Reviews

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REVIEWS.

FROM CARPATHIAN TO PINDUS: PICTURES OF ROUMANIAN COUNTRY LIFE. By TAREZA STRATILESCO. With 2 Maps and 63 Illustrations. Fisher Unwin. 15s. net.

WE are not able from first hand knowledge to pronounce on the truth of this picture of Roumanian life, but there is no doubt as to its interest. There is an introduction of 43 pp. in which the history of Roumania is briefly sketched, with illustrative extracts from its ballads. If the authoress takes a more rosy view of the character and importance of the people than some might do, who shall blame her? She speaks from the heart. The succeeding chapters take the Peasant in various aspects: Peasant and Soil, Peasant in the Social Scale, and as related to the State, Religion, Home and Work, Social Life, Pastimes and Foreigners. Wherever possible, the statements of the text are illustrated by ballads, in the original Roumanian and in translation. These ballads are very characteristic: their point of view is their own, their imagery drawn from the surrounding country. The peasant hates the large landowners, and he hates the Greek, the Russian, the Tartar—all the many peoples that have oppressed him in the past. But he is always a poet: all his feelings are expressed in verse, even those of the conscript in barracks. The tale is also interspersed with proverbs and anecdotes.

Some very curious and primitive myths are given (for example, the cosmic myth on p. 170): biblical legends are mixed up with savagery, devils with giants, and a strange gallimaufry is the

result. Unfortunately, these legends are only given in brief or by way of allusion. Rain-making charms and other such are given more fully. There are a few classical survivals, such as the *Russalii* (Lat. *Rosalia*). The names of the months are taken from the peasant's occupations or the earth's changes: January is *Gerar*, frost; February, *Faur* (*faber*); April, *Florar*, the flower-bringer; June is *Ciresar*, the cherry month, and so forth. Details are given of Wedding Customs and other parts of social life. The whole book is written in a lively and romantic style, which makes it very good reading.

W. H. D. ROUSE.

AUSGEWÄHLTE ERZÄHLUNGEN AUS HEMACHANDRAS PARISISH-
TAPARVAN. Deutsch mit Einleitung und Anmerkungen von
JOHANNES HERTEL. Leipzig: Verlag von Wilhelm Heims,
1908.

THE present volume is intended to be the first of a series of collections of tales to be translated from various Eastern languages, with introductions and notes and indexes. The governing idea of the series seems to be "that nothing is better calculated to give an insight into the thoughts and feelings of foreign nations than their stories."

Dr. Hertel, who has done so much for the cause of Indian folk-lore by his investigations into the various recensions of the Panchatantra, has now turned his attention to the Parisishṭaparvan of the famous Jain teacher, Hemachandra, who flourished during the reigns of Jayachandra and his successor Kumārapāla, kings of Gujārāt. He was born in December, 1088 A.D., and died in 1173 A.D. The poem of Hemachandra, from which Dr. Hertel has translated these extracts, is also known by the name of Sthavirāvalīcharita, and contains, to borrow the words of Professor Jacobi, who has edited the Sanskrit text of it, the history of the sixty-three "great personages, divine or human, who, according to the belief of the Jains, have, in the present order of things, risen in the history of the world, and directed, or influenced, its

course." In order to facilitate comparison with the Sanskrit original, Dr. Hertel has given at the head of each page the number of the canto in Roman numerals, and noted in the margin the distichs in Arabic figures. This work, though, undoubtedly, grains of historical truth are embedded in it, may be looked upon, on the whole, as a collection of pious legends told for the edification of the Jain church. Like the *Kathā Kośa*, and other collections of the kind, it contains many tales well known in Europe. The literary references in Appendix I, which will be found at the end of Dr. Hertel's book, puts it into the power of any reader, who takes an interest in this branch of folk-lore, to trace the migration of these stories through the various countries of the world.

The best known of the tales contained in this volume is, perhaps, the apologue of the "Man in the Pit," which figures as No. 168 in Swan's *Gesta Romanorum* under the title "Of Eternal Condemnation," and has been versified by Archbishop Trench. According to Professor Ernst Kuhn, the oldest source of this tale is the great Sanskrit epic, the *Mahābhārata*, but the form into which it has been cast by Hemachandra for the edification of the Jain community is, perhaps, no less interesting. It runs as follows :

"A man, who was travelling from country to country with his caravan, came once on a time into a wood infested by bandits. The robbers made an attack on the caravan to plunder it, and the members of it ran away. The man, deserted by his caravan, fled into the depths of the forest. Then a wild elephant suddenly made a rush towards the fugitive, who in his terror came at last upon a pit, the sides of which were overgrown with grass, just as the elephant was on the point of overtaking him. He flung himself into it, thinking that so he might possibly save his life.

"Now there stood on the edge of this pit a banyan-tree, and one of its air-roots hung down into the middle of the pit. This root the man caught in his fall, and clung to it. The elephant stretched his trunk down into the pit, and touched therewith the man's head ; however, he did not succeed in seizing him. Then the unhappy man directed his eyes downwards, and saw in the

bottom of the pit an enormous serpent, which opened its cavernous jaws, making ready to swallow him as soon as he fell down. On the four walls of the pit he beheld four snakes, which were trying to bite him. In the meanwhile two mice, one white, the other black, were gnawing at the pendent root, so that he could distinctly hear the nibbling of their teeth. And as the elephant could not reach the man, he struck with his trunk the bough, from which the root hung down, as if he would tear up the banyan-tree.

"While the elephant was shaking the bough with its trunk, bees flew out from it, and stung the man all over. But from the supply of honey in the banyan-tree drops fell on him from time to time, and rolled down his forehead into his mouth, and he relished their sweetness, and thought that an exquisite enjoyment had fallen to his lot."

The Jain teacher goes on to point the moral of the apologue. The man is a being in this transmigratory existence represented by a forest. The elephant is death; the pit is birth as a man; the gigantic serpent is hell; the other snakes are anger, pride, deceit, and greed. The banyan-tree is human life; the white and dark mice denote the light and dark fortnights which eat it away. The bees are diseases; the drops of honey are the pleasures of sense. "What wise men could take delight in them?"

