It were greatly to be wished that Mr. Crooke, or someone equally competent, should give us a complete study of the marriage customs of the natives of India.

utterly inadequate notion of their wealth of detail. The care with which the enquiries have been made is shown again and again by such observations as: "There is no trace of the *couvade*"; "There appears to be no trace of the Palamau custom" of anointing the bride with oil or *ghi*; and so forth. Mr. Crooke has not been content to record what he has actually observed. He has noted what has been recorded of tribes kindred with, or in an analogous condition to, those with which he is dealing, and has asked his correspondents and informants specifically on these heads. His own remarks are not obtruded. Where given, they are shrewd and to the point. If we cannot always assent to them in their entirety, we diverge with diffidence; for they are invariably entitled to the respect due to a clear, calm judgment and intimate knowledge of the people among whom the author administered the benefits of British rule.

The reference to Bhutnhârs on pp. 128 and 129 of vol. iv. should be to Bhuiyars.

PAUSANIAS'S DESCRIPTION OF GREECE. Translated, with a Commentary, by J. G. FRAZER, M.A., LL.D., Glasgow; Fellow of Trinity College, Cambridge; of the Middle Temple, Barrister-at-law. In 6 volumes. London: Macmillan and Co.; New York: The Macmillan Company, 1898.

THE long-expected edition of Pausanias by Mr. Frazer has at length appeared. It is dangerous to keep people waiting, for they either expect more and more, or grow more and more irritable; but this work will console these and satisfy even those. Pausanias taxes the editor more than most authors, because he speaks of so many different things; but Mr. Frazer is equal to the emergency. We knew that Mr. Frazer was at home in folk-lore, but now we find him a competent guide in archaeology: indeed, there is more archaeology than folk-lore in the book. Not only this; he can tell us about natural history—white blackbirds, breeds of silkworms, poultry, honey-bees; about earthquakes, topography, maniacal possession, the derivation of words, and a host of other things. On subjects which he does not profess to know he gets the

best authority he can, and is nearly always successful in putting a case lucidly and well. Now and then, it must be admitted, he is rather too anxious to tell all that can be told. For instance, the explanations of some scholars are really too absurd to be maintained; it is not necessary to mention them when that is so. If they are mentioned, they should be condemned with more vigour than Mr. Frazer sees fit to use (ii. 40, &c.) One such is an explanation of Roscher's (iv. 384). We confess also to being a little bored with the washerwomen who are always washing soiled linen in ancient streams. As the grumbling fit is upon us (which Mr. Frazer will kindly put down to the delay) we will add, that much space is wasted by citing titles of books in full wherever they occur. A complete bibliography at the beginning, with abbreviations in the text, would have saved many pages and made the book easier to read. Why did not Mr. Frazer adopt the excellent plan of Darenberg and Saglio's *Dictionary* by putting them at the foot of the page? We have also to point out, that the reproductions of coins are of very little use, and none have more than a shadowy shape. Often, again, where other illustrations are given, the descriptions of them are needlessly full. The maps and plans in the work are excellent, and some of them are new, but it is a pity the source was not indicated on each.

Now we have blown our blast and feel better; and we have nothing but admiration for the work as a whole. No such work has ever been attempted hitherto since specialism came into vogue. To criticise this book in detail would be quite impossible in the space at our disposal, and all we can do is to give some idea of its chief contents, suggesting here and there an omission or, perhaps, an improvement, but with all respect and gratitude for the compiler's extraordinary completeness and accuracy. We shall consider first the Introduction and Translation, secondly the Commentary, according to subjects.

The *Introductory Essay* on Pausanias is really one of the most interesting parts of the work. Mr. Frazer, after describing the nature of the book and some points relating to its composition, gives a classified description of its contents. He groups together all the statements about (say) ancient monuments, myths, painting, sculpture. He collects all that bear on the character of the man; shows that he wrote from first-hand knowledge, mentions the authors whom he quotes, and compares his method with theirs.

But herein lies the value of the essay: it is no mere impressionist sketch, dashed off at a white heat, but each separate statement is supported by a reference. This is by far the best account of Pausanias we ever saw or heard of. Mr. Frazer is a little hard on the style of Pausanias, and exhausts a large vocabulary of uncouth adjectives upon him; we do not admire his style, but we confess we think he does not deserve to be called a corn-crake. We may observe in passing that on page. lxxviii. the argument seems unsound: "If we take his word for what he tells us he did not see, we must take it for what he tells us he did see." Things need not be all true, or all lies. We do believe Pausanias; but that is because he gives the impression of being an honest man, and because he proves to be correct where we can check him.

