Reviews

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REVIEWS.

MYTHES ET LÉGENDES D'AUSTRALIE : ÉTUDES D'ÉTHNOGRAPHIE
ET DE SOCIOLOGIE. ARNOLD VAN GENNEP. Paris, E.
Guilmoto, N.D. [Preface dated November, 1905.]

THE author of *Tabou et Totémisme à Madagascar* has here sought to put the French public in a position to judge of the problems raised by recent discoveries on the sociology and religious beliefs of the natives of Australia now under discussion among anthropologists. The method employed is to give translations from the English of all the most important traditions, preceded by a general introduction occupying half the volume, in which the problems are subjected to a full and critical consideration. A bibliographical notice enumerates as the works most frequently consulted those of Brough Smyth, Curr, Mrs. Langloh Parker, Spencer and Gillen, Howitt, and Roth, and contains critical strictures upon them.

On the whole the conclusions adopted are those of Dr. Frazer, whom M. van Gennep defends against Mr. Lang's attacks, himself attacking in turn M. Durkheim's view of Australian sociology. After an account of the somatic and cultural type of the natives and an excellent discussion of the value of cultural types (as embodied in various practices, the use of certain implements, and so forth) in determining ethnic relations, he considers the different systems of filiation. This naturally involves a pronouncement on the relative primitivity of the Arunta. Though he is careful to characterize the conclusion of Messrs. Spencer and Gillen to this effect as still only an hypothesis, he argues in favour of it and evidently accepts

it as the best explanation of the facts so far as they are known.

No complete account of Australian sociology can be rendered until the tribes of the vast territory comprised in West Australia have been explored. Until that is done conclusions as to the march of culture and the relative primitivity of the tribes are insecure. Still we may under this reserve form an opinion as to the position of the Arunta in Australian civilization. I am in the unfortunate position of agreeing wholly with neither party to the controversy. I admit that the Arunta possess primitive traits. The office and authority of Headman is undeveloped as compared with many of the tribes to the South and South-East. The knowledge of the physical relation between a child and its father, which is well understood by many other tribes, is wanting. On the other hand, the social organization on the basis of father-right (despite M. van Gennep's interesting argument), the eight matrimonial classes, the extraordinary multiplication of the ceremonies, and their quasi-private ownership, the totemic anomalies and the wealth of myths (largely cetiological) are to my mind all evidences of advance. If, as Messrs. Spencer and Gillen think, changes always come from the north, then the Urabunna to the south of the Arunta should be more "primitive" than the Arunta. Now they are still in the stage of mother-right, they present something like what we are acquainted with elsewhere as the ordinary features of totemism, and they have the Piraungaru relation, which is certainly more "primitive" than the Arunta individual marriage. That some ceremonies do travel from north to south we know. For example, the corroboree of Molonga has travelled within the last fifteen or twenty years from the Worgaia to the Dieri and even further.¹ Whether that dance, however, originated among the Worgaia we do not know. The straw-bottle-envelope-shaped helmets of which Dr. Roth speaks as worn by the performers, and which are shewn in the illustration by Dr. Howitt, are worn at ceremonies by the Warramunga, and are shewn several times in Messrs. Spencer and Gillen's *Northern Tribes*.

¹ From the Dieri it seems to have gone not only southward but also north-westward. Howitt, *Native Tribes*, p. 787.

The words sung during the dance were unintelligible at Roxburgh, less than two hundred miles from the Worgaia. Dr. Roth has reported them from two sets of performers ninety miles apart, and their language and meaning have yet to be identified. Until this is done we cannot determine what tribe invented the dance. Meanwhile, the evidence of the helmets and the inexhaustible fertility of the Central Tribes in ceremonies justify a suspicion that its native place will be found somewhere among them, rather than further to the north.