Professor Ernst Kuhn is of opinion that this parable, "which has edified Brahmans, Jains, Muhammadans, Christians, and Jews," filtered into Western literature through the translations of "Kalilah and Dimnah," and of "Barlaam and Joasaph." His view, that its original home is India, will, I think, meet with universal acceptance.

The account given in this poem (Canto VI.) of the founding of Pāṭaliputra differs slightly from that found in other works. According to this form of the legend, Pāṭaliputra was so named from a Pāṭali tree (*Bignonia Suaveolens*), which was covered with a mass of red flowers, and displayed such an expanse of shade, that "it looked like the umbrella of the earth." On this tree was seated a blue jay into whose beak insects flew of their own accord. An astrologer, more knowing than his fellows, was enabled to assert that this tree grew out of the right cheek-bone

of a Jain saint called Annikā's son, whose story is narrated at full length. This circumstance and the auspicious omen of the blue jay determined the party of wise men, who had been commissioned by Udāyin, king of Champā, to find a lucky site for a town, to select this spot on the banks of the Ganges. In marking out the boundaries of the future city, the following principle was kept in view: "All astrologers are agreed that in the founding of a city, the measuring line should be drawn until the cry of a jackal resounds." The king gave orders that this rule was to be followed. "Accordingly they left the Pāṭali tree behind them, and went first to the west, then to the north, then again to the east, then to the south, and continued till they heard the cry of a jackal; then they let the measuring line fall. So the outline of the city was of a square form." The city of Pāṭaliputra became famous in Indian history and legend. It occupied the site of the modern Patna.

In Canto VIII. of Hemachandra's poem (page 186 of Dr. Hertel's translation), we are introduced to historical personages, Chandragupta (Sandrocottus), the conqueror and subsequent ally of Seleucus Nikator, who sent, as ambassador to his court at Pāṭaliputra, Megasthenes, of whose work, unfortunately, we possess only fragments, and Chāṇakya, his famous minister, the Machiavelli of India. Having been offended by Nanda, king of Pāṭaliputra, Chāṇakya took a vow to destroy him together with his servants, friends, sons, and army. In looking about for a fitting instrument, he came upon a boy, who, like the infant Cyrus, was in the habit of playing the king, and distributing offices and estates to his youthful companions. He took this child away with him, promising him a kingdom. By means of the wealth, which Chāṇakya had acquired by the black art, he provided himself with a considerable army. In the first attempt, however, he was unsuccessful, and he had to flee with Chandragupta, whose life he managed by his wiles to save from his pursuers. In the course of their wanderings they arrived at a village. In this village Chāṇakya set out on a begging round. He came to a cottage in which a child was eating a dish of warm porridge placed before it by its mother. The child, being hungry, plunged its hand at once into the middle of the dish and

burnt its fingers. Its mother said to it, "You are as ignorant as the childish Chāṇakya." Thereupon Chāṇakya rushed into the cottage to inquire the meaning of this comparison. The old woman said, "The stupid Chāṇakya made a blunder in trying to capture Nanda's capital before securing a hold on the surrounding country. In the same way this child has burnt its fingers with the hot porridge, because it thrust its hands immediately into the middle of the dish, instead of beginning at the edge." Then Chāṇakya said to himself, "How clever this woman is, and yet she is only a woman!" He laid the lesson to heart, and associating with himself a king named Parvata, he gradually conquered the territory of king Nanda, and took his capital city Pāṭaliputra.¹

Another instance of Chāṇakya's sagacity, recorded in Hemachandra's poem, throws a curious light upon Indian ideas. A terrible twelve years' famine (the second of this duration mentioned in Dr. Hertel's volume) broke out in Chandragupta's kingdom. At this time a teacher of the name of Susthita was living in the capital. As he could not feed his pupils, he sent them into foreign lands, but two insisted on remaining with him. Finding the pangs of hunger intolerable, they determined to make use of a collyrium, the secret of which they had learned from their teacher, which rendered them invisible. They then repaired to Chandragupta's palace at meal-times, and ate out of his plate, "as if they were two blood-relations, whom he loved as his own life." Chāṇakya was much grieved at finding his monarch growing thinner every day, and questioned him on the subject. The king replied that as much food as usual was served up to him, but some one, like the spirit of a dead man, seemed to consume half of it. The resourceful Chāṇakya strewed powder, finer than barley-meal, all round the place where the king sat to take his food. After the meal was over, the footmarks of the two pupils were clearly discernible in the powder. It was now established for certain that

¹ Another account of the victory of Chandragupta over king Nanda will be found in a well-known Indian drama, entitled "The Ring and the Minister," which has been translated by the late Professor H. H. Wilson, in his *Select Specimens of the Theatre of the Hindus*. To this reference is made by Dr. Hertel.

the creatures who, invisible themselves, shared the king's food, were not gods or demons, but human beings. Having ascertained so much, Chāṇakya caused the king's dining-room to be filled with smoke so thick "that one might stick a needle in it." Accordingly, when the two pupils began, as before, their depredations on the king's food, their eyes streamed with water on account of the overpowering smoke. The collyrium was, in consequence, washed away, and the two delinquents became visible to the servants in attendance on the king, who knit their brows in wrath, but did not dare to speak harshly to them for fear of Chāṇakya. He, for his part, abstained from reproaching the pupils, but said to them: "Worthy fathers, it appears from your ascetic equipment, that you are mighty lords. Have mercy on us, and go home to your own house." He afterwards explained to the king that he had really gained merit by sharing his food with pious hermits.

