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Book Reviews

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Malinowski

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REVIEWS.

KING ARTHUR IN HISTORY AND LEGEND. By W. LEWIS JONES.
Cambridge: Univ. Press, 1911. 16mo, pp. vi + 145.

THIS is a concise and, on the whole, up-to-date outline of the Arthurian tradition in its historic and romantic aspects. It is more satisfactory from the former point of view than from the latter. Professor Jones appears to be decidedly more at home in the comparatively limited field of the pseudo-historic chronicles than in the wider, and more perplexing, area of romance. With the general conclusions drawn as to the historic element at the base of the Arthurian tradition most authorities to-day will agree, though perhaps more stress might have been laid on the marked fairy element in the story, *e.g.* to the author of *Brun de la Montagne* Arthur is lord of all fairy-haunted spots, wherever they might be found, and to him Oberon, the well-known fairy king, should, of right, bequeath his possessions.¹

Certain of Professor Jones' statements with regard to the romantic literature are by no means in accord with the results of modern research. On p. 9 he speaks of the "ecclesiastical exploitation of Arthurian romance." It is true that certain of the later forms of the Grail Quest have been used for the purpose of moral edification, but it is a very curious and significant fact, often overlooked, that the Church never adopted the Grail legend, nor acknowledged it in any way; in fact, it is more than probable that it was officially discouraged, the sudden, and complete, cessation of literary activity in that field being a remarkable and suspicious phenomenon. Arthurian romance, as a whole, was never exploited by ecclesiastical writers. Its whole character

¹ Cf. *Huon de Bordeaux*.

is as mundane as well can be ! The statements as to Chrétien de Troyes' work (pp. 101, 106) are completely out of date. Chrétien certainly says he wrote of "le roi Marc et Iseut la blonde," but that one sentence is all we know on the subject; to say that this poem, or it may have been *lai*,² was "the earliest poetical version of the story on a large scale" is a pure flight of imagination, executed in the teeth of the now generally accepted theory that the earliest *Tristan* poem was composed in England.³ If there is one point we are all pretty well agreed upon now it is that *Tristan* is in no sense a French legend. As to the prose version, the older portions derive from Thomas. Nor do any of the modern school of critics now believe that Chrétien's *Conte del Graal* is the first literary presentation of the *Perceval* story.⁴

On p. 116 Professor Jones does grave injustice to our vernacular Arthurian literature previous to Malory. Does he not know the fine versions contained respectively in the Thornton and Harleian Mss., and published by the Early English Text Society?⁵ Malory used both of these freely, and no small portion of the praise bestowed on the last books of his compilation belongs rightfully to the author of the beautiful stanzaic Harleian poem, whose verses Malory has embodied, with scarcely any alteration, in his text. To this unknown writer, and not to Malory, belong "the waters wap and waves wan" quoted by Professor Jones, and the final interview between Guenevere and Lancelot, of which there is no trace in the French text. I sincerely share the writer's admiration for Malory, but I hope, when a second edition of this little manual is called for, he will render justice to the unknown and most true poet whose rightful laurels have so long been worn by the prose writer. Malory's crown of fame can well afford to lose a few borrowed leaves !

JESSIE L. WESTON.

² Cf. the late M. Gaston Paris' study on *Cligés*, *Journal des Savants*, 1902.

³ Cf. M. Bédier's edition of Thomas' *Tristan*, Société des Anciens Textes Français.

⁴ Cf. Dr. Bruggger's "Enserrement Merlin," *Zeitschrift für Französische Sprache*, vol. xxix.

⁵ No. 8 and Extra series No. lxxviii.

SIR PERCEVAL OF GALLES. A Study of the Sources of the Legend.
By REGINALD HARVEY GRIFFITH. Chicago: University
Press, 1911. 8vo, pp. viii + 131.

THE main object of this Study is literary,—a critical examination of the relations between the English poem and the *Perceval* of Chrétien de Troyes,—but the ground traversed by the writer, and the results arrived at, belong essentially to the domain of folklore. The late Mr. Alfred Nutt, in his *Studies in the Legend of the Holy Grail*, had already pointed out the analogy existing between certain versions of the *Perceval* story, in which figures a hideous hag, possessed of a magic balsam by means of which she can revive the slain, and certain popular Celtic folk-tales. Mr. Griffith has carried the investigation further, and in chapter iii., entitled “The Red Knight-Witch-Uncle Story,” he demonstrates clearly that a number of incidents, which a less searching criticism had ascribed to the inventive genius of Chrétien de Troyes, are, as a matter of fact, parts of a folk-tale which has enjoyed, and apparently still enjoys, considerable popularity in Scandinavia and the British Isles. The tale deals with the adventures of a youth, brought up in solitude, who comes to the court of a king at the moment when the monarch is smarting under an insult inflicted by an enemy of long standing. The youth avenges the king, and at the same time succours relatives of his own, oppressed by the witch mother of the king’s foe. Mr. Griffith gives a large number of variants of this tale, drawn principally from Celtic sources. The result appears to establish decisively the folklore character of a section of the *Perceval* story, the provenance of which had hitherto been inadequately recognized. Modern criticism seems to be bringing out more and more clearly the fact that in this story we have, not so much a folk-tale, as a folk-tale complex, the component elements of which are presented in varying combinations. That such a complex could be the offspring of a work of purely literary invention, all folklore students would allow to be highly improbable. When the putative parent shows itself to be demonstrably lacking in important and necessary features, which are nevertheless preserved in what are claimed to be its direct descendants, the parentage will be held, by those conversant with the laws of story-transmission, to be frankly impossible. On the merits

of chapter iii. alone, Mr. Griffith may be held to have proved his case.

JESSIE L. WESTON.

THE BLEEDING LANCE. By A. C. I. BROWN. Modern Language Association of America, 1911. 8vo, pp. 59.