It is not merely in ceremonies that the Central Tribes are prolific. M. van Gennep himself notes that the theory of reincarnation becomes more and more elaborate in its details according as we go from the circumferent tribes towards those of the centre. How are we to interpret this? Are the elaborate details current in Arunta belief an integral part of the belief, and have they been peeled off onion-wise by the circumferent tribes as they departed more and more from the "primitive" condition of the Arunta? Or have the Arunta elaborated a belief general in the lower culture and not entirely absent even from the highest? It is beyond doubt that the latter is the case. The theory of reincarnation in the form held by the Arunta is closely connected with the sacred objects known as Churinga. These are nothing but a kind of bull-roarer, usually made of stone, though sometimes of wood. "In all of the tribes with which we are acquainted," say Messrs. Spencer and Gillen, "we meet with Churinga or their equivalents, but it is in the central area only that we find them intimately associated with the spirit parts of the different individual members, and carefully treasured up and hidden away from view in the *Ertnatulunga* or sacred store-houses of the various local totemic groups." It is admitted by these authors that beliefs and practices peculiar to the central area are found at their greatest development among the Arunta, and as we recede from the Arunta these peculiar beliefs and practices connected with the Churinga grow fewer and less important. North-eastward in the Worgaia tribe, they say, "we meet, so far as we have been able to discover, with the last traces of the Churinga—that is, of the Churinga with its meaning and significance as known to us in the true central tribes, as

associated with the spirits of Alcheringa ancestors." It is interesting to find Dr. Roth reporting independently that certain of the Queensland tribes, though they use small bull-roarers as play-things, are obliged to have recourse to the Worgaia for the more elaborate implements they want for the more serious purposes of love-charms and the initiation ceremonies;¹ and from the Worgaia the use of these implements, at all events as love-charms, has been learned. That is to say, both their manufacture and their magical if not their religious use are derived from the outlying central tribe of the Worgaia. Indeed, upon the Tully it is believed that they have only been introduced within recent times.

The question would take too much space to argue here at length, as M. van Gennep does; but I may say that I am wholly unconvinced by his arguments, and it seems to me the only possible conclusion is the converse of that enunciated by Messrs. Spencer and Gillen and by himself. The greater the development of the Arunta in the respects enumerated, the wider seems to me their departure from any condition that can be described by the term "primitive." Messrs. Spencer and Gillen find it "more easy to imagine a change which shall lead from the present Arunta or Kaitish belief to that which exists among the Warramunga," and from that to the beliefs of the tribes further away, than the converse. The statement is made specifically of the belief in the connection between the Churinga and the ancestors of the Alcheringa; but I think the authors will admit that it represents their mental attitude to the beliefs and social institutions of the Central Tribes in general. To me, on the contrary, the facts they record raise difficulties in the way of their conclusion which at present appear insurmountable.

I have dwelt upon this question of the relative primitivity of the Arunta because it is one of the main issues raised in M. van Gennep's carefully reasoned introduction. There are many other points deserving of attention on which I am happy to find myself more nearly in agreement with the author. He defends

¹ This latter, however, is not quite clear, though it seems implied. Cf. Roth, *Ethnol. Studies*, 129 (s. 215), and *Bull.* v., *Superstition, Magic and Medicine*, 24 (s. 87).

with force and justice the explicit statements of Messrs. Spencer and Gillen as to the physiological views of the Arunta on the subject of conception. His analysis of the native ideas on what he denominates magico-religious power—what has elsewhere been called *orenda* and *mana*—is acute and interesting. He insists on the intimate relation between myth and rite. When he comes, however, to deal with the myths, he analyses them somewhat too curiously, applying criteria to them which would occur only to an educated European—the very fault he finds with Dr. Frazer and Mr. Lang in reference to other matters. He is puzzled, for instance, by the hybrid nature of the animals brought on the scene. Sometimes they act as animals pure and simple; sometimes they are described as making use of human implements and weapons; sometimes they appear as the ancestors of the present race of human beings; sometimes, on the contrary, they are descended from former races of men. The author distinguishes two native theories of evolution; and when he cannot avail himself of these, he explains the animals on very slender grounds merely as representatives of totemic clans. The fact is that the stories originate in the interpretation of the external world by the savage thinker in the terms of his own consciousness—an interpretation he could not escape with the limited knowledge he possessed. He could not and did not draw the line we now draw between humanity and other forms of being. Moreover, his habitual vagueness of thought and want of logical coherence rendered him unconscious of the contradictions in his speculations. Hence to seek explanations and distinctions is very often to seek what really cannot be found.