As regards Mr. Frazer's translation, he has made his corn-crake sing quite melodiously in English. The style is simple and clear, and in many parts fresh and musical. See, for instance, viii. 2, 2 *fin.*, and x. 23, 3, where if the Greek be compared, Pausanias will be acquitted of always croaking like a corn-crake. As for accuracy, Mr. Frazer's translation may be depended upon. Hitherto Thomas Taylor's has held the field, and if we may judge from a very limited acquaintance with that work, and from an intimate knowledge of one other, he is not to be depended on. There are only a few places where we venture to say Mr. Frazer has departed from the Greek; and in none of these is the general sense misrepresented. In vii. 21, 1, the sentence about the doves and the oak tree should be "thought that there was more truth in the doves and the oracles from the oak tree than in any other;" the word "oracles" does not apply to the doves. In ix. 29, 1, "revolving year" should be "revolving seasons," as in the swallow song *καλὰς ὥρας ἀγούσα, καλοῦς ἐνιαυτοῦς*. The phrase *ζῶα ἀριστος γράψας* (i. 29, 15) seems to us certainly to mean a "life-painter," i.e. painter of animals *and men*, as *ζῳογράφος* does.

There are one or two other places where Mr. Frazer's judgement may be called in question. It is strange, for example, to read of a time when men fed on roots "of which none were edible, and some were even poisonous" (p. 374); the Greek means "some of which were not only bad to eat, but were poisonous." Mr. Frazer is also somewhat fanciful in his translation of numerals. Why should *δεκάτης* be translated "ninth" year (p.

375)? The idiom used in speaking of recurrent festivals does not apply here. Or would Mr. Frazer translate the first chorus of the Agamemnon, "It is now the *ninth* year since we came to Troy?" But these are trifles compared with the excellent quality of the translation as a whole. Mr. Frazer is happy, too, in his translation of divine epithets; what could be neater than Artemis, Lady of the Lake?

Appended to the translation is an *apparatus criticus*, which will be welcome to scholars; though we might have looked for some account of the manuscripts of Pausanias, and their value.

We now come to the commentary, which occupies four volumes. The archæological and typographical notes are of the highest excellence. Mr. Frazer here summarises the works of Leake, Dodwell, Lolling, and all other travellers of repute; but this is not all. He has wisely gone over the ground himself, with the result that not only are his descriptions vivid and exact, but they often supplement or correct those of earlier travellers. Mr. Frazer includes descriptions of buildings not described by Pausanias, where any such exist. If any one wishes to know what Greece is really like, we recommend him to read this Commentary. Dip in it where you will, you cannot fail to be interested. Whether it be a vivid picture of ancient life (ii. 131), a pretty description of scenery (as of the road to the Styx, iv. 248, or the Scironian Road, ii. 547, Cape Malea, iii. 386), or a minute history of excavations, Mr. Frazer is equally at home. The capture of Corinth is a vigorous piece of narration (iii. 61). It is hard to begin the romantic story of Mycenæ without finishing it; and this is only one out of many such. The notes on Mycenæ, Megalopolis, Eleusis, Olympia, Delphi, and similar sites, are, indeed, each a complete and interesting essay. We doubt if accounts so good are to be found in any other English book. Under Delphi, in particular, he has much to tell that is new. The French are an unconscionable time in publishing their results; but they have relaxed their rules so far as to allow Mr. Frazer to give a plan of their discoveries, and two splendid plates of the Siphnian sculptures.

There is no question that this is the best account of Delphi that exists. So, too, of the Heraeum at Argos, and of Lake Copais. Athens occupies a whole volume, and here, too, the results of the latest excavations are included. It is a pity, however, that Mr. Frazer did not extend his travels to Branchidæ,

where he would have seen a great deal more than M. Haussoullier has deigned to publish. We are delighted to see Mr. Frazer cross swords with Dörpfeld, and come off without a scratch. Dörpfeld's learning commands all respect, but he is no god to bow down before and worship; and many of his theories show lack of judgement.¹ Mr. Frazer, to change the metaphor, pricks those bubbles with a grace; and we hope that Englishmen will be less likely than ever to accept the ridiculous notion that the Greek theatre had no stage. We differ from Mr. Frazer in his account of Pylos, and we think that if he had been there he would never have spoken as he does about the southern entrance to the bay. To talk of stopping up an entrance three quarters of a mile wide, and open to the waves of the sea, with ships fastened together, is so absurd that the Spartans would never have dreamt of alleging this intention as an excuse for their failure. That the Spartans did intend so to close the openings they spoke of, we are convinced, and therefore believe that those openings were two, leading through the sandspit into the present lagoon of Osman Aga. And is Voidiokoilia the name of a little bay? We greatly doubt it; the name was certainly given to the flat sandy knoll close by, and though it may now include the bay, it certainly includes the knoll.