IN this brief Study Professor Brown, who is an ardent advocate of the Celtic (specifically Irish) origin of the Arthurian stories, attempts to demonstrate such an origin for the Bleeding Lance of the Grail tradition, which he equates with the fiery and poisonous *Luin* of the *Bruden dá Derga*. That the talismans of the Grail castle, taken as a group, may be paralleled with the Four Treasures of the Tuatha Dé Danann I am quite prepared to admit; I believe the Grail symbols will be eventually recognised as being of extreme antiquity and world-wide diffusion, and that, wherever found, they are connected with a Nature ritual the object of which was to promote, or restore, fertility. The Tuatha Dé Danann were, as Mr. Alfred Nutt pointed out in his *Voyage of Bran*, deities of growth and fertility, and that such symbols should be connected with them is only to be expected. But to trace, as Professor Brown attempts to do, a direct connection between the Irish stories and the Arthurian legend, is another matter. For my own part I can see no connecting link. The parallelism is faint, and the efforts made to press the Irish tales into the service of Arthurian criticism seem to me often overstrained and unwise. The opponents of the Celtic view seize on the exaggerations, and make of them an excuse for ignoring the traces of possible relationship. The two groups are doubtless offshoots from a kindred stock, but of independent growth and development. The value placed by Professor Brown on the Balan story is, I think exaggerated; the version is manifestly a late piecing together of *motifs* taken from different sources, and the only text in which it occurs, the 'Huth' *Merlin* Suite, is a part of the latest and most contaminated version of the Arthurian cycle (cf. note 4, p. 117 *supra*). While agreeing in the main with the writer's views as to the ultimate origin of the Arthurian

tradition, I believe his method of arriving at the proximate source to be seriously mistaken.

JESSIE L. WESTON.

THE TWO KNIGHTS OF THE SWAN, LOHENGRIN AND HELYAS.

By ROBERT JAFFRAY. New York: G. P. Putnam's Sons, 1910. 8vo, pp. ix + 123. Ill.

THIS little study on a theme, the critical problems of which have not yet been thoroughly investigated, is interesting, but misnamed. There are not two Knights of the Swan. Lohengrin is simply Helyas, in a more mythical setting, and divested of his claims to historic reality. As a brief introduction to the study of an interesting problem in romance literature, the book will be useful, and the information as to the whereabouts, and contents, of the Mss. is of decided value, but the author's excursions into the field of literary criticism are not happy. There can be no doubt that Wolfram found the connection of the Swan Knight with Perceval in his source, of which Gerbert's citation is a brief summary. The fact that Gerbert also treats the story as a 'post-scriptum,' introducing it after Perceval's reunion with the lady of his love, and at what he states definitely to be the conclusion of the "*vraie estoire*," is too significant to be ignored. When we find two writers agreeing, not only in the combination of two distinctly independent stories, but in the manner, and that a particularly awkward one, of that combination, it is obvious that there is a connection of some sort between them. Wolfram is certainly the earlier writer, but as certainly there is no trace in French literature of a knowledge of Wolfram's poem, and Gerbert has the earlier version of the story. The only reasonable conclusion is that both drew from the same original source. That Gerbert does at this point show a change of source is undeniable. Up to this moment his poem shows distinct parallels with the Chrétien-Wolfram form of the story; from this point on the parallels are with the more ecclesiastical versions, i.e. *Perlesvaus*, the *Quest*, and *Grand-Saint-Graal*. At what moment, and under whose direction, the Swan Knight passed into the mystical cycle of the Grail, we do not know, nor do we

know whether he did so under his original name or not; further research on the subject might well produce additional, and interesting, evidence.

JESSIE L. WESTON.

ANCIENT HUNTERS AND THEIR MODERN REPRESENTATIVES. By W. J. SOLLAS. Macmillan & Co., 1911. 8vo, pp. xvi + 416. Ill.

ANTHROPOLOGY. By R. R. MARETT. (Home University Library). Williams & Norgate, n.d. 16mo, pp. 256.

PREHISTORIC MAN. By W. L. H. DUCKWORTH. (Cambridge Manuals of Science and Literature). Cambridge: Univ. Press, 1912. 16mo, pp. 156.

A COMPREHENSIVE account of palaeolithic man, long demanded by the reading public, has now been provided by Professor Sollas, and the fine series of diagrams and drawings of skulls, sites, implements, animals, and examples of prehistoric art add greatly to its value. Its distinguishing feature is the elaborate attempt to identify the now extinct Tasmanian race with the Chelleans; the Australian natives with the Mousterians; the Bushmen of South Africa with the Aurignacians; and the Eskimo with the Magdaleneans. Though these identifications are supported by a large mass of evidence, the student may feel inclined to suspect that the influence of environment has been to some extent obscured by a too rigid insistence on resemblance of material culture. Professor Sollas also, in a tentative way, proposes a chronology of the prehistoric period which will not satisfy the most extreme thinkers of the two rival schools. While some writers claim for the Neolithic period alone an existence of some 100,000 years, Professor Sollas suggests that about 17,000 years may have passed since the close of the last glacial epoch, and he would place the Magdalenean period some 12,000 years ago. Whatever view may be taken of these racial equations and estimates of time limits, the book, with its easy, graphic style and mastery of a wide literature, must commend itself to all readers.

In Mr. Marett's small book we find an immense mass of well-arranged fact and theory treated in a clear and witty style, which admirably fits it for popular reading. On the question of racial origin he is well justified in maintaining a position of scepticism. He craves a final test of race distinctions, which is as yet not forthcoming. He admits a certain degree of plasticity in head form, and he accepts the view of Professor Boas that the skull may be to some extent modified under the influence of environment. The book, as a whole, is admirably suited for general reading and teaching purposes, and will prove of the greatest value to field-workers throughout the Empire.

Mr. Duckworth is less advanced in dealing with the present position of the anthropometrical problem. His book will be useful for its clear and well-illustrated survey of the various types of prehistoric skulls. In this connection it may be noted that in his recent first Hunterian lecture on the remarkable skeleton recently unearthed near Ipswich,¹ Professor Arthur Keith expresses the opinion that in studying ancient man perhaps too much attention has been devoted to the skull, and he is inclined to fall back on the tibia, which is so closely associated with man's power of locomotion, as a test of the stages in his physical evolution.

It is a good omen for the future of anthropology that a large public is ready to interest itself in such a survey as that of Professor Sollas and in two such excellent manuals as those of Mr. Marett and Mr. Duckworth.

W. CROOKE.

THE THUNDERWEAPON IN RELIGION AND FOLKLORE. A Study in Comparative Archaeology. By CHR. BLINKENBERG. Cambridge: Univ. Press, 1911. Demy 8vo, pp. xii + 122. Ill.