As M. van Gennep properly points out, the stories are not all ætiological. But their historical value is very small. M. van Gennep lays stress on the fact that, perhaps with one exception, no recorded legend attempts to explain the most important characteristic of totemism, namely, the sexual and alimentary taboos, although plenty of them represent the ancestors as acting exactly contrary to the present rules in freely eating the totemic animal or vegetable and having sexual relations with persons of their own totems; yet the contradiction neither puzzles nor astonishes the natives. There is good reason why the Arunta

legends should not explain the sexual taboo, seeing that it does not exist in that tribe. In any case it is a large deduction to draw from the premises, to conclude with M. van Gennep that the mode of life ascribed to the ancestors in the Alcheringa—beings who are conceived as living under conditions by no means the same as those of the present day, and who in a large number of cases are not differentiated from the animals whose names they bear—"must correspond to a mode of life formerly real." Besides, it does not solve the difficulty, since the transition to the present totemic regulations would still remain to be explained, and this the stories do not attempt to do.

The collection of tales which follows the critical introduction is handy even for English readers. The references to the originals are conscientiously given; the notes are often decidedly useful. So far as I have tested the translation, it is fairly accurate. The most important mistake I have noticed is on p. ii. of the introduction, where M. van Gennep has presented Dr. Roth's "some man may have told her to be in an interesting condition" as *un homme lui a affirmé qu'elle était enceinte*. The difference between a command and an affirmation is in the circumstances not very serious: in both cases an exercise of magical power is involved.

E. SIDNEY HARTLAND.

THE CULT OF THE HEAVENLY TWINS. By J. RENDEL HARRIS, M.A., D. Litt. (Dubl). Cambridge University Press. 1906.

IN this book the author sets forth the view that the cult of the Heavenly Twins is one of the oldest religions, if not the oldest, in the world. The heavenly brethren with whom the plain man of to-day is most familiar are the Dioscuri, Castor and Polydeuces, or Pollux, the one mortal, the other rendered immortal by Zeus. Former investigators of the statement that

the Twins were mortal and immortal have traced the idea to an early belief that the morning and evening star, from which the cult is supposed to have originated, were really two stars. At a later period came the removal of the brethren to the zodiacal sign. But Dr. Rendel Harris takes back the idea of the mortal and immortal brothers to indefinite ages before the invention of the Zodiac or the rise of astronomical investigation. He shews the ubiquity of the ancient cult, and of the functions ascribed to the Twins. He begins with the present-day beliefs and customs of savage races. On the first-hand testimony of missionaries we learn that among the Essequibo Indians the occurrence of twins is regarded as preternatural and uncanny. One of the twins must needs be the child, not of its true father in the flesh, but of a sort of vampire or disembodied spirit called Kenaima. It follows that the child has a malign influence and must be destroyed. Here is a parallel to the double siredom of the Dioscuri. Among the tribes of West and South Africa is found a variety of attitudes towards twins. In some tribes they are reckoned lucky, but the prevailing view is that they are unlucky. In this case the destruction of both children and mother is common, though the mother sometimes escapes with banishment. Sometimes one child only is destroyed. Further, there are traces of the belief that twins are unnatural, and hence we find them spoken of as "children of the sky." In certain localities, again, where twins are welcomed as of good omen they have fixed names, and in some cases they are honoured with monthly worship.

This widespread superstition among savage peoples of different parts of the globe points to the conclusion that the origin of twin worship was the same all over the world. Twins were a phenomenon outside the ordinary course of nature, and their occurrence was an uncanny event for which a preternatural cause must be assigned. This appears to be a perfectly sound and common-sense deduction.

Dr. Rendel Harris goes on to shew the wide diffusion of Dioscurism amongst the ancients. It is found in a variety of forms among the Greeks, Phoenicians, Indians, Persians,

Romans, and Syrians. He sees traces of it in the Old Testament. The pillars set up in the Temple by Solomon and called Jachin and Boaz were Dioscuric. The three men who appeared to Abraham and delivered Lot from Sodom were Dioscuri. This identification is superficially tempting; but here we feel that the argument is becoming somewhat *a priori*. If there is a theophany recorded in the Old Testament which contains a suggestion of Dioscurism it is surely that described in Josh. v. 13 ff. The 'Captain of the Lord's host' irresistibly recalls the Great Twin Brethren and the battle of Lake Regillus. But then he is only one, whereas, had the cult in question had any currency among the Hebrews, it is strange that a writer of legends should have so barely missed introducing it here.