A few details may be mentioned. We do not notice a reference to Penrose's convincing explanation of the lighting of Greek temples. Surely *Potami* (ii. 423) ought not to be given as a proper name; it is simply the modern Greek word for "river." The meaning of Larissa is probably "hill" or "fort," and this might have been stated (iii. 206); also that the Lesbian Larissa still bears its old name (*Ldrsa*). The head of the Platæan serpent (v. 302) is now in the museum at Constantinople.

Mr. Frazer has a great deal to say about art from the common-sense point of view; and he has pricked another bubble (iv. 378) in showing how shallow are often the arguments drawn from style alone. Several plates are given of conjectural restorations of ancient pictures, and a number of good process-blocks of statuary. These contrast with the coins, which, as we said, are bad. This is the greater pity, because they are so useful in showing the type of ancient statues long since gone the way of all marble.

¹ We add a few references to Dörpfeld's theories: vol. ii. pp. 357, 374, 553; vol. iii. p. 254; vol. iv. p. 52; vol. v. pp. 512, 519, 529, 542, 583.

In matters of philology Mr. Frazer is not so successful; for though he has occasionally consulted good authorities, he is apt to regard printed matter with too great respect. For example, some one wrote to the *Classical Review* and said that *νερό* could not be connected with *νηρός* (*νᾶρός*) "water;" and this is quoted (iii. 13). But this change of *η* to *ε* before an accent is well attested in modern Greek. What would the writer in the *Classical Review* say to *θεριό* (= *θηριον*)? Again, *ἡλιαία* is not so "uncertain," but that it is probably akin to *ἀλλες*, *δόλλες*, and such other words, "all together;" it means an "assembly." However, there are other good linguistic notes, as in ii. 71.

But for us Pausanias is valuable chiefly because he is a veritable storehouse of myth, ritual, and religion. This, too, is Mr. Frazer's especial hunting-ground, and we turn with lively anticipation to his commentary on such points. In mythology we have the advantage of comparing Mr. Farnell's excellent work, which was not available for Mr. Frazer in the earlier volumes. Mr. Farnell is generally fuller (see ii. 128), as might be expected, because he had nothing else to write about. It is a pity that Aphrodite Pandemos is translated "Vulgar," which assumes a popular error for all cases where the name is used. "Popular," or "of the people," is nearer the truth, and would apply to all ages in different senses. Does Aphrodite ἐφ' Ἱππολύτῳ really mean "in memory of" Hippolytus (ii. 195)?—rather, we think, "at" the place sacred to Hippolytus. In iii. 53 is given a most interesting account of the religious drama, Apollo slaying the Python, pieced together with much skill from various sources. Something may also be learnt of the mysterious Mysteries (see Index), but we are sorry Mr. Frazer thinks a full discussion "out of place" (ii. 504 ff.) The connection of gods and animals is a most important subject, on which we may find a great deal of information here. We have, for instance, gods associated with animals in worship: Wolf. Apollo, Bull Dionysus, Goat Dionysus, Horse Demeter, Horse Poseidon; deities are represented with animal heads, riding upon an animal (as Aphrodite upon a goat) or carrying an animal. Or again, Dionysus is the averter of foxes, Zeus of flies, Apollo of mice and locusts, and the hero Hercules of locusts or worms. Two excellent notes give an account the one of the transition from animal to god (v. 87-90), the other of the way in which a creature may be worshipped as the averter of its species, and so

become a god (vi. 512). We should have been glad if all the evidence for animal gods had been collected together into an appendix, and connected with totemism. But the author of the standard work on totemism seems to have grown very cautious; the word is hardly mentioned in the whole book, and does not occur in the Index. As regards ritual, the commentary is also rich: priests don the mask of the god or of some animal; there is a good description of the *Bouphonia*, discussed more fully in *The Golden Bough*; new matter is adduced to explain the Torch Race (ii. 392); there are traditions, survivals, and substitutions in human sacrifice; ceremonial abuse; sleeping in or on sheepskins; painting of gods' faces red (iii. 20); and a host of other things. Or to take legend: parallels are given to most of the important legends mentioned, as to the creation of man out of clay, the discovery of fire, the sleep of Epimenides, Pandora's box, the bed of Procrustes, Pirene smitten out by a horse's hoof, the story of Medea.