We regret that space does not permit us to give other examples, but enough has been said to show that the tales extracted by Dr. Hertel from Hemachandra's poem are closely connected with many current in Europe. It might be objected to the system followed by Dr. Hertel, that a brief abstract would have answered all the requirements of the folk-lore student. But it is difficult to make abstracts that do not omit something essential, and under the most favourable circumstances, much of the local colouring, and of the Indian aroma, so to speak, of the legends is lost. Those who desire a shorter version of the tales can consult the skilfully constructed outline prefixed to Professor Jacobi's edition of the Sanskrit text. For the Indologist, Dr. Hertel's volume will have a special interest, as it presents legends, which were obviously current for a long time in the mouths of the people, edited from the point of view of a Jain theologian, who, though he was, no doubt, as Dr. Hertel says, liberal and tolerant, was, nevertheless, a zealous propagator of the doctrines of his sect, and was able, by means of the ascendancy which he gained over Kumārapāla, to transform Gujarāt for a time into a model Jain kingdom.

CHARLES HENRY TAWNEY.

GUDMUND SCHÜTTE: OLDSAGN OM GODTJOD. BIDRAG TIL ETNISK KILDEFORSKNINGS METODE, ETC. Copenhagen: H. Hagerup, 1907.

WE have in Dr. Schütte's work concerning the ethnic traditions the result of great originality of thought. One of the most striking chapters is devoted to the study of the name-lists, whether of gods, heroes, or lands, so prominent in the mythico-heroic literature of the Teutons. Dr. Schütte's examination has led him to formulate the law of initial- and terminal-stress which may be stated thus: the first member of the list is the one of greatest general importance; the last, the one in which the framers of the tradition have most special interest. This law, here formulated with precision for the first time, especially as regards the importance of terminal-stress, will be recognised by those familiar with mythico-heroic literature as a valuable test in cases which have hitherto perplexed the student. *E.g.* the Widsith list beginning with Attila, the outstanding figure of the migration-period, and closing with the Anglian Offa, the poet's countryman. Indeed, the author does not himself realise how far-reaching and precise in its operation is the law he has formulated; my own investigations induce me to believe that it obtains in the folk literature of many barbaric as well as in that of European peoples, and that "Schütte's law" may prove as efficient in folk-lore analysis as has "Verner's law" in phonetic analysis.

Dr. Schütte further notes that the geographical-ethnographical lists follow an "East to West course." Huns and Goths always occupy the first place. But this, it may be urged, is simply an instance of the law formulated above: the Huns and Goths *were* the most powerful and famous peoples known to the framers of the tradition, and this assumed its present shape in the western districts of Teutondom. Thus Schütte's law seems sufficient to account for the many examples of East to West lists found among Angles, Franks, Icelanders, etc. An apparent exception is the Danish five-kings series preserved by Saxo, in which the order (from Scania to Jutland) seems independent of initial- or terminal-stress. But even here close scrutiny reveals an obscured terminal-stress: the apparently insignificant King Rorik, is, according to older traditions, the father of the great

King Harold Hildetand. Whilst it is undoubtedly true that a "sunwise" tendency, as it may be called, is manifest in these lists, from Jordanes' enumeration of the Scandian tribes to those occurring in the Danish ballads, it has neither the force nor the precision of the law of initial- and terminal-stress.

As regards numerical groupings Dr. Schütte emphasises the importance of the triadic form, for which, as he says, "Europeans and especially our own group of peoples seem to have a perfect craze." As hinted above, this statement of the case is too restrictive; the same tendency is manifest in the popular poetry of many peoples. And if the author cannot be blamed for confining himself to the Teutonic field, he should at least have exhausted the material it offers. A more thorough scrutiny of the origin-traditions than that which he has provided, will exemplify not only the predominant significance of the triadic form but also the essential structural likeness of the traditions themselves.

(A) The Mannus genealogy in Tacitus offers the simplest form of the type: a semi-mythical ancestor whose personality involves characteristic saga-traits (Tuisco, *deus terra editus*); a purely eponymous hero (Mannus, *i.e.* Man); finally the three sons, eponyms of three racial groups to the last of which the saga-teller should, *ex-hypothesi*, belong.

The scheme may be expressed diagrammatically:

where the clarendon type figures mark the stresses.

(B) The later Frankish Mannus genealogy conforms to the type save that, owing to the intervening Christianisation of the people, the semi-mythical ancestor has dropped out.

(C) The Gotland origin-saga (*Guta Saga*) exhibits the original form nearly complete:

Thielvar being the semi-mythical ancestor who, by wizard-craft, won the island from the fairies. The only deviation is that the three sons list shows initial- instead of terminal-stress. Guti, the eponymous ancestor of the central of the three Gotland districts, the one in which the thing-moot common to all three was situated, has completely overshadowed his brethren.

(D) The god genealogy of Norse mythology is built upon the same lines :

where Buri ("licked out of the stones of the earth") = Tuisco, "*terra editus*"; Bor (the "one born," the "son") is a mere eponym like Mannus; and the three brothers list shows the same initial-stress as in the *Guta Saga*. There is this further resemblance between the two origin-sagas, that both specially mention the wife of the second member of the triad (Bestla, wife of Bor; Hwitastierna, wife of Hafthi).

(E) In the Danish twelfth century Lejre Chronicle, the genealogy common to all Scandinavia, is in the same stage as the Frankish version of the Mannus myth; Upper in Upsala; Nor in Norway; Oesten in the East; Dan in Denmark. The mythical ancestor has dropped out; the three brothers lists show terminal-stress.

(F) The Icelandic genealogical tracts entitled, "How Norway was Settled," offers a scheme originally similar: a common eponym for all Norway, Norr; three sons eponyms of the legal division of the land. But here the mythical ancestor is represented by an ancestral race into which local traditions suggested by family names (*e.g.* Jotunbiorn) have been woven, and the genealogy has been complicated by the introduction of a brother to Norr, Gor, ancestor of the Orkney jarls.

(G) The Frankish legal code is described as being given to the people by three lawgivers, eponyms of the three Frankish territories. This seems to be the worn down remains of an

origin-legend or else an abortive attempt at one. The common eponymous ancestor is lacking.

The persistence of the formula framework in view of the great variations in the names themselves is most remarkable. As recorded in the *Guta Saga* and in the mythical genealogies of Snorre's thirteenth century compilation, it exhibits precisely the characteristic features of the twelve centuries older Mannus genealogy: a vertical triad super-imposed upon a horizontal one; initial-stress for the series as a whole; alliteration within the horizontal triad, but none between the elements of the two triads nor within the vertical triad;¹ initial- or terminal-stress in the horizontal triad.

