Among the Himalayas by L. A. Waddell

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which race belonged originally the languages now known as Finnish and Ugrian, in other words—Did the short-headed men impose their tongue on the long-headed men, or *vice versâ*?—no distinct answer can be given; but Mr. Abercromby suggests that it is possible to believe that “the original congeries of human beings from which by hypothesis sprang the united Finno-Ugrians or the united Finns alone, was not composed of a homogeneous cranial type.”

We have then the social development of the race traced from the neolithic period down to historical times. It is quite impossible to summarise the great mass of valuable anthropological and folk-lore information which has thus been collected and arranged. We may specially refer to the account of the tribal gods, the system of exogamy, the mutual aversion between the relatives of husband and wife, the influence of naming and the pantheon of the powers of Nature to which their worship is directed. To the student of folk-lore the second volume will be of unusual interest, supplying, as it does, a number of curious spells and incantations much in the style of the old Hindu Atharva Veda. We have spells to induce and remove all manner of disease, to aid the work of the hunter, farmer and housewife, and a large collection of quaint traditional accounts which explain the origin of fire, the metals, and so on. Throughout we find important analogies to the more important cycles of mythology and folk-lore. Mr. Abercromby deserves the gratitude of all students of the subject for his laborious collation and arrangement of a great mass of scattered information on the culture and beliefs of a people whom recent events have made specially interesting to us.

W. CROOKE.

AMONG THE HIMALAYAS. By Major L. A. Waddell. Westminster: Archibald Constable, 1899.

This book, which may be regarded as a supplement to Major Waddell's valuable account of the Buddhism of Tibet, contains a lively record of a series of excursions made by him in a region of which we have little definite information. It is not a systematic treatise on the geography or ethnology of the great range forming the northern boundary of our Indian Empire, but it is brightly written, and incidentally records many interesting notices of the customs and beliefs held by a very primitive people. Thus, we have a fairly complete account of the Lepchas: among them if the lady take a basket of eggs from her lover it is equivalent to the acceptance of a proposal of marriage: they show obvious traces of the matriarchate, have usually only one wife, and there is no ceremonial marriage. They had no true conception of private property until they learned the idea from contact with Bengal traders. The husband who wishes to divorce his wife pays her a small sum of money, varying according to the length of time they have been married: the wife, if she desire a separation, gives a fixed sum of money and one suit of clothes. He discusses the question of polyandry at some length. It is of the fraternal type, and is partly an arrangement to protect the joint family while the head is away for weeks herding the cattle, and partly a device to keep the common property within the family in a country which cannot support a large population. If the eldest brother marries, his wife is common to him and all the younger brothers: if the second marries, it is only those junior to him who share her favours. But the case of the present queen of Sikkhim is an exception to the rule: she was originally married to the younger half-brother of the present king, now she is joint wife of both. Polyandry, of course, gives rise to a puzzling variety of relationships: usually the children call the eldest of the conjoint brothers “father.”

Among other records of custom we may note that of the blood sacrifice in oath taking, two bull yaks are slain, and the parties to the oath dip their hands in the blood: the Tibetan form of salutation is to press forward the right ear and put out the tongue: when a Nepalese returns from a foreign land he is obliged to drink water with an official as a sort of reinitiation into caste: in one case the skulls of some girls who perished from starvation were made into drums for summoning the devils. The Lama, we are told, has curly hair, which is remarkable in view of the popular representation of the Buddha, which does not agree with any definite Indian type.

Among folk-lore references we have the case of the Mount Tendong, which miraculously elongated itself to save the people from the great flood: hot springs are the abode of devils which cause disease if they are not conciliated: the common marmot if ill-treated brings storms: frogs are worshipped to cause rain: a holy white bull yak appears and brings prosperity to a valley: the Spectre of the Brocken is an omen of good luck, but the beholder must mutter prayers and spells: the lake spirit appears as a furious bull yak or as an alluring siren.

We trust that this book is the forerunner of a larger monograph on the geography and ethnology of a most interesting region.

W. CROOKE.

HINDU MANNERS, CUSTOMS AND CEREMONIES. By the Abbé J. A. Dubois. Translated and edited by H. K. Beauchamp. 2nd Edition. Oxford: Clarendon Press, 1899.

The account of the manners and customs of the Hindus of Southern India by the Abbé Dubois has long been recognised as one of the classical authorities on the religions of India. It was first published under the auspices of the East India Company in 1817, and has been more than once reprinted in later years. Unfortunately the standard edition did not include the last additions and corrections made by the revered author. The original MS. has now been discovered at Madras and has been re-translated and edited with excellent taste and an adequate display of learning by Mr. Beauchamp. The Abbé's work represents, of course, the earlier stage of inquiry into Hinduism, coeval with the writings of Sir W. Jones and the establishment of the Asiatic Society of Bengal. At that time little was known of the original Sanskrit authorities, and the Abbé's inquiries were confined to Southern India, where Hinduism is largely impregnated with Dravidian beliefs, and appears in a very different form from the version of the faith as expounded by the Pandits of Mathura and Benares. But the writer, who lived for many years as a native among the natives, was in a peculiarly favourable position for acquiring a knowledge of their beliefs and practices, and if, as a missionary, he took a more gloomy view of Hinduism than that of later and less prejudiced scholars, this is only what might have been expected. With these obvious limitations the book is valuable and interesting. In many ways it resembles Ward's account of the Hindus of Bengal, and both are useful as descriptions by practical observers of the institutions of Hinduism before it came under the influence of Christianity. Mr. Beauchamp might have done more in referring to the later literature of the subject as contained in the Sacred Books of the East and modern studies of popular Hinduism: but his notes are useful as correcting many of the Abbé's misconceptions. We trust that the Clarendon Press will continue their useful task of rendering the classical accounts of Hinduism more accessible to modern students.

W. CROOKE.