We pass on to the chapters in which the author deals with Twins in the Calendar, a subject which he has already exploited in *Dioscuri in the Christian Legends*. And here, looking at the case as impartially as we can, we cannot follow him in his main contention, viz. that almost all the pairs of saints in the Calendar who have like-sounding names, or to whom are assigned functions analogous to those exercised by the Dioscuri, are myths invented by the Churchmen for the purpose of supplanting a local cultus of the Twins. We are far from denying that in some cases the early hagiologists have embellished their stories of the martyrs with reminiscences of classic folk-lore. We think that Dr. Rendel Harris has shewn that. But having discovered it, he is inclined to look at everything through Dioscuric spectacles; and he fails at times to allow due weight to the independent investigations of impartial scholars. The note of confidence which rings throughout the book is pitched somewhat too high, nor are the lights and shades of probability sufficiently emphasised. Dr. Rendel Harris has apparently as little doubt that the inscription upon one of the great columns at Edessa (of which more just now) mentions the Twins as he has about the Dioscuric character of Romulus and Remus. Among the pairs of saints whom he maintains must be 'baptized' Dioscuri are Nearchus and Polyeuctes. Polyeuctes must be the Christian form of Polydeuces; he is

therefore a Dioscure, even though Nearchus is not his brother. This name however was, on Dr. Rendel Harris' showing, a common one in Asia Minor; and Mr. F. C. Conybeare in his *Monuments of Early Christianity* maintains that our Polyeuctes (he of Melitene) was a real person, and that the early extant *Acts* of him contain portions of a still earlier, probably authentic, narrative of his martyrdom. The *Acts* of another pair whom Dr. Rendel Harris will have none of, *i.e.* Donatianus and Rogatianus, are held to be genuine by so impartial a critic as Prof. Bardenhewer; those of Phileas and Philoromus, who ought according to analogy to be Dioscuri, are accepted by both Bardenhewer and Harnack; whilst an apparently genuine *Passion of St. Dioscurus* has recently been discovered by Dom Quentin in two Latin MSS. of the British Museum. But even in the case of saints whose *Acts* are partly or even wholly legendary, are there no other hypotheses which will account for them, and at the same time allow for the manysidedness of human nature and the complexity of human motives, apart from the assumption that general and reckless mendacity was a leading characteristic of the early Christians? Dr. Rendel Harris is compelled by his theory to bring this charge against men of such high character as St. Ambrose and St. Augustine. It is not as though the burden of blame could be laid upon the much-abused Middle Ages. The fourth century martyrologies contribute their quota of names which a little ingenuity might easily convert into Dioscuri. The names of Perpetua and Felicitas have an artificial appearance, and if our information about them were little less reliable and precise they might easily have been added to the Dioscuric catalogue. We should be interested to hear Dr. Rendel Harris' account of our own Hengist and Horsa. To allow that in the *Acts* of martyrs there were sometimes introduced features borrowed from pagan myths is quite another thing from asserting that the veneration and invocation of the martyrs was not of native Christian growth and a spontaneous product of the belief in the resurrection and future life. We recommend those who are anxious to have some hints on the manner in which early, very early, and genuine *Acts of Martyrs* were composed to read the

Passion of S. Perpetua in Dean Robinson's edition (*Texts and Studies*), and to study the learned editor's Introduction, especially on p. 26 ff.

We turn to the East, to Edessa. A Dioscuric cult existed in pagan and early Christian times in that city. Prof. Burkitt, however, has shewn that the inscription on one of the two great columns on the Citadel does not, as Dr. Rendel Harris believed, contain any allusion to the Twins; and we understand that his proofs have been accepted by Dr. Rendel Harris. It is questionable, moreover, whether the pillars were twin monuments at all. We do not yet know that they are not merely the chance survivors of a larger number.

There remains the strange feature in the Gnostic *Acts of Judas Thomas* by which the hero of the *Acts*, Judas Thomas, is made to be the twin brother of Jesus. The story certainly contains a strong suggestion of Dioscurism; but it may be doubted whether the author set out with the purpose of substituting Jesus and Judas for the Dioscuri. There are traces of Docetism in the *Acts*. Moreover, there are solid grounds for assigning the *Acts* in their original form to the school of Bardaisan. St. Ephraim, in his commentary upon the apocryphal Corinthian letters (which were included under St. Paul's name in the Syriac Canon of the fourth century), says that Acts of Apostles had been written by this school, having told us just before that the errors of the Daisanites included a Docetic view of the Incarnation. Now, one of the characteristic features of early Docetic writings, especially of Acts of Apostles, was the appearance of Christ in a variety of forms. When we remember that the name Thomas means 'Twin' we seem to have a satisfactory answer to the question, why does Christ appear as the twin brother of Judas Thomas? But what of the name *Judas*? Did the author of the Acts purposely add this in order to have a Dioscuric pair of names, Judas and Jesus, and further, perhaps, to give the name Thomas its full Dioscuric force by converting it into a mere *kinnāyā*, or descriptive epithet? The facts do not point in that direction; for we find the double name, Judas Thomas, in the Sinaitic MS. of the Old Syriac version at Joh. xiv. 22 substituted for