As will have been noticed, genealogies of late origin or representing political conditions of the mediaeval period betray only slight deviations from the primitive form. Alliteration may be lost; the mythical ancestor may be lost or reappear in a more complex form; the common eponym, the triadic order, terminal stress persist.

How important is the strength with which the formula maintains itself is manifest when we essay to determine its value as an historical source, and the positive ethnographical information which it can yield.

Let us in the first place turn to a series of genealogies occurring in texts of a late date or which betray a literary origin.

(H) The English kingly genealogy:

Sceldinus "the first inhabitant of Germania"; Boerinus;
nine sons

(Cinricius and 8 eponyms for the Scandinavian-Frisian
peoples).

Here we note the disregard of the old rules: nine instead of three; initial-stress instead of terminal-stress; a purely historical

¹The apparent exception in the Norse god-genealogy: Buri-Bor, is due to the etymological kinship of the two names. Where a wife is introduced she alliterates with her husband: Bor, Bestla; Hafthi, Hvitastierna. As indicated above, the Norse god-genealogy goes back to a time when the Scandinavian form of Odin's name had not yet lost the initial retained in the South Teutonic form, Wuotan.

personage (Kynric the first king of the West Saxons) inserted as the representative of England owing to the lack of an eponym.

(I) The genealogy which opens Saxo's history is in even worse plight: *Dan et Angu patre Humblo procreati*. Duad; initial-stress; substitution of an epic personage, Humbli, for the eponym; attribution of this name, Humbli, to Dan's son, in defiance of the rules of nomenclature which obtained among the early Teutons; all these are suspicious, untraditional traits.

(K) In the Halfdan genealogy in the tract "How Norway was settled," the "Ancestor" has a human name, is credited with historical exploits, and is the father of 9+9 kings.

(L) The Odin genealogy in *Langfeðgatal* and *Heimskringla*. Here the ancestor is a god, father of seven sons, founders of kingdoms, but only some of whom have the character of eponyms.

(M) The Ríg-genealogy (*Rígs-Mal*) as Dr. Schütte well remarks "offers no formal criteria on which to base investigation."

We have thus two groups: A-G, conforming more or less strictly to the traditional formula; H-M, disregarding it almost completely. If we use conformity as a test we must pronounce the former genuine, the latter more or less spurious. As a matter of fact this conclusion corroborates results based on the ordinary canons of historical criticism as applied to sources. The artificial nature of the Halfdan genealogy for example is manifest if we compare it with a genuine source (the tenth century *Hyndluljóð*), in which several of the personages and generations appear, but which makes no pretence of embodying an ethnic tradition. The enumeration of the sons of Odin (and the wanderings of Odin connected with them) goes back to an Anglo-Saxon and not to a Norse genealogical list, and on tracing it back it approves itself as a synthesis of diverse kingly genealogies all deduced from Odin. The descent of the royal family from the chief god is a wide-spread conception, but possesses no special ethnic significance.

These late artificial, literary origin accounts ought never to be included among the genuine popular traditions, whose testimony concerning the real conceptions of our Teutonic forefathers they can only confuse. True, some of them, e.g. the English kingly

may represent a distorted reflection of the old formula; Sceldius may be looked upon as the mythical ancestor (*cf.* the Skild saga in *Beowulf*), Boerinus as the second member of the triad, the sons as the third. But it is precisely this third element which approves itself, by all tests, late and unreliable.

It follows then that all origin-legends from early Teutonic antiquity are constructed on the lines of a strict triadic system with its pertinent rules. The validity of the formula is evident whether we consider it in itself, or whether we reject by its aid texts, which on other grounds, show their spurious character.

But the insight we have gained concerning the nature of the mould into which the genuine old traditions have been cast, enables us to appreciate more precisely the historic evidential value of the traditions themselves. The first and obvious conclusion is that the rigidity of the triadic formula must impair the accuracy with which it represents the real relationships of the Teutonic tribes. The variety of life cannot be accurately synthesised by a uniformitarian formula. True, Dr. Schütte who does this, shrinks from drawing extreme logical conclusions; he likes to believe that our forefathers had rich and reliable historical and ethnical traditions. We may grant that the heroic poems and genealogical lists at the disposal of each tribe, as well as the information accumulated in the course of actual contact did furnish them with fairly precise notions concerning the existence, habitat, and fortunes of numerous other tribes. But the contention of a community of ethnic feeling and tradition among the various Teutonic peoples must be decisively negated.

Further consideration of the formula makes it evident that the Mannus genealogy, for instance, cannot be used as heretofore, to prove that Tuisco and Mannus were known to the Teutons generally. This special genealogy with its terminal-stress is only valid for the Istaevonic (*i.e.* Frankish) peoples, inhabiting the region of the lower Rhine, concerning whom on other grounds it is clear Tacitus was best informed. The order given suits the Istaevones, the most westerly branch of the Teutons; it would necessarily have assumed a different shape among any other group, and would almost certainly have been wider in range. Among the Istaevones alone can we understand the omission of

representatives of the Scandic-Hillevionic and Gothic-Vandalic groups.

It must further remain an open question whether a similar conception to the one embodied in the Mannus genealogy necessarily existed among Teutonic tribes other than the Istaevoines, and, if so, what names would figure in it. It seems probable for instance that the Ingaevones believed their ancestor Ing to have come oversea, and did not regard him as member of an autochthonous tripartite family.

But I must not pursue the subject further, and content myself with having drawn attention to the value of Dr. Schütte's analysis of the formal constructive elements in sagas, alike in the narrower field of Teutonic ethnography, and in the world-wide one of popular traditions generally. I can only express my hope that the line of investigation thus opened up will be pursued by the author himself and by other students.¹

AXEL OLRİK.

TE TOHUNGA. The Ancient Legends and Traditions of the Maoris, Orally Collected and Pictured by W. DITTMER. Routledge, 1907. 4to. 25s. net.