This enlarged English edition of a Danish publication utilizes the contributions of Sir John Evans, Montelius, Cogels, Cartailhac, and Andree, Dr. Feilberg's unpublished collections, and much first-hand material from Scandinavia and India. Help has been given by the Danish Folklore Collection (p. 113 *supra*), and a

¹ *The Times*, Feb. 27, 1912.

map shows graphically the three areas of Denmark in which the thunderstone is (*a*) a stone implement or the like, (*b*) a belemnite, and (*c*) a fossil sea-urchin. An illustrated account of stone axes on Dravidian altars in south India throws light on cults of Greek cities in Asia, Crete, etc. The antiquity of the group of beliefs seems indicated by their uniformity over all the Old World, from Japan to Ireland, Siberia to India, and Norway to the Guinea Coast, although they are faint in districts such as Iceland, where thunderstorms are rare. In the East Indies as in Denmark a genuine thunderstone protects stuff wound round it from fire; in Yunnan as in Germany thunderbolts return above ground after a time; and in India as in Sweden thunderbolts are associated with cattle diseases and milk. The author's account of Buddhist ritual thunderbolts omits the unusual 'nine-pointed' form, and the references for meteorites called thunderstones are very incomplete. The fall of meteorites was probably at least a contributory cause of the thunderbolt idea, which the author ascribes only to the linking of thunder with the crash and sparks produced by a stone axe; and the vitreous rods and tubes (fulgurites) produced by lightning strokes in sand and certain rocks (Armenia, Germany, etc.) may have fostered the notion. The book is a valuable encyclopædia of its subject, but its usefulness is sadly marred by the absence of an index.

A. R. WRIGHT.

THE WORLD OF DREAMS. By HAVELOCK ELLIS. Constable & Co., 1911. 8vo, pp. xii + 288.

THE Presidential Address for 1912 points out that the future progress of folklore must largely depend on its alliance with other sciences. Of the sister studies psychology may prove one of the most helpful, and dreams must receive attention otherwise than as means of divination (oneiromancy and incubation). When a beginner consults the great library of works on dreams,—ranging from that of Synesius, the Bishop of Cyrene who plays a part in Kingsley's *Hypatia*, to the crowded shelf for the present century,—he can hardly do better than choose Mr. Ellis' *World of Dreams*.

As we expect from this author, his summaries and methods of exposition are clear, and his references to other works for a continuance of the enquiry are numerous. His chapters on "Symbolism in Dreams" (vii.) and "Dreams of the Dead" (viii.) are particularly valuable. Although perhaps not many now adopt Herbert Spencer's estimate of dreams as the origin of the belief in gods and in a future life, it may well be that in dreams we can draw nearer to the ways of thought of early man than in the highly-evolved conditions of savagery. To dreams may be owed far more of myth than is at present suspected; the flying and falling dreams common to most of us may, for example, have given rise to the Icarus story, to saintly levitations, and to much more.

SURVIVALS IN BELIEF AMONG THE CELTS. By GEORGE HENDERSON. Glasgow: James MacLehose & Sons. 8vo, pp. xi + 346. 1911.

DR. HENDERSON is more at home in dealing with the primitive beliefs of his native Scottish soil than he is when he travels further afield, and his new volume *Survivals in Belief among the Celts* is a more valuable contribution to folk-history than his previous work on Norse influences in Celtic Scotland. The scientific folklorist may perhaps object that the titles that he gives to the divisions of his subject are more picturesque than systematic, and that his method is wanting in cohesion. But if any subject may escape the trammels of system without severe loss, it is surely the old lore of the Celtic peoples, and such titles as 'The Earthly Journey,' 'The Wanderings of Psyche,' or the 'Finding of the Soul,' serve to whet our appetite more than strictly scientific headings could do. Indeed, Dr. Henderson's somewhat loose and scattered style gives us the pleasant feeling that we are listening to the outpourings of the native story-teller himself, whom we must not interrupt, lest the thread of his narration should be broken, and something of importance forgotten in consequence. As a native-speaker, who has spent some years of his life in a remote parish in Sutherlandshire, Dr. Henderson has had excellent oppor-

tunities of collecting original material, and, if we have any fault to find with a book from which we have ourselves derived so much delight, it is that he has not given us so much as we could wish of his own observations. The book is, however, a real contribution towards the study of comparative Celtic folklore, for he derives his examples from Irish, Gaulish, and Breton, as well as from Scottish tradition. Readers of Anatole le Braz or Sébillot will find constant similarities between Scottish beliefs with regard to the soul and death, and those of Brittany; no doubt this resemblance will be still more strongly accentuated when the author gives us his promised volume especially devoted to death-beliefs. The idea of the escape of the soul from the dead body in the form of a butterfly or moth, a fly or a gnat, (pp. 77-81), is common in Brittany, while the bird-soul is a familiar belief in Irish legend, both in secular tales and lives of the saints.

It is of great interest to trace the transference into Christian belief of pagan ascriptions; we believe that Dr. Henderson has here for the first time pointed out that St. Michael replaces, in present-day charms, a pagan deity or divine power called "Brian," a sort of Gaelic Neptune, called at least in one poem "Brian Michael." In Ireland he has been forgotten, though the name Brian occurs as one of the original triad of Tuatha Dé Danann gods; but in nearly all Irish charms the persons invoked are "St. Brigit with her mantle, St. Michael with his shield," though St. Columcille often, both in Ireland and Scotland, replaces St. Michael or is added to the two others. We know that St. Brigit had a pagan representative of the same name, and now St. Michael can be identified as replacing an ancient deity called Brian; possibly we may yet recover Columcille's pagan ancestor, the third of the triad of protective powers.

To the author's examples of "the apple-tree from Emain" as the sacred tree of the unseen world, we would add the fine poem to Ragnall of the Isles, published from an Irish manuscript belonging to Hennessy in Skene's *Celtic Scotland*, vol. iii (App. I.). It is a much later example of the survival of this tradition than those cited by Dr. Henderson. The late examples of human sacrifice in Scotland are interesting (pp. 261, 270). We are not

so certain as Dr. Henderson is that the stone at Westminster is the Lia Fail! The index is inadequate, and there are frequent slips in the proof-reading. Such words as "wrongously" (p. 13), "wracking pains" (p. 15), "behalf" for belief (p. 55), "subsume" (p. 57), and "Danaan" for Danann (p. 69), should be corrected.

ELEANOR HULL.

COSTUMES, TRADITIONS AND SONGS OF SAVOY. By ESTELLA CANZIANI. Chatto and Windus, 1911. 4to, pp. xiii + 180. Col. pl. and text ill.