'Judas, not Iscariot,' while the Curetonian MS. has simply 'Thomas,' evidently a relic of the reading just mentioned. We know, moreover, that in the Old Syriac version Barabbas was called *Jesus* Bar-Abba; and, as Prof. Burkitt has pointed out, "it was also the reading of Origen, and there is good reason for thinking that it stood in the immediate archetype of B" (the best Greek MS. of the Gospels). May we not suppose that the reading in Joh. xiv. 22 had a similar tradition behind it?

Dr. Rendel Harris has set forth his thesis in a highly attractive and readable form, and with not less learning than skill. He has thrown much light on obscure subjects, and opened up many questions of extraordinary interest, but until most of these questions have received even more careful and minute investigation he can scarcely claim to have said the last word on the subject of the Dioscuri in the Christian Calendar.

R. H. CONNOLLY.

THE JĀTAKA, OR STORIES OF THE BUDDHA'S FORMER BIRTHS.
Vol. V. Translated by H. T. FRANCIS, M.A. Cambridge:
1905.

WITH this volume the great Cambridge edition of the Jātaka approaches conclusion. The sixth and last volume is in progress under the capable hands of Dr. Rouse. The present instalment is perhaps not quite so interesting as some of its predecessors. It includes a larger proportion of stupid verse, and the editor has not been very diligent in hunting up parallels from Indian and general folk-lore. But the translation is admirably done, and, as will be seen, the book contains much of interest to the student of Indian beliefs and superstitions.

Thus (p. 6) we have the legend of the discovery of strong drink. The birds drop grains of paddy from a tree, which falling into water, ferment; the birds and other animals drink of

it and become intoxicated; the cats drink and fall asleep, while the rats bite off their ears, noses, teeth, and tails. The new discovery ruins the people, and their destruction is checked only when the Master appears and orders the king to abstain.

In Jātaka, No. 513 (p. 11), we have one of the two cannibal stories which are perhaps the best in this volume. In the first, a female Yaksha carries off a royal infant, rears the boy as her own, and teaches him to eat human flesh. In course of time the man-eater captures his brother, the reigning prince, but releases him on condition that he returns and surrenders himself as soon as he redeems his promise to reward a Brahman who had recited some verses in his honour. When this duty is discharged, the son of the prince offers himself as a victim in lieu of his father, on which the man-eater, who is now recognised as the king's brother, is converted and becomes an ascetic. Incidentally we are told (p. 18) that "the eyes of ogres are red and do not wink; they cast no shadow." It is also noted by the editor (p. 248) that the only cases of cannibalism in the Jātakas are those of men who have been reared by a Yaksha, or who have been Yakshas in a former birth, and he refers to Dr. Grierson's interesting paper on Indian cannibalism (*R.A.S.J.*, 1905). In the second and more elaborate cannibal tale (No. 537, p. 246), the king, who had been a Yaksha or ogre in a previous birth, develops a taste for human flesh, and causes his subjects to be murdered to supply him with his favourite food. When the crime is brought home to him he refuses to abandon his evil ways and is driven out of his kingdom. He takes up his abode in a forest and kills all travellers who pass that way. At length he captures a king who had once been his friend, but as in the former tale, releases him on condition that he performs a promise which he had made to a Brahman. When he surrenders, the man-eater sees the error of his ways and is restored to his kingdom.

No. 514 (p. 201) is the famous Chaddanta or "Six-toothed" Jātaka, so graphically represented in one of the frescoes of the Ajanta Caves, which can be studied in Mr. Griffith's splendid album of pictures. Here a royal elephant has two wives, one

of whom, owing to an imaginary slight, conceives a grudge against her lord, and subsequently when re-born as the favourite wife of a king, pretends to be sick, and says that she has seen in a dream a six-tusked elephant, whose ivory must be secured for her if she is to recover her strength. At last a bold hunter slays the beast, and when the queen receives the tusks she dies of a broken heart.