THIS book is not primarily for the Folk-lore man; its aim is aesthetic, not scientific. The traditions are put into the mouths of old women and old men, but we are to understand that this is mainly a literary device, and their real source is in the standard printed collections. With these the author has given himself a free hand, abridging and expanding at his pleasure.

With the aesthetic side of Mr. Dittmer's work our Society is not concerned, except in so far as it affects the Folk-lore side; but I feel constrained, while recommending the book to the attention of those who like that sort of thing (among whom I cannot honestly include myself), to warn "the serious student of Folk-lore," if he has not hitherto turned his attention to New Zealand, from endeavouring to make acquaintance with it through the pages of *Te Tohunga*. For Mr. Dittmer's aesthetic,

¹[Abstract of Professor Olrik's article, by Mr. A. Nutt.—ED.]

both literary and pictorial, is something of a modern kind which he brings from Europe and applies, almost forcibly, to his subject matter; it is not a development of the essential Maori notions for their own sake. It is New Zealand "à travers un tempérament." The serious student would know more about Mr. Dittmer in the end than about the Maoris.

Mr. Dittmer's style of diction is turgid and verbose, filled out with endless Ah's and Ha's and Oh my listener's; and not chastened by any sense of humour. Maori diction, on the other hand, is severely economical. "So also these sayings of old," one of them told Sir George Grey: "'The multitude, the length,' signified the multitude of the thoughts of the children of Heaven and Earth and the length of time they considered whether they should slay their parents, that human beings might be called into existence, for it was in this manner that they talked and consulted among themselves." This is an extreme case; we should be nowhere without the commentary; but it is better in many ways than Mr. Dittmer's cosmogony. The dry metaphysics of the Maori creation consort ill with our author's poetical enthusiasm. "Ha, my listener, then was it that the Atua commenced his great song of creation, and out of the Darkness sprang forth Life! And out of the Darkness sprang forth Hine-nui-te-po! etc." This represents the beginning of things in a bustling concern, quite unlike the slow processes of evolution laid down by Maori philosophy; the "springing forth" smacks of transformation scenes; and the Atua's "great song of creation" seems to be a misunderstanding of John White's: "The Atua began his chant of creation at Te Po and sang: Po begat Te-ao," etc., where the Atua is the inspirer, not the maker, and the singing is of a purely unproductive kind. Mr. Dittmer's account of the affair is further complicated by his transformation of Io, the creative energy into Jo, which gives it a political aspect, out of place in a mythological work.

G. CALDERON.

THE POWER OF GEMS AND CHARMS. By GEO. H. BRATLEY.
 London: Gay & Bird, 1907. Pp. xi + 198. 16 x 13 cm.

IN this little book a claim to our favour is made in behalf of amulets, the writer basing this partly upon the romance often connected with their use, but mainly, as is said in the preface, on "the reason and logic of the power claimed for these things." As the book appears to have been written from the point of view of a believer in most of the mystic virtues claimed for every object used as an amulet at any period, it is, of course, lacking entirely in whatever of critical value it might naturally have been presumed to hold. It seems to have been written for the casual, and not too intelligent, reader interested superficially in mysticism, but it may prove to be of some assistance to the folk-lorist as a reminder of matter connected with amulets, and it should be of service to the investigator of the psychology underlying the employment of amulets, especially the employment of the amulets in use and coming into use at the present day.

About half the book is taken up by Section I., "Historical Charms," wherein, as illustrating the employment of amulets, a considerable number of examples are given, particularly of supposedly luck-bringing objects connected with well-known persons, most of which have been taken, apparently, from sources neither usually consulted by the student of amulets, nor noted for their accuracy. The usefulness of the illustrations taken from the older writers is seriously impaired by the superficial manner of their setting forth, and, in almost all cases, by the lack of any references through which missing details might be found. It is unpleasant for the student of folk-lore to find the material presented throughout the book chiefly in the "snippet" form of anecdote affected so largely by some of the cheaper weeklies, since some of the chapter headings, particularly in the first section, might have been applied to extremely interesting and useful collections of material, such as those, for example, on the use of jewellery, of gems and coins, of stones, of charmed wells and holy water, of the horseshoe, of curative charms, and of written charms.

In Section II., which is devoted to "Occult Jewellery and

Gems : When, Where, and How to Use These," the first chapter (xv.) gives examples of a number of the charms commonly worn at present. In the following chapters there are brief descriptions of various precious stones, some of the mystical virtues attributed, anciently and in modern times, to these stones, and lists of the stones peculiar to the planets and suitable for wear on each of the days of the week, and of those to be worn by various persons born under the different signs of the zodiac. Chapter xx. is devoted to jewels engraved with magical names and designs, or with the symbols of the zodiacal signs, and set in suitable metals. A list in chapter xxi. gives, under those sections of the year in which the wearers' birthdays have happened to fall, the ornaments which, if carried, will bring them good fortune. Beyond its comprehensiveness, the chief feature of this list, which has been formed "according to the law of correspondence and other laws little recognised by the majority," is its "up-to-dateness," a quality which may be gauged by its inclusion of such charms as, for example, the mummy and case, the Lincoln imp, the Buddhist prayer-wheel, the dancer, the motor-car, the juggler, the Mikko (Nikko?) monkey, the ship, the playing-card, the jockey, many animals and many other objects familiar, until lately, to the unversed only as things without mystic properties, together with such old favourites as the horseshoe, the fish, the arrow, the serpent, the shell and the heart. But it is not, as the author says, always necessary to select a mascot from amongst those commonly used, for one may, having had a sudden stroke of good-luck, "cast around for the compelling cause," and find it in "having that morning picked up a peculiar stone, having received in changing money a lion shilling, a farthing, or a crooked sixpence," objects which being "a trifle out of the common" may be "regarded as the cause and looked to for luck in the future."