THIS is an exceedingly handsome volume, dedicated "to Their Majesties the King and Queen of Italy," and written by a lady who has devoted much time during the last six years to travelling with her father in the most out-of-the-way places in Savoy, fraternising with the peasants, sketching costumes and scenery, and collecting the songs and traditions of the people. The faces and costumes will appeal to the artist, and there are also numerous landscapes, sketches of arms, household utensils, coins, seals, etc., and many songs with their music, so that the book appeals to nearly all classes of readers. The beliefs and traditions are often very curious and poetical, and we will quote one or two examples:—"The origin of the famous edelweiss is traditionally as follows: High up in the eternal snows there is enthroned a white lady—the queen of the snows—and she is surrounded by many little spirits all carrying crystal lances. But if a hunter, or an imprudent Alpinist, tries to climb up to the white lady, she looks and smiles at him. He is fascinated, and regardless of the many dangers, climbs ever higher and higher. He sees nothing but her fair head or shining crown, and the jealous spirits around urge him on, until at last he makes a false step, and perishes in some crevasse. Then the white lady weeps, her tears run over the rocks, where they change into the star-like Edelweiss" (p. 14). This is somewhat like Hans Christian Andersen's *Ice-Maiden*, and the giddiness felt by many persons in looking down from a height has often been ascribed to the influence of the sylphs or other invisible and more or less unfriendly beings.

At page 166 we find the legend of St. Eldrade, similar to that related by Longfellow of the Monk Felix in *The Golden Legend*. He left the abbey in the morning, and was so entranced by the singing of a bird that he did not return till evening, when he discovered that years or centuries had passed, in what had appeared to be a few hours. In various forms we also meet with a similar legend in the East.

There are many strange legends in Miss Canziani's volume, which we have no space to notice, but one or two more may be mentioned. On p. 87 we have a story of a familiar in the form of a black pig, which reminds us of Froissart's Orthon. On pp. 101-2 we find a story of a Black Virgin, and on p. 107 one of the devil in bear form. But the strangest story of all is on pp. 148-9. "The following account of a tragic dance which took place at a village near Gets, was given me by one of the priests. In 1793 the municipality of this place invited the inhabitants to a public ball, which was to take place in the square in front of the church on Good Friday. After it had been going on for some little time, the dancers felt themselves being gradually overcome by some strange irresistible power, and could not stop. Even when the music had ceased altogether, they were obliged to continue. It was a terrible sight, for their faces were drawn with terror, and their hair flew round their heads as they whirled about. For two days this went on without a moment's pause, and it only ended when there were none left to dance. The terrified spectators watched the strange way in which the victims vanished. First their feet disappeared, then their legs grew shorter and shorter, leaving the bodies turning madly round and round. Soon nothing was left but the heads dancing about in couples, the faces convulsed, the eyes bloodshot with terror. At last only tufts of hair were left turning round, two by two, until these also vanished into space. The priest told me that an old man, about thirty years ago, swore, as he was dying, that this was a true account of what he himself had seen. The names of the dancers are preserved in Gets to this day." We do not remember meeting with any exactly similar legend among the stories of the punishment of Sunday and Good Friday dancers.

A good deal is told us, also, of the lives of the present inhabitants of Savoy, and on p. 50 we have an elaborate account of the swaddling of a baby. At the end of each chapter songs and music are quoted,—chiefly in French, but sometimes in dialect.

W. F. KIRBY.

VOLKSLIEDER AUS DEM KANTON AARGAU. Gesammelt von SIGMUND GROLIMUND. (Schriften der *Schweizerischen Gesellschaft für Volkskunde*, No. 8). Basel: Augustinergasse 8, 1911. 8vo, pp. vi + 279.

HERR GROLIMUND, (whose *Volkslieder aus dem Kanton Solothurn* was reviewed in *Folk-Lore*, March, 1911), acting on behalf of the "Kommission für die Sammlung der deutschschweizerischen Volkslieder" under the *Schweizerische Gesellschaft für Volkskunde*, has continued his work of collecting the popular songs of his country. The result is a volume of two hundred and seventy-two "folk-songs" from Canton Aargau. In this the system referred to in our previous review has been adhered to by Herr Grolimund, who in his preface explains that he has included "composed" and "borrowed" songs where these have become "folk-songs" for the people. His method would seem to lead to confusion so far as the study of folk-music and poetry goes, although of possible value to folklore generally, in showing the trend of popular taste and the powers of popular memory.

Herr Grolimund has noted his songs chiefly from the singing of old or elderly persons, who have in many cases lent him manuscript books of words compiled by themselves. The language of the texts is a mixture of good German (*Schriftdeutsch*) and dialect, the German,—as might be supposed in Canton Aargau,—predominating greatly. As the collector points out, there are amongst them no songs in any pure local "Mundart," even the most "dialectal" presenting a mixture of many dialects interwoven with ordinary German.

Amongst the texts are a number of narrative ballads, the subject and phraseology of which in many cases point to antiquity. One of these tells of the youngest daughter of a Pfälzgraf on the

Rhine, who goes to her married elder sister as a servant, lives unrecognised and neglected in her house for half a year, and when dying reveals who she is, to the great remorse of the elder woman, who offers milk and wine,—but too late to save her. In another we recognise a Danish and German ballad-subject,—the drowning of two kings' children. Yet another relates the fate of a false sweet-heart, who, having sworn to one lover that the devil may take her if she has deceived him, is danced with by the devil at her wedding, the evil one whirling her away over stock and stone until he finally breaks her neck and legs.

Amongst the subjects of the songs we find a good many similar to those common in British folk-song. A *naïve* carol on the death of Jesus, three moralising songs on Death and Judgment, and four on the Ages of Man might well pass as old English if translated. Accumulative and counting-songs are represented, and several of the narrative texts recall familiar ballads of our country. Thus we find Swiss versions of the crafty beggar-man and the noble lady; of the "Lord Lovel" type of ballad, in which the absent lover is hastily summoned but returns only to kiss the clay-cold lips of his dead love; of the girl who springs upon the horse of an insolent suitor when he is not looking, and so escapes; of the cruel child-murderess; and of the huntsman who shoots his love instead of a young deer, is put into a cell, and is condemned to die. The latter recalls a Somerset song and a Gaelic ballad, in both of which the animal is, however, not a deer but a swan or duck.