In No. 518 (p. 42) we have a curious snake-story. The bird-king, Garuda, enemy of the snakes, finds that his people are now unable to catch them. So he goes to an ascetic, who treacherously worms out of the snake-king the method by which his subjects have hitherto escaped. "When they attack us," he says, "why in the world do they seize us by the head? If the foolish creatures should seize us by the tail and hold us head downwards, they could force us to disgorge the stones which we have swallowed, and so, making us a lighter weight, they could carry us off with them." The ascetic betrays the secret, and Garuda by this means overcomes the snake-king, but in pity releases him, and justice is satisfied by the result of the curse of the snake upon the ascetic, who is swallowed up by the earth to be re-born in hell.

In No. 519 (p. 48) we have a tale of the Griselda type. A king is afflicted with leprosy and retires to a forest. His faithful wife tends him, is pursued by an ogre, and rescued by the Buddha. Her husband, without reason, suspects her virtue, returns when healed of his disease to rule his kingdom, and neglects his wife. Finally he is brought to a sense of his misconduct by the remonstrances of his father, begs for her forgiveness, and restores her to honour.

In No. 531 (p. 141) we have an echo of "Beauty and the Beast." The Beast, a king's son, ill-favoured but supernaturally wise, says he will marry only that princess who exactly resembles an image which he himself has made; he makes another condition, that the bride is not to look on the face of her husband by daylight until she has conceived—a taboo of which other instances might be furnished. When she accidentally discovers how ugly her husband is she leaves him and returns to her father. The prince tries many means to regain her affection, but in vain.

At last the Master arranges that her despised husband shall save her life, whereon she is reconciled to him.

Among miscellaneous matters may be noticed in No. 522 (p. 68) the account of the archer whose arrow traverses the four corners of a square and returns to the hand of its owner—a suggestion of the boomerang which is still used by some of the tribes in South India. In the same tale we have a remarkable episode in which people spit on the matted hair of an ascetic and thus transfer their sins to him, with which the editor aptly compares Dr. Frazer's account of Divine Scapegoats (*Golden Bough*, iii. 120). We meet (p. 101) with an ascetic who is able to prevent rain from falling by looking angrily at the sky; and (p. 142) a very curious device to secure offspring for a childless queen. No. 536 is a quaint account of the wiles of women, in which (p. 239) we have what looks like a survival of polyandry. Here a queen when rescued shares her favours with her husband and her preserver. The matter is so arranged by the councillors on both sides to avoid a war. Both kings were quite content, "and built cities on opposite banks of the river and took up their abode there, and the woman accepted the position of chief consort to the pair of kings."

What I have said will be sufficient to show the value of this volume to all students of folklore, who will look forward to the completion of this great work which they owe to the learning and perseverance of a body of Cambridge scholars.

W. CROOKE.

SIMLA VILLAGE TALES, OR FOLK-TALES FROM THE HIMALAYAS.

By A. E. DRACOTT. London: John Murray, 1906.

THE announcement of a collection of stories from the lower Himalayas naturally interests Indian folklorists, who hitherto possessed little from that region except the Russian tales of Minaef, which are not readily accessible. Mrs. Dracott has given us a pleasant budget of stories collected at first hand from

women near Simla. She tells us that she refused the aid of a Pahári man who was well versed in the local folk-lore. Though such tales are often naive and deal with subjects taboo in respectable circles in the West, they are not usually grossly indecent in the sense that they are told with an immoral purpose. Unfortunately the authoress seems to be unacquainted with the work done by other collectors in India. If she had studied even such well-known books as the *Wideawake Stories* of Sir. R. Temple and Mrs. Steel, the *Folk-tales from Kashmir* of Mr. Knowles, or Mr. Swynnerton's *Indian Nights' Entertainment*, she would have avoided the risk of repeating tales already familiar. In fact, she seems hardly to have tapped the vein of really indigenous folk-lore, and some of the tales which she prints appear to have been obviously derived from the Plains, where they have been affected by literary contamination. Thus the resemblance between some of her stories and the *Arabian Nights* can hardly be accidental. The tale of "Sheik Chilli," who dreams of wealth and power as he carries his pot of oil which is finally smashed, is our old friend, Al-nashshár, the fifth brother of the immortal Barber. To the same collection may be attributed the tale of "Abul Hussain," which appears to have come direct from Abú al-Hasan, "The Sleeper Awakened," with which Burton's *Supplemental Nights* open. So the "Magician and the Merchant" is based on the "Eldest Lady's Tale," the "First Shaykh's Story," and the "Trader and the Jinni." That of "Bickermanji the Inquisitive" is of the familiar "Forbidden Door" type, and better told in the Arabian version as the "Tale of the Third Kalendar." In the Plains Hindustani translations of the *Arabian Nights* are largely read in almost every bazaar, and thence they have doubtless filtered to the people of the lower hills. The "Dog Temple" story localises in the usual way the well-known "Bethgelert" tale in the Central Provinces. Its literary record in India is as early as the Panchatantra and the Katha Sarit Ságara of Somadeva.