Section III. is concerned with "Their Efficacy : Ancient and Modern Theories." After some brief quotations, principally from ancient works as to the nature of magic, the medium (identified here with the luminiferous ether) through which "spiritual efforts can be exerted upon nature," and the sympathetic relations between persons and animate and inanimate things, some of the

resemblances, as they appear to the author, between certain discoveries of modern physical science and those of the occultists are very briefly pointed out. Experiments are cited, as a proof of the existence of a force resembling "the evil eye," in which two similar sets of plants, tended and watered in the same manner, but the one regarded continually with affection, the other continually with hatred, thrived most unequally. In accordance with the ideas thus set forth the source of the power of religious relics and charms is ascribed by the author to the reverence with which they have been looked upon by countless devotees, and through whose agency they "have become soaked with human magnetism of a devotional nature." Holy water, "which has been magnetised by the priests," and thus "impregnated by the good thoughts of a man . . . is very potent for good"; water, it seems, is especially sensitive to impressions of this kind, and water thus "magnetised" may be distinguished by sensitive persons from the ordinary variety. It is to similar actions that a part of the efficacy of amulets, which have been properly prepared by persons skilled in the art, is ascribed. Again, something worn by a fortunate man, having taken on his "magnetism" and become tuned to his "rate of vibration," may bring luck to a new owner whose "vibrations" are weaker than those of the charm—it is because of this action that the belief in the fortune-bringing virtue of things which have been worn by lucky persons has arisen.

Natural charms—virgin metals, minerals, stones, plants, and animals—"appear to possess a magical power of their own, and probably they owe this to the elements of which they are composed and to the nature spirits ensouling or watching over their growth. Their efficacy depends chiefly on the sympathy existing between them and the wearer or possessor. . . . For this reason it is recommended that the gem belonging to a person by right of birth should be worn." In the talisman the intelligent forces behind nature are constrained to aid the possessor. "Obsessed" charms are those to which, by some chance, a spirit, often a human spirit, has become attached—a skull which causes the haunting of a house, or a weapon with which the body once occupied by the "obsessing" spirit has committed a crime, for

example. As to the source of the power of gems the author, after rejecting various theories of the ancients, arrives (by a series of steps, the premises of whose logic leave much to be desired) at a theory that each gem has been formed under the influence of a "ray" of one of the seven planets, and that "the vibrations of the ray were caught [during the crystallisation] and fastened in the rock or precious stone, there to lie latent until roused by vibrations of a like nature playing upon them," concluding with the suggestion that "the vibration of a human will, keyed to the same ray as the precious stone, can call into action the hidden virtue and ensouling elemental of that stone."

W. L. HILDBURGH.

PRECIOUS STONES : FOR CURATIVE WEAR AND OTHER REMEDIAL USES ; LIKEWISE THE NOBLER METALS. By W. T. FERNIE, M.D. Bristol : John Wright & Co. ; and London : Simpkin, Marshall, Hamilton, Kent & Co., Ltd., 1907. Pp. xviii + 486. 19 x 13 cm.

WE have in this book a considerable collection of material relating to the virtues of precious and semi-precious stones and of certain of the commoner metals. The author, who is evidently familiar with much that has been written on the subject, quotes largely from the works of the principal writers, ancient, medieval, and modern, upon it, as well as from many in whose pages but little is to be found, and has, although writing primarily as a medical man, brought together a great deal of matter interesting to the student of charms, and many bits of folk-lore not connected directly with his subject. While he sometimes strays far from a topic, as when, under "Jasper," he goes to the medicinal uses of blood, thence to black puddings, next to butter, and finally to a discourse on cheese before returning to the bloodstone, he is almost always entertaining, and he has generally something to say worth the recording. And while the arrangement of the matter under the various headings is occasionally rather inconsequent,

and neither so orderly nor so compact as might be desired, this is in part compensated for by the fair, but not always accurate, index which is provided.

As the book is written for the educated general reader, who does not require to verify quotations, the author frequently merely names and dates his authority, without giving the title of the work, or from what part of it he has taken his statement. For the student this is unfortunate—although the principal authorities cited have left not very voluminous works on the subject—because the book, though in the main appearing to be carefully written, yet contains a sufficient number of errors to make advisable the checking of quotations from it by reference to the original authorities. It is, however, a refreshing variation from the general run of “popular” compilations dealing with folk-lore subjects.

It is well, I think, to point out here that much of what is recorded in the older books dealing with gems and stones, although interesting to the folk-lorist, is, strictly speaking, not folk-lore, but is what some learned man gathered from others, equally learned, about him, or from books, or reasoned out for himself. On the other hand, much is folk-lore, as is proved by our finding still, amongst the peasantry, especially in countries conquered and civilised by the Romans, many of the beliefs concerning the virtues of stones, more particularly the less valuable varieties, which were recorded by Pliny or by the medieval writers.

About three-fourths of the book are devoted to stones:—the principal gems, such as the diamond, the emerald, the ruby, the sapphire, the turquoise, etc.; semi-precious stones like the amethyst, the garnet, the moonstone, agate, and jasper; and miscellaneous stones and stony substances, such as pearls, corals, amber, jet, the toadstone, the eagle stone, and the adder stone. These stones are treated principally in their aspects as amulets, and descriptions of the virtues ascribed to them by the older writers are given, but in many instances accounts of their uses in pills, draughts, salves, and other ordinarily recognised medicinal forms are included. In many cases the occult virtues of the stones are added, such as their effects in preserving from

the results of envy or fascination, or from the attacks of demons ; the sympathetic relations between certain gems and their wearers, whereby the stones change in colour or lustre, according to the healths or temperaments of those persons, are also described. Dr. Fernie is a believer in the curative virtues of many stones when worn, ascribing these usually to the same actions as those which are (or are claimed to be) produced when the stones are finely subdivided and taken internally. With his theories, which seem to be largely, though not entirely, based upon material (as opposed to spiritual or occult) conceptions, but with which few of us can, probably, at present agree, we need not concern ourselves ; it is worthy of note, however, that he denies (p. 56) to gems artificially prepared, though these be identical in composition and structure with those naturally produced, the curative virtues of the latter.

In the section of the book devoted to metals the treatment is more from the medical side, and less from that of folk-lore, than in the part dealing with stones.