Some songs,—amongst them several about murders and other crimes,—combine old ballad-commonplaces of phraseology with modern events, and resemble our later broadsides in structure. Concerning the ballad-sheet literature, old or new, of his own country Herr Grolimund is unfortunately silent. Our British ballad-commonplace of instructions given by a dying person about a "marble-stone" and the inscription thereon, etc., is found often in these Swiss songs, the phraseology being in some cases strikingly similar to ours. We find also a Swiss version of the "Enoch Arden" type of ballad,—a favourite one in French folk-song,—in which the husband after long absence returns to find his wife established with another. Satirical songs are plentiful; some

on disagreeable wives and husbands; some on trades and professions, in which all who follow them are fools or knaves; and others on the inhabitants of various towns and villages. As in all Swiss song-collections, there are numerous courting-songs, called *Kilt* (or *Chilt*) *Lieder*. These take the form of a dialogue between a lover and a girl to whose window he comes at night. He begs to be let into the house, and most usually she refuses, warning him that her father and her mother are sleeping in the next room. We find precisely similar dialogues in the folk-songs of many other nations, and numerous British and German examples will at once come to our minds. The phraseology of all these songs follows certain conventional lines which point to some real connection between them in the past, and not merely to chance resemblance. Is it too much to hazard that in every land this class of song was originally intended to be used, as it is still used in Switzerland, during the *Kiltgang*? According to this ancient Germanic custom, which is still commonly practised in many parts of Europe,¹ a suitor is authorised to court his sweetheart at her window after dark, often being finally admitted. In Switzerland the man and the girl sing the *Kiltlied* in dialogue, he standing below her window and she replying from within. There are also in Herr Grolimund's volume, as in other Swiss collections, specimens of the familiar dialogue between suitor and maiden, in which the one sets the other impossible tasks to perform, or riddles to solve, as a condition of marriage. Such dialogues, again, are found in the folk-song of almost every nation, and it is not wholly improbable that they may have originally formed part of an ancient marriage ceremony such as is still observed in Germanic countries, notably in the Salzburg district of Austria. There, the custom is that the bridegroom's emissary or *Brautführer* rides forth with a company of armed comrades to conduct the bride to her new home, but must answer a long string of hard questions and riddles, put to him by the bride's father or his representative, before the bride is yielded up. The repeated reference in dialogue-songs of the kind

¹ For references to the custom of the "Kiltgang" as practised in Scotland, Wales, Germany, the Dutch islands, etc., etc., see *Die Hochzeitsbräuche der Esten etc. etc.* by Leopold von Schroeder, Berlin, 1888, p. 265.

to the making of a shirt as a sign that "you shall be a true-lover of mine" certainly is connected with the widely-spread custom of the bride or betrothed girl presenting a shirt of her own making to the man of her choice.

We meet also with an Aargau version of the action-song known to English children as "Would you know how doth the peasant?" This, together with its familiar tune, has always been recognised as an importation from the Continent. In Bern "*Wollt ihr wissen, wie der Bauer?*" is sung to the same air as in our country; the Aargau tune is different, and it is divided into solo and chorus after the manner of an old song of occupation, which no doubt it once was. The text shows signs of being used by grown-up folk, and ends with cynical allusions to the peasant and his wife.

The music of these songs presents precisely the same characteristics as that of Herr Grolimund's collection made in Canton Soleure. Amongst 272 melodies (*plus* variants,) which compose the Aargau collection there is not one tune in the minor or showing modal traces. The airs are built on the chords of tonic, dominant and subdominant; beauty of curve is strangely absent from them, and the cadences are frankly commonplace. Here, as in other Swiss collections, there is plain evidence that fine melody has been killed by the habit of facile "part-singing" in schools and *Sänger-Vereine*. Throughout German Switzerland any group of persons will at any moment burst forth into music on these conventional and undistinguished lines; the plan for making the melody and harmony being so simple that endless permutations may be indulged in, as in the "chop-stick waltzes" (which hail from Germany), without upsetting the general effect. Herr Gassmann, in his collection of folk-songs of the *Luzerner Wiggertal und Hinterland* (1906), devotes two pages to describing this Swiss method of singing. The soloist or *Vorträger* is supported by the next best singer, who is called the *Sekundant* and improvises a harmony much as do people fond of "singing a second." Other singers put in the harmonies that seem appropriate. Obviously, this habit of improvising "parts" has cramped Swiss folk-music and is responsible for its monotony. Probably in no collections of folk-song of any other country would it be possible to search through hundreds of tunes without finding one in

the minor scale. Herr Grolimund's songs from Solothurn, 119 in number; Herr Tobler's songs from Appenzell, 134 in all; 72 Bern songs noted by M. Marriage and J. Meier, and 280 noted by Herr Gassmann (*see* above), are every one of them in the major, presenting with those from Canton Aargau a total of 877 in this key.²

The lack of distinction in Swiss folk-music is the more to be wondered at, since magnificent old *chorales* are habitually sung in school and church. But the popular music of the German Swiss shows no sign of being influenced by the music of their Church, either Roman Catholic or Reformed. This merely confirms the opinion of most serious students of folk-song, who maintain that the music of the people "gangs its ain gait," and is not a distorted reminiscence of something ecclesiastical.

LUCY E. BROADWOOD.

THE BAGANDA. An Account of their Native Customs and Beliefs.

By the Rev. JOHN ROSCOE. Macmillan & Co., 1911. 8vo, pp. xix + 547. Ill.

THE author of this book had taught us to expect much when he came to render a connected account of the people among whom he had been labouring for so many years; and the expectations have been abundantly fulfilled. Hitherto, of all the many books written about Uganda Sir Harry Johnston's has been the most comprehensive and on the whole the most authoritative. Nor is it likely to be speedily superseded. But it comprised an account of the entire Protectorate, and not more than a tenth of it was occupied with the special subject of the work now before us. Hence there was room for a book dealing in detail with the customs and beliefs of the Baganda by one having a close and intimate knowledge and long experience of that remarkable people. Mr. Roscoe has been able to amplify his distinguished predecessor's account, and even to correct it in particulars in which further enquiry showed that correction was needed. On

²In addition, Herr Tobler quotes one song from Eibel's *Schilderung der Gebirgsvölker der Schweiz*, Leipzig, 1798. This, a cattle-call, is in the minor.

the other hand, there are certain matters on which the information he gives, full as it is, requires to be supplemented by Sir Harry Johnston's statements.

The present volume is compiled, as the author tells us, at first hand from the lips of the natives themselves, and without reference to any other book. This gives it its value, at the same time that it provides its limitations. It must not be assumed to be exhaustive. Indeed, we are expressly warned in the chapter on Religion that details are given only of the principal objects in the various classes,—gods, ghosts, fetishes, and so forth,—venerated. We need not, therefore, be surprised if we find others mentioned by Sir Harry Johnston or by Mr. Cunningham in his valuable book on *Uganda and its Peoples*.

At any rate, Mr. Roscoe has laid before the reader a wealth of information on "the social and religious life of the Baganda in the old days,"—that is to say, prior to European influence,—not surpassed by any similar monograph on any people. It is impossible here to do more than refer to one or two subjects in a book every part of which demands careful study by those who are interested in the evolution of civilization.