Though considerable portions of the tales here recorded suggest foreign influence, much of interest remains, and we find good examples of familiar incidents—the mango tree giving

sons; revival by means of blood; trees springing from the grave; the separable soul; falling in love with a lock of hair; helpful animals; shape-shifting, and so on.

Mrs. Dracott has obviously acquired the knack of making friends with native women, the best story-tellers, and she tells her stories simply and effectively. But at this stage of her career as a collector she would be well advised to undertake a systematic study of the printed materials. She would thus be enabled to make a more careful selection from the stores at her command, to detect the traces of foreign contamination of the indigenous folk-lore, and so to make her next book more novel and interesting to serious students of the subject.

W. CROOKE.

THE CHILDHOOD OF FICTION. By J. A. MACCULLOCH. London: John Murray, 1905.

IN this new introduction to the study of folk-tales Mr. MacCulloch closely follows the methods employed by Mr. Hartland in his well-known *Science of Fairy Tales*. Much additional material has been collected, but the principles and conclusions of the earlier writer remain undisturbed. The present book is an attempt to survey the more irrational incidents of folk-tales and to interpret them by the methods of what is now called the "Anthropological School." The author shows that "the key which unlocks their meaning is found in the beliefs and practices of past ages, exemplified still in those of modern savages." He thus follows in his analysis of story cycles a truly scientific method, and he is, as will be seen from the long list of authorities which he has consulted, and to which copious references are given in the footnotes, well equipped for such an arduous undertaking. It would be easy to show that he has not explored some of the byways of storiology, but he does not pretend to quote all the variants

of his tales. It is curious that his bibliography does not include the *Pausanias* of Dr. Frazer, who there accumulates references to many story cycles in his usual encyclopaedic fashion. If the author seems at times hardly to exhibit the deftness with which workers like Miss Cox or Mr. Hartland thread their way through the complicated incidents from which the tales have been built up, his exposition is always lucid and readable.

The book, then, consists of a series of disquisitions on the leading incidents of the corpus of folk-tales—the Water of Life, the Separable Soul, Friendly Animals, Beast Marriages, Cannibalism, as in the tale of the Cyclops, Tabu in Folk-tales, The Clever Youngest Son, the Dragon Sacrifice, and so on. European folk-tales, he remarks, “exhibit traces of two worlds—that of the irrational past, that of the existing present everywhere tending to modify the other; while that other, in turn, has its marvels magnified.” And he traces various strata of influence—the prehistoric, corresponding largely to the beliefs of the modern savage; secondly, that resulting from barbaric civilisation, and the story-teller’s exaggerated conceptions of it; and, last of all, the later strata, consisting of ideas derived either from the new religious beliefs of the time, Buddhist, Mohammedan, Christian, or from the ever-evolving conditions of modern social life. The separate incidents, of which any folk-tale usually contains two or more, were, he suggests, once separate stories. In their origin, he supposes, folk-tales may have had some other purpose than mere amusement; “they may have embodied the traditions, histories, beliefs, ideas, and customs of men at an early stage of civilisation. It was only later that they became mere stories told to amuse, delight, or terrify an entranced audience.” He discards the idea that the centre of diffusion can be limited to India or the East; “it is inevitable that man’s psychic life being everywhere one and the same, similar conditions, social, geographical, etc., will inevitably produce similar ideas, beliefs, and stories.” And “wherever there was communication between race and race, whether by migration, war, and consequent capture of prisoners and slavery, trade or marriage, the stories of one race were bound to be communicated to other races.” He supposes that

there may have been some primitive rhythmic narrative, neither verse nor prose, out of which the ballads on the one hand and folk-tales on the other were evolved. Or in other cases there may have been ballads which degenerated partly or wholly into prose. Even prose tales may have existed from the very first. "A comparison of ballads and folk-tales preserving the same story or incident would do much to elucidate the problem, if pursued over a sufficiently wide field."