W. L. HILDBURGH.

LE PAGANISME CONTEMPORAIN CHEZ LES PEUPLES CELTO-LATINS. Par PAUL SÉBILLOT. Paris : Octave Doin, 1908.

THE task undertaken by M. Sébillot in this little volume is expressed in its title. The volume itself forms part of a larger scheme of a scientific encyclopaedia, the general editor of which is Dr. Toulouse, and belongs in that scheme to the department of anthropology edited by Dr. G. Papillault, professor of anthropology in the École des Hautes Études at Paris. The distinguished author has here brought together into a small compass, provided with ample and exact references, a wealth of examples of those special survivals of earlier stages of civilisation which constitute together what he has aptly denominated Contemporary Paganism. They are the remains, that is to say, of belief and practice distinctively non-Christian and presumably pre-Christian

in origin, though often modified not merely by a general advance in culture but by the specific influence of Christian environment.

M. Sébillot has not always confined himself strictly within these limits. Indeed he notes this. The fact is it is extremely difficult to know where to draw the line. As a rule, at least where popular devotions are concerned, he seeks to draw it by leaving aside those which are collective and public, because, as he rightly observes, their pagan character is much more attenuated than that of private and individual rites. The latter may in some cases be the relics, worn and faded, of a cult once collective and public; in a much larger number of instances they are magical and frequently anti-social. But what shall we say of such practices as that of lovers sealing their pledge to marry by spitting on one another? Or of mere presages of good or ill fortune drawn from the weather on the wedding-day or some other important occasion? The specifically pagan element here as distinguished from that which is dependent merely on coarser and more primitive manners, or a greater sensitiveness to the subtle effect of meteorological conditions upon human beings, particularly in certain mental states, is not very obvious. In all such cases M. Sébillot has erred, if at all, on the right side by including too much rather than too little.

In the same spirit is the interpretation he has given to his phrase "Celts-Latin Peoples." I cannot venture to offer an opinion as to the exact meaning of a phrase that appears to include the British Isles, Norway and the United States with all the western part of continental Europe and some of the Mediterranean islands. One thing is certain: the core of the book is naturally and rightly the folk-lore of France gathered in the course of M. Sébillot's great and life-long labours on that subject. The rest is grouped around it. Much of it, however, is so important that it can hardly be described as merely illustrative matter; and the whole forms an impressive picture of rites and beliefs extending to every phase of human life and intercourse, in their origin dating back to prehistoric antiquity and still surviving in the midst of an alien religion and a society whose institutions and aspirations are the exponents of an utterly different and incompatible ideal. The work is thus useful to

more than one class of student. Statesmen, historians and sociologists, as well as those whose attention is concentrated on the problems offered by folklore, may learn lessons of value here.

The book is divided into three parts. The first is concerned with the course of human life. It commences prior to birth with the rites to promote or retard fecundity and the treatment of pregnant women, including a paragraph on the taboos incident to pregnancy. Birth-ceremonies, the protection of mother and infant during the time of special danger from invisible foes, which extends until after churching and baptism, the diseases of earliest childhood and the means to promote the growth and well-being of the offspring, youth, love, marriage, the treatment of disease in general, magical practices to cause sickness and death, presages, dying and all the mournful and precautionary rites performed by the survivors, and lastly, the beliefs concerning the journey of the departed soul, the life after death and the periodical return of the dead are exhibited in detail. The second part deals with human occupations and labour. The building of a new dwellinghouse and removal to it, the dangers to be apprehended, the vestiges of a fire-cult, the building and use of boats, the protection of the stable and the poultry, and their management, the cultivation of the land, the protection of the crops, first-fruits, rain-making, the plantation of trees, rites of fructification and the sacredness of trees are all treated under this head. The forces of nature occupy the third and last part. Among them may be enumerated the heavenly bodies and the vestiges of their worship, traditional meteorology, fountains, rivers, lakes and the sea, the earth, the mountains, rocks and megalithic monuments and the acts performed in connection with them, which appear to be relics of a cult that has never been wholly abandoned through all the changes since the dawn of history. An appendix discloses a variety of practices in relation to the churches which are either non-Christian in character or spring from a confusion or combination of ideas in which other influences than those of Christianity are unmistakable.

From this rough catalogue some notion may be obtained

of the stores of information compressed by M. Sébillot into a comparatively few pages. But our debt to him does not end here. He has added a final chapter modestly entitled "Notes Additionnelles," in which he sums up the results of the enquiry. The practices treated are not the remains of a highly organized religion such as is dominant in Christendom, though there are here and there signs of the survival of a priesthood. They do exhibit the frame of mind found in peoples beyond the range of European culture whom we compendiously call animistic. Of all the ancient cults that which is best preserved is that of water. Some of the observances have a form purely pagan; in others primitive practices and those of Christianity are mingled together, while some are pagan simply varnished with Christianity. Almost equally strong and certain are the relics of the worship of megalithic monuments. Naturally, however, they are confined to the districts where such monuments exist. The author speaks doubtfully of the hypothesis that in some of the superstitions he has touched we have relics of totemism. He points out that though many of the taboos and beliefs do look like totemism there are others susceptible of quite a different explanation. His caution is wise; and the opinion of such an authority must weigh in the decision of the question. Yet it may be urged that Mr. Gomme has recently shown a probability that certain institutions, customs and beliefs in the British Isles are only to be explained as the remains of totemism. If this be so the probability of totemism in the British Isles enhances the probability of totemism among a similar population on the other side of the Channel.

A bibliographical list of the authorities made use of is always welcome to students. M. Sébillot has added such a list as well as an index. He is one of the most accurate of men; and in case he have occasion to revise the book for a second edition, as I hope he may, he will be glad to be reminded that Galloway (p. 132) is not in Ireland, nor the Rollright Stones (p. 313) in Cornwall. Everyone knows how easy it is to make such trifling¹ slips.

E. SIDNEY HARTLAND.

PRIMITIVE SECRET SOCIETIES. A Study in Early Politics and Religion. By HUTTON WEBSTER. Macmillan Co., 1908.