The Baganda attained the highest degree of native Bantu culture. Except in the description by the early Portuguese adventurers and missionaries of the realm of Monomotapa, and in the still enigmatical remains of Rhodesia, nothing has been found in the vast territories occupied by Bantu peoples at all rivalling the civilization of Uganda. In both cases probably influences of the same kind were at work. At a period estimated by the author as about a thousand years ago, the original inhabitants of Uganda had been overcome by a tribe from the north-east of Hamitic origin. Having conquered the country, the invaders settled down as the dominant race and intermarried with their subjects, until in course of time they became fused into one tolerably homogeneous community. The country is of exceptional fertility. Although situated right under the equator, its elevation above the sea (about 4000 feet), an undulating hilly plain with belts of forest, and the proximity of the great lake of Victoria Nyanza, secure to it a temperate climate and an ample rainfall. To these advantages, to the strong government of

conquerors who were not mere bloodthirsty raiders but endowed with remarkable political capacity, and to the higher ideas, institutions, and arts of life they brought with them and spread throughout the area under their control, the cultural position of the Baganda nation must be attributed.

History properly so called they had none, for they were ignorant of the art of writing: even tally-sticks for messengers and tax-gatherers were unknown. Tradition therefore was the sole medium for preserving a knowledge of the past. The king's pedigree was traced in detail from Kintu, who is represented as the first king. But he is also regarded as the first man. He came into the country (or upon the earth) with only a single cow; and, as there was nothing there before, he lived on this cow's milk. He married Nambi, a daughter of Heaven. According to the legend Nambi, by disobedience to her father's command, was the cause of the entrance of her brother Death into the world. It is obvious that this is a tradition of the beginning of things; and though the Baganda may have themselves identified Kintu as their earliest king and assigned his wife to the Colobus Monkey clan, to accept such a rationalization of the story is hardly in the spirit of modern science. The fact is that we know nothing of the history of Uganda prior to its discovery early in the second half of the last century. That at some unknown distance of time the country was inhabited by a Bantu people who were conquered by a band of warriors, probably few in number and belonging to a different race of somewhat more advanced culture, who settled there as already mentioned, is an inference from the physical appearance of the royal family and from the national religion, arts, and institutions, for which it would be difficult to account except by such an hypothesis. Genealogies are sometimes preserved with comparative accuracy where other facts are forgotten or distorted by tradition. The royal pedigree, if Kintu were accepted as the first king, would assign the invasion to a period about twenty-four generations back. Sir Harry Johnston's calculation (reckoning not from Kintu but from his great-grandson, Kimera) would place it about five hundred years ago, or two-thirds only of twenty-four generations. It is clear that Kintu is a purely mythical figure. He appears, as we learn from Sir Harry Johnston, also in the

traditions of the neighbouring and kindred Banyoro. Before we can reach sound conclusions on the history of the one people, that of the other must also be closely studied. Meanwhile it may be said that of none of the details of the pedigree, as set forth on pp. 175-180 and 231, further back than the lifetime of Mr. Roscoe's authorities or perhaps a generation earlier, can we be reasonably sure. It would be very desirable to know how the pedigree itself was obtained, whether from one witness or piecemeal from several, whether they were confronted together, how far they agreed, to what clans they belonged, and so forth. Mr. Roscoe has merely given us the net results of his enquiries, (which differ in many points from those of other writers), in the form he has judged most authentic. But upon the face of it there is reason for suspicion of the really historical character of the genealogy. The present method of naming a child is for the grandmother to recite the names of her son's deceased ancestors over it until it laughs. The name at which it laughs is that of the ghost who will be its guardian, and that name is adopted (p. 64). But beginning from Magembe, the fourth in descent from Kintu, in the genealogy the name of the child (if a boy) is as a rule his mother's name deprived of the feminine prefix, or rather the mother's name is that of the child with a feminine prefix. This rule obtains (though not without some exceptions) down to Kekulwe, who is said to have been the twenty-first king and to have lived eight generations before the reigning monarch. There is no mention of teknonymy; and even in teknonymy the mother's name would not be compounded of the son's name with a merely feminine prefix.

The Baganda worshipped a number of gods, as well as the ghosts of departed relatives, to say nothing of their veneration of fetishes. These are to be distinguished from amulets. Like the latter the fetishes were innumerable, but they seem to have been regarded as more powerful. They were made only by the most skilled medicine-men. Many, if not all of them, bore names; and by means of a special ceremony they became possessed by various gods, though they do not seem to have been themselves regarded as personal beings. This quasi-personal character of fetishes has been analysed with much acumen as it is found among the peoples

of Loango by Dr. Pechuël-Loesche. There, however, gods in the true sense of the terms do not exist. Among the Baganda the ghosts of the dead were universally feared. So great was the terror they inspired that even the king would not venture to put a man to death for a crime without compelling him first to take a magical drink, or to undergo some other ceremony, that put his ghost within the king's control and prevented its haunting him. Baganda monarchy was, in fact, a despotism, as bloody as that of Dahomey or Russia, tempered by the fear of the posthumous activities of its victims. Every family naturally had its dead, who, as long as they were remembered, were the object of worship, those who were most recently dead, and therefore the most vividly remembered, being as a rule the most honoured.

The most exalted order of supernatural beings was constituted by the gods. Mr. Cunningham reckons up "thirty-five distinct and different devils," by which he means what Mr. Roscoe calls *gods*. The native word used (*Balubare*) is the same. Mr. Cunningham states that it "essentially implies evil," an expression we must probably interpret as meaning not so much moral evil as physical evil, irritability, and ferocity. Their worship was, like that of the dead, founded on fear. Their number, however, must have greatly exceeded thirty-five. Mr. Roscoe wisely does not attempt enumeration: he only discusses the chief gods, those regarded as national deities. But besides them there were hosts of others. Every river had its particular divinity. The hills, the forests,—nay, every tree,—had their spirits, and these local spirits were doubtless gods in germ. At the head of the Pantheon stood the god Mukasa, whom Mr. Cunningham with some hesitation considers a goddess. He had his temple on the island Bubembe in the Victoria Nyanza. There he gave oracles by means of a female medium, and received sacrifices and gifts. Mr. Roscoe regards him as a deified man, an opinion shared by Sir Harry Johnston. Considerable weight must be attached to this judgment. It seems to be founded on the legends of his life and death or disappearance. He was the son of Wanema, also a god. His mother's name was Nambubi. She belonged to the Lung-fish clan. His brother Kibuka was the war-god. What sacred relics were enshrined in his temple seems a matter of some doubt;