Mr. Frazer is equally at home in restoring a folk-tale out of bits, as those of Melampus (iii. 428), and of Alcathous (ii. 528). He has much to say of taboo (though that word also is omitted from the Index, and we think never occurs in the work), rules of chastity, bean-eating, iron, special kinds of shoes, and so forth. Among ruder conceptions we have the worship of rough or conical stones, fettered gods (iii. 336), beating for fertility, scourging at puberty (iii. 341), ordeal of ducking for witchcraft, with a simple explanation (iii. 338), ordeals by drinking, with a capital explanation of the oath by the Styx (iv. 253), the worship of Hanged Helen and Strangled Artemis (iv. 279), self-mutilation an expiatory sacrifice in substitution for the life of the victim (iv. 355), talismans of cities, ancient and modern.

We have funeral games and funeral rites, the great Games being traced to a funeral origin; pouring of blood upon a grave and feeding the dead (v. 227, where Mr. Frazer might have got more evidence from the tombs near Rome, and the terra-cottas in Roman museums, which often have holes in them for this purpose); and death masks, but without mention of the paper in *Folk-Lore* (vol. vii., p. 350) on that subject. Divination, agricultural customs, disguise of sexes, all have their place. This rapid sketch will give some idea of the varied contents of these volumes.

Even the mouse may help the lion, and we venture in conclusion to offer a few suggestions. In ii. 18, Mr. Frazer gives a neat little note about the eyes on Greek ships, but he does not mention that the custom is still kept up in the *caiques* of the Levant, as the writer has often seen. The explanation suggested, that the boat may see its way, is undoubtedly correct; and Mr. Frazer might have got an interesting confirmation from a book called *Under the Dragon Flag*. The author of that most thrilling work is guiltless of all folklore; but he gives the most vivid description we have ever read of a splendid Chinese junk, that has sailed the seas for a century, and the same explanation of the eyes was given him by its owner. In ii. 160, the extraordinary ascetic priesthood of the Selli at Dodona might be mentioned; "that wash not the feet, and sleep upon the ground." The pillar under the head of Athena Parthenos (ii. 318) offends all artists, and yet undoubtedly existed in ancient times; but why should we suppose Pheidias put it there? He is most unlikely to have done such a thing; but it may well have been added after some earthquake that shook the statue. With the ghostly warriors of Marathon (ii. 443), we might compare the tramp of Nicholson's war-horse, still heard by the shivering mountaineers at night. A good instance of the persistence of local tradition (iii. 163) is the Mound of the Priests by Carmel, which appears to have been always so called, though the Arabs do not know why. The "towers" of Maina (iii. 393) recall the *κούλας* or "towers" of the Greek islands, which may be found in every village and vineyard. The mania by which a man behaves like an animal (v. 382) is well illustrated by the story of Nebuchadnezzar. The Mountain of the Sphinx (v. 138) struck the writer as curiously resembling a couching tiger or cat-like animal, and this probably helped to localise the legend, perhaps originated it. Captain Cook's Voyages would have furnished parallels to the offerings of pigs (v. 29); the islanders threw one into the grave when one of his men was being buried. Possibly the connection of water with serpents (v. 44) is illustrated by the ægis, and by the device used by the Moqis, scales with the dependent snakes, to represent a thunderstorm (Bourke, *Snake Dance*, pl. xix.). The discussion of altars within the temple (iii. 560) is not complete without pointing out that a table of offerings always stood in the temple, and this is in principle an altar. The reason why children, for

certain ritual purposes, must have father and mother living (iii. 573) is, perhaps, that that shows the special favour of the gods. Was there any such custom in Palestine as that described in iv. 178, where fire is used to get fertility, torches being tied upon goats' heads? And may not that have given Sampson the idea of tying brands to foxes' tails, thus at once destroying his enemies' crops and insulting his enemies?

In the note on the exclusion of male things from a sanctuary (vii. 27, 3), it would have been interesting to compare the rigid exclusion of all females, even hens and cows, from the sacred precincts on Mount Athos. In iv. 109, the sitting at meat of men with gods might be illustrated by Robertson Smith's theory of the origin of sacrifice; and in Bk. ix. 30, 6, the Lycomids reciting the Orphic poems might have suggested the Homeric rhapsodists, and a mention of the mnemonic feats of Brahman priests. Mr. Frazer has omitted the curious custom of New Year's Fire (ii. 392). The volumes of *North Indian Notes and Queries* furnish many interesting examples of ceremonial abuse, ghostly warriors, imprisoned gods, and disguise of the sexes. Finally, we add two or three misprints: ii. 412, on i. 31, 4. *read* acquisition; iii. 479, line 7 *infra*, *read* Naaman; v. 315. Euripides.