In all this there is nothing peculiarly novel or startling. It constitutes the gospel which has long been preached by this Society, and the conclusions which he has reached would have been impossible without the spade-work done by our members within the last generation. Mr. MacCulloch's name does not appear on our members' list, and this possibly accounts for the absence of any special acknowledgment of the Society's work, though many of its publications appear in his bibliography. This Society, at anyrate, gives a hearty welcome to an independent worker who closely follows its recognised methods and uses the stores of material which it has collected.

W. CROOKE.

RECUEIL DE MEMOIRES ET DE TEXTES PUBLIÉS EN L'HONNEUR
DU XIV CONGRÈS DES ORIENTALISTES. Pierre Fontana,
Algiers, 1905.

THIS publication, as its title states, has been issued in connection with the Oriental Congress held in Algiers last year, but the essays were not presented to it. The contents, relating altogether to North Africa, have been written by professors attached to the École Supérieure des Lettres and to the Medersas of Algeria, among whom are many distinguished scholars. This volume is a gift offered to delegates only; other volumes, composed of papers actually submitted to the Congress, will soon be at the disposal of all members.

The collection embraces a great variety of subjects; only those concerning folklore will be discussed here. The first in order

is a description by Monsieur A. Bel of some rites performed by the Mussulmans of Morocco in order to obtain rain in time of drought. Orthodox prayers, called *Istisqua*, are offered, like the Christian rogations, but sympathetic, or more precisely imitative, magic is chiefly relied on, operating by methods similar to those used in many other parts of the world. An instance is found in the Bible (1 Kings xviii. 33), where the prophet Elijah acts as rainmaker.

Another Moroccan usage illustrative of primitive customs, the *Kotba*, a burlesque festival, is described by Monsieur E. Doutté. It is celebrated annually in the spring by the *ʿolba* (students) either in the holy and learned city of Fez, or else in the city of Morocco, in whichever of the two the Sultan happens to be residing at the time. The students choose a mock sultan, who is treated regally, even by the real Sultan, for three weeks, when he flies like a thief at midnight. Mr. Budgett Meakin has also described the feast (*The Moors*, p. 312), giving some other interesting details, such as the sale at auction of the somewhat lucrative office, and the release of a prisoner at the mock Sultan's request. One need hardly refer to the *Golden Bough*.

There is one folktale, *Le fils et la fille du roi*, relating the adventures of a wife and her children persecuted by her jealous sisters, a favourite among the few existing plots of popular invention, and widely spread. It is found in the collections of Grimm, Graal, Prohle, Wolf, Cosquin, Andrews, Rivière, Spitta, Straparola, Imbriani, Galland, and Madame d'Aulnoy. Carlo Gozzi made a play from it in *L'Angellino Belverde*, as he also did from another well-known folktale in *Le tre melarance*. The polygamous marriage of our variant, above all with three sisters, renders European influence improbable. Spitta's story, from Egypt, is the most like it. The hero bears the same name, but ours lacks a remarkable incident concerning the ogress. Rivière's story from Kabylia, though nearer locally, has less resemblance. The present one seems genuinely traditional, with a character of its own in the minor incidents. Galland inserted it in his version of the Arabian Nights, but it has not been found in any Oriental text of that work.

Some examples of Semitic influence upon the Egyptian

pantheon are described by Monsieur E. Lefebure. Monsieur A. de Motylinski gives a translation of the creed professed by the heretical Abadhites, called also Kharidjites, the exclusive and intolerant sect which includes the Mozabite race, sometimes styled the "Puritans of Islam," who slew Ali, husband of Fatimah, daughter of the prophet, for his apostasy. Monsieur Leon Gauthier presents Averroes' treatise in favour of religious freethought. In another essay new light is thrown on the ancient geography of North Africa. Monsieur René Basset, Director of the École Supérieure des Lettres in Algiers, contributes, besides the preface, an erudite bibliography, such as few others could write. In sum, the volume may be read with great pleasure and profit, imparting as it does valuable local knowledge of a kind difficult to acquire otherwise, at least so easily and agreeably.

J. B. ANDREWS.

CORRESPONDENCE.

TWO QUERIES.

Are there any recorded cases in *English* folklore of spooks with feet like birds' feet? I think so, but cannot find a reference.

Further, does anybody know a game called Golowain? if so, in what part of England is it so called, and what is—or is supposed to be—the origin of the name?

A. LANG.