about those of Kibuka there is none. They consisted of certain bundles now in the Museum at Cambridge, probably procured for it by Mr. Roscoe, though he is too modest to say so. These bundles on examination proved to contain portions of a human being, one being a jawbone. Now, it is customary to detach the jawbone from the corpse of a king or chief and to preserve it separately, much as this has been preserved, because the special portion of the body to which the ghost clings is precisely the jawbone. Moreover, while some natives say that Mukasa died and was buried on Bubembe, others declare that he simply disappeared; and disappearance is one mode in which a king's death is announced, for it is not permissible to say that he is dead. Yet all these form together but a slender ground for the opinion that Mukasa and Kibuka were deified men. Equivalent stories of the birth, life, and death of gods were told in Greece. The birthplace and the grave of Zeus, for example, were well known. Nor can any dependence be placed upon the preservation of personal remains: we need only refer to the universal relic-mongering of the Middle Ages in proof of this. Mukasa's wife, too, was the sister of the python Selwanga worshipped at the mouth of the river Mujuzi in Budu, the southern province of Uganda. When we add to these considerations the fact that the cult of Mukasa is known not only to the Baganda, but also to the Warundi, the Waziba, and the Wanyamwezi, two or three hundred miles away beyond the southern end of the great lake, our doubts will be more than confirmed.

The Baganda never formed their gods into a system or society like the Greek Olympus or the Norse Asgard. Some of them, like those mentioned above, constituted a family, but the rest were detached and independent, so far at least as our information goes. Wanga was believed to be one of the oldest of the gods. Tradition made him the father of the Earthquake god Musisi, who is reported to have been the father of Mukasa. According to the tradition accepted elsewhere by Mr. Roscoe, Mukasa's father, as we have seen, was Wanema, though Mr. Cunningham makes the latter "a great goddess with general functions." Besides Mukasa, Musisi, in Mr. Roscoe's tradition, is said to have had two sons, Wamala and Wanema. Wamala is noticed by Mr. Cunningham

outside his general list of "devils" as the "last and least" of those beings. Mr. Roscoe, on the other hand, dignifies him as "one of the principal gods of the country," who formed a river and lake, the latter of which bears his name. I mention all these contradictions not in the least to reflect upon either of the distinguished authorities to whom we owe our information, but to exemplify the variations of tradition. It is only what we expect, only what we are familiar with in classical mythology. But, if tradition be untrustworthy in these matters, has it any greater claim on our belief when it deals with the events not merely of a far past, but of lives of men who have long ago, unlike these gods, ceased to have any influence on the present? Can we place any faith in the pedigree and legends of the royal family?

Wanga may have been one of the oldest of the gods: he was not the "Creator." That honour was given to Katonda. How he managed to "create" we do not know, nor whether there is a Creation legend. Consequently we are ignorant what the Baganda idea of creation is. Anyhow Katonda had only a small temple, and he received little attention. It is obvious that he was of very small account. The tale called *The Creation* in Sir Harry Johnston's book is simply a version of the legend of Kintu. There not Katonda but Mugulu (Heaven or The Above) is the parent of Nambi, who becomes Kintu's wife. He seems to be regarded as a magician-king, of enormous power and wealth but limited knowledge, and that obtained in purely human fashion; and he was aghast at Kintu's cleverness. He supplied from his stores certain articles of food by way of gift to Nambi when he parted with her to Kintu; and from these the bananas, Indian corn, beans, and ground nuts that grow so well in Uganda are derived. How the rest of the things on earth came is another question, and a question for which we find no answer.

The Baganda were divided into clans, formerly thirty-six in number, each having its totem, and most of them having also a secondary totem. These clans were exogamous and descendible in the male line. The royal clan is that of the Leopard. The king had an extensive assortment of wives, but such of them as belonged to certain clans were never allowed to rear a son who might be a candidate for the throne. The reasons for the prohibi-

tion do not appear. That the clans were originally descendible in the female line there is some reason for thinking. All the mother's clan were prohibited from marriage with her children. The maternal uncle had as usual special duties. Every child borne by the king's wives belonged to the clan of his mother. Yet the Leopard clan and the Lion clan both claimed to include all princes among their members. Hence every prince and every king bore the totems of the Leopard and Lion clans, and also the Eagle though there was no Eagle clan, as well as the totem of his mother's clan. As authority for this the Lion clan tell a story with which we need not concern ourselves. Their claim is anomalous; and notwithstanding it the Lion clan was among those whose women might not rear a son of the king. The traditions of the various clans and their special practices are well worth studying. A word of praise must be given to the more than usually full list of the terms of relationship, which are not without their bearing on the question of the priority in time of female kinship.

With the foregoing samples of the abounding interest to be found on every page of Mr. Roscoe's volume I must content myself with commending it to all members of the Folk-Lore Society. It touches and illustrates our subject at all points. It is a clear and well-arranged repository of information, the fruit of enquiries, extending over many years, for which the author possessed unrivalled opportunities. It is a pity the many photographs could not have been reproduced on a somewhat larger scale. A map of the country would have assisted reference to the numerous localities mentioned; and a key to the pronunciation of native words would have been of advantage. But we may well be grateful to the author, and to Professor Frazer and other anthropologists and friends to whom he acknowledges indebtedness for advice and assistance of various kinds, for the material additions to our knowledge which it contains.

E. SIDNEY HARTLAND.

CASTES AND TRIBES OF SOUTHERN INDIA. · By E. THURSTON, assisted by K. Rangachari. 7 vols. Madras: Government Press, 1909. 8vo. Ill.

THE Madras Government, in issuing these important volumes under Mr. Thurston's editorship, has taken its place among the progressive administrations which have realised their responsibilities as custodians and guardians of primitive races, and has enabled his work to take its place beside those of Ibbetson, Risley, and Cooke as a comprehensive record of the organization and customs of the castes and tribes of a wide region, many of them among the least developed in India, and all worthy of study.