The Index to the text is probably complete, and will be extremely useful. The Index to the notes might with advantage be fuller. Mr. Fraser has been too modest in estimating the value of his contributions to knowledge. We think that an edition of the first volume, with the Index to Text, would be widely bought, and would not injure the sale of the whole work.

In conclusion, we wish to emphasise our sense of the value of this work. It is an encyclopædia of learning, full, careful, and reliable; and a great deal of it, especially those parts which touch on Mr. Frazer's special studies, entirely new to most scholars. We cannot simply call this the best edition of Pausanias; it is quite without a rival, and, though it may be improved, we venture to think it will never be superseded.

KING ARTHUR AND THE TABLE ROUND. Tales chiefly after the French of Crestien of Troyes. With an account of Arthurian romance, and notes, by W. W. NEWELL. 2 vols. Houghton, Mifflin & Co. 1897.

THESE beautifully printed volumes comprise four retellings after Crestien : Erec and Enide (the Enid of the Idylls, the Geraint of the Mabinogion), the episode of Alexander and Soredamor from Cliges, the Knight of the Lion (the Lady of the Fountain of the Mabinogion), and Perceval (the Pèredur of the Mabinogion); further, various episodes from the Merlin (in the Huth MS. version), the Lancelot, and the English metrical *Morte Arthur*.

It is very difficult to understand upon what principle the selection is made. Various stages and phases of the Arthurian romance are represented; but there is no attempt at a logical, a chronological, or a topographical exposition of the romance. Such merits as are possessed by Malory, and works founded on Malory, of giving an orderly summary of the entire body of Arthurian legend are lacking. It would have been better, in my opinion, for the translator to have confined himself to Crestien, but to have amplified this section so as to enable the English reader to dispense in some measure with reference to the twelfth century French poet. As it is, the summaries are neither full nor precise enough to allow of Professor Newell's work being used as a substitute for Crestien, though it must be gratefully admitted that it affords considerable assistance to students of Arthurian romance who are not professed old French scholars. Mention should also be made of the general purity and felicity of the translator's style. Without sham archaicism, he has, as a rule, succeeded admirably in rendering the delicate romantic tone of his originals.

Leaving the Cliges episode out of account, the stories taken from Crestien are already accessible to English readers in Lady Guest's *Mabinogion*. Reading the two versions together one thing is apparent, the immense superiority of the Welsh. If the latter is, as maintained by many, a simple prose abridgment of the French writer's diffuse verse, one can only say that the Welshman was a born story-teller, who not only knew what to select, but who is continually brightening up his original with picturesque and vivid touches. Let the unprejudiced reader compare Pro-

Professor Newell's summary of the *Chevalier au Lion* (which gives the essential incidents faithfully, so far as I have tested it) with *The Lady of the Fountain*. The length of both is about the same, equal, roughly speaking, to one-fourth of the French romance. I very much doubt if the comparison will lead any one, whose mind is not already made up, to regard Crestien as the direct and sole source of the Welsh tale. I can only say that renewed reading of the French in Professor Newell's, and of the Welsh in Lady Charlotte Guest's translation, has strengthened my conviction that the one is not the source of the other, but that both are derived from some earlier form of the story.

Professor Newell is of a directly opposite opinion. For him Crestien's and other French romances of the same date are mainly deliberate inventions, and not retellings of much older traditional material. Traits lacking in Crestien and found in works of a later date are the product of post-Crestien invention. This is the case with the story of Arthur's unknowing incest. It seems to me sufficient to point to the existence of a similar theme in the Irish Cuchulinn saga (Conchobor and Dechtire) and in the Teutonic Siegfried-saga (Siegmond and Signy), and to refuse politely, but firmly, to believe that a thirteenth century French story-teller would have had the idea of saddling with the most awful form of guilt he could conceive the king who by that time had become the exemplar of Christian knighthood.

It would lead me too far to examine in detail Professor Newell's Introduction and Notes. I have read them with interest, but there is hardly a statement respecting the nature and development of Arthurian romance that does not seem to me demonstrably erroneous. It was, perhaps, necessary to insist upon the part played by conscious literary art in the evolution of medieval romance, but Professor Newell has, in my opinion, allowed a comparatively unimportant feature to obscure and distort the real nature of this great body of romantic literature.

ALFRED NUTT.