It is impossible to draw a hard and fast line of demarcation between that part of the work which is of purely anthropological interest and that which more properly comes under the designation of folklore, but for students of early beliefs, under whatever designation they may class themselves, a great mass of material is here provided. Under the Badagas, for instance, will be found a full description of the seed-sowing ceremonies in March and of the Devvé harvest festival in June-July, and also of the extremely interesting confession of a dead man's sins (vol. i, p. 115) and of the release of a 'scapegoat' calf first seen by Gover forty years ago and now again witnessed by Mr. Clayton. In the account of the Savaras, a hill tribe of Ganjam with Mongolian features (identified with the Sabarai of Ptolemy), will be found an account of the practice of fetish worship, empty earthen pots being the venerated objects, (vol. vi, p. 334). The present state of polyandry among the Nāyars (vol. v, p. 312), the virtues of Rudraksha beads, and the wearing of a coat of them by a Brahman (illustrated), (vol. i, p. 321), the intermarriages between heathen and Christian Paraiyans (Pariahs) (vol. vi, p. 94), tattooing among the same people (vol. vi, p. 113), the legend of the origin of the Malayāli and their emigration from the plains to the Shevaroy hills (vol. iv, p. 406), the burlesque funeral games of Tōda children (vol. vii, pp. 199 *et seq.*), and the dolmen-like graves of the Kurubbas (vol. iv, p. 155), are a few of the numerous topics discussed, and their mere enumeration will suffice to give some idea of the extraordinary scope and variety of Mr. Thurston's work.

The curious account of Sālagrāms and the derivation of the name quoted by Mr. Thurston from the *Madras Mail* (vol. i, p. 321) is worthy of mention as a specimen of erroneous modern explanation. Mr. Thurston might have warned his reader against accepting the derivation there assigned from *sarachakra* (a discus) and *grava* (a stone) as a possible explanation of the word *Sālagrāma*. It is impossible to do more than indicate slightly the nature of this valuable compendium of facts, which will be indispensable to all students of early custom. The work has been well printed at Madras, and is illustrated by a number of photographs, many of which are excellent.

M. LONGWORTH DAMES.

GRUNDLINIEN EINER VERGLEICHUNG DER RELIGIONEN UND MYTHOLOGIEN DER AUSTRONESISCHEN VÖLKER. Von P. W. SCHMIDT. In *Denkschriften d. K. Akademie d. Wissenschaften in Wien*, 1910. 4to, pp. viii + 142.

DIE MYTHOLOGIE DER AUSTRONESISCHEN VÖLKER. Von P. W. SCHMIDT. (Reprint from *Mitteil. d. Anthropol. Ges. in Wien*, vol. xxxix.)

FATHER SCHMIDT employs the term Austronesia to denote the islands of Indonesia (including Formosa and Madagascar), Melanesia, and Polynesia, and regards the racial unity of their inhabitants as established by a study of their languages.¹ In the present works,—of which the second is an abridgment of the first, read before the Anthropological Society of Vienna,—he offers a comparative analysis of their mythologies. In the survey filling the first eight chapters he distinguishes two main types of myth,—the lunar, which prevails over Nias and among the Bataks, Dyaks, and Melanesians,—and the solar, which is found in the south-eastern and south-western islands of the Sunda archipelago, and the southern Moluccas, and among all Polynesians. In Celebes, and to a certain degree in Polynesia, these two types are blended. Father Schmidt regards the lunar as

¹ *Mitteil. d. Anthropol. Ges. in Wien*, vol. xxix.

the more primitive of the two. It is asexual, *i.e.* there is no reference to any marriage or sexual acts of its leading personages,—at least not in its original form,—and it is associated with a belief in a Supreme Being, which, however, is not blended with the lunar myths where purest (Nias, Bataks). The creation of man and of the world are also both explained. Amongst the Dyaks and in Mélanesia, where the solar type is encroaching upon the lunar, the Supreme Being is partly identified with the Increasing Moon. In the solar myths, which were originally alien to the Austronesian peoples, there is always a sex motive, and phallic rites are found in some cases.

Here, as in his other works, Father Schmidt displays much learning and the most painstaking industry. A large amount of material is brought together and analysed, the data being carefully classified and localised. The author is specially qualified by his linguistic knowledge to deal with the native tales, and his work must be of great help in subsequent research. It is worth emphasising that the results of this pioneer study and extensive comparison are only loosely linked with the theoretical views of the author, which are often open to dispute. For example, the opinion that in some of the myths man primitively represented his fate in a lunar cycle by a “purely artistic, theoretically speculative symbolism” may for many reasons be doubted. The terminology of *Naturmythus* used in the summary invites criticism, but it should be observed that the tales are usually reproduced in their original form and the *naturmythologische Deutung* given separately.

Father Schmidt has devoted an exhaustive treatise to the controversy concerning the origin of the idea of God,² in which he discusses the subject chiefly from the Australian material. In the present work he contends that the idea of a Supreme Being was the most primitive religious conception of the Austronesians, anterior to all forms of animistic belief as well as to the solar and lunar myths; the chief characteristic of this Being is an imposing loftiness, nearly omnipotence; he is ‘Unus et Supremus.’ This position is derived partly from his almighty creative power and partly from other high qualities, such as

² *Anthropos*, vols. iii.-v. ; cf. also *Folk-Lore*, vol. xxi., pp. 516-23.

eternal existence, omniscience, ubiquity, and goodness, his "morally pure and high character" being specially insisted upon. But the way in which the author seeks to establish these attributes is often not conclusive. To prove morality, seven cases are adduced; in two of them the Supreme Being commits incest and steals females, but the author regards these incidents as later additions; in two other cases the Supreme Being is simply not able to do anything bad, without being positively good,—he "cannot be unjust, and cannot be impure," but he does not promote morality; the Tamei Zingei of Central Borneo and the Lowalangi of Nias seem to be actually judges of good and evil; the Supreme Being of the Batak performs only an insignificant moral function, as guardian of oaths. The part played by the Supreme Being in the cult and in control of morality does not seem sufficiently set out, but it must be borne in mind that the author is reconstructing from what he regards as "fragments of this ancient religion." It is difficult to agree with his conclusion that the primitive Austronesians had a "high and dignified" religion, from which their present belief is a degeneration, but he contributes greatly to our store of knowledge, and dissent from his views does not impair respect for his scholarship and untiring collection of facts.

B. MALINOWSKI.

SHORT NOTICES.

The Idea of God in Early Religions. By F. B. JEVONS. Cambridge: Univ. Press, 1910. Sm. 8vo, pp. x+170.

THIS panorama of the evolution of the idea of God ought to draw multitudes of fresh eyes towards folklore. It will also be found enthralling by the expert, even should he object to some of the colours and a few outlines. It would hardly be fair to Dr. Jevons to criticise elaborately such condensed summaries of his views, and it would be superfluous to praise his well-known lucid and persuasive style. This is emphatically a book to buy.