LES SOCIÉTÉS SECRÈTES AU BAS-CONGO. Par ED. DE JONGHE.
(Extrait de la *Revue des Questions scientifiques*, Oct. 1907.)
Bruxelles: Polleunis, 1907.

DR. WEBSTER'S account, in eleven chapters, of the initiation rites and secret societies of barbarous communities is of great value as a collection of references to most of the literature on the subject, independently of its importance as a study, although one could wish sometimes, in reading it, that consideration of the author's deductions and opinions were facilitated by their clearer separation or summary apart from the great mass of references. The first chapter discusses the various forms of "men's house" used by primitive tribes as a means of sexual separation, and suggests that its presence anywhere points to the previous existence of secret initiation ceremonies. The men's house is sometimes used for puberty initiations, and is also sometimes the seat of secret societies regarded as successors of earlier puberty institutions. The second chapter deals with the puberty institution which furnishes the most important of the various ceremonies by which males pass from class to class of the early age-classification system. These classes and ceremonies are held to be the origin of the degrees and initiations of the later secret societies. The effect of the puberty ceremonies on tribal solidarity and evolution is emphasised. The next two chapters deal with the secret puberty rites and the training of the novice. The ordeals intended to render indelible the instruction given, and the mutilations which are a sign of the reception of a male into full tribal life, are discussed in detail with a great wealth of illustration. The puberty ceremonies for girls, naturally less important, are also very fully dealt with, and the theories of Dr. Frazer and others as to the origin of puberty rites in general are touched upon. The fifth chapter discusses the power of the elders which arises from their control of the initiation ceremonies and which is utilised for selfish purposes by imposing food taboos and marriage restrictions upon the

novices. The next chapter attempts to establish that, upon the shifting of social control from the elders to tribal chiefs, the initiation rites and organization become unnecessary for tribal purposes, and limitation of membership gives rise to secret societies with grades based upon the earlier age groups. It is argued that this conversion of mysteries, concealing the tribal religious beliefs, into political secret societies governing by fraudulent pretences of connection with the dead and either struggling for power against the chiefs or serving as tools of the tribal leaders, has proceeded from the tendency of the elders to use the initiation ceremonies for their personal advancement and for the terrorising of the women and uninitiated. Many examples of puberty institutions in apparent decay or transition are cited. In Africa and Melanesia the power of the chiefs is still limited by the secret societies which have arisen on the earlier initiation basis and have become located in definite places as "lodges" with a series of degrees and limited membership, especially in the upper ranks. In Polynesia and North America the power of the chiefs is fully developed, and the tribal secret societies have become religious and dramatic fraternities of priests or shamans. Chapter VII. is devoted to the functions of the tribal societies, and the relations of the societies and tribal chiefs are examined. The following chapter deals with the decline of tribal societies, which with tribal progress may either collapse, become social clubs, or develop into magical fraternities. One characteristic of the disintegration of the societies is the admission of women, and the most effective cause of their decline is the civilising agency of traders and missionaries. Chapter IX. deals with "the clan ceremonies," and tries to prove that the origin of all the secret organisations—whether puberty institutions, secret societies, or magical fraternities—is in the "primitive totemic clan." This is argued chiefly from instances in Australia, Torres Straits, and North America. Chapter X. deals with magical fraternities, and contends that the primitive clan rites have as central characteristics dramatic and magical features, which re-emerge when the social and law-god functions of the secret society decline. The final chapter deals with the diffusion

of initiation ceremonies, and in the form of footnotes supplies a bibliography.

It would be impossible within the limits of a review to deal with the many interesting and disputable points raised by Dr. Webster's argument. It will be seen that they range from native conceptions of "high gods" to Spartan military training, and full use is made of the investigations of Messrs. Spencer, Gillen, and Howitt in Australia, of Dr. Haddon in Torres Straits, and of many others. The vital chapters, on the development of secret societies from puberty institutions, and of both from the totemic clan, are hardly convincing, but the re-examination of the evidence presented would require considerable space, and it has seemed more profitable to supply a rough sketch of the ground covered, and to leave folklorists to buy the book and give it the very careful study it deserves.

Such a study would have been made easier and the value of the book greatly enhanced by a full index, but Dr. Webster, or his publisher, has provided only an "Index to Native Terms." This index, instead of enabling the information collected to be referred to by tribes and localities, merely covers native names of ceremonies and grades, and such terms as kraal, kava, nullah-nullah, wurley, etc., which are often so familiar as to be used in the text without any explanation. Moreover, the proof-reading of the index seems to have been done much less carefully than that of the text and footnotes, for, whereas we have noticed in the body of the book very few and unimportant errors—*e.g.* "red flute" for "reed flute" on p. 38, Wendi for Mendi on p. 120 (note), Yassi twice for Yasi (a different society) on p. 173, and Medewiwin for Midewiwin on p. 179—a cursory examination has shown numerous irritating little errors in the index of about 4½ pages—*e.g.* Mide 178 for 179, n^1 for n^2 under Powamu, n^2 for n^3 under Wowochim and Wowochimtu, Telpuchali for Telpuchali, Asa 29 for 29 n^3 and 53 for 52, Pabufunan for Pabafunan, Wysocan 33 n^1 for 33 n and 57—besides a number of omissions, such as Yasi 173 n^2 , the Whares mentioned in 12 n^3 , Saniakiakwe 43, Semese 86, Tianguetz 16, Tindalo 63 and 63 n^1 , Ari 89, Baito 14, Clo'ct'n 70, Unyaro 88, etc., etc. It is to be hoped that the demand for a second edition will soon afford an opportunity for this defect to be remedied.

Dr. De Jonghe's pamphlet of 74 pages considers the secret societies of the Lower Congo chiefly from the religious standpoint. He criticises the ideas of Schurtz and Frobenius as to the origin of secret societies and their close relations with puberty rites and the religious education given in the fetish schools, but his main object is to summarise the information available as regards the two principal societies of Lower Congo, the *nkimba* and the *ndembo*. The former appears to be a puberty institution, and is confined to males, although a feeble imitation of it exists in some places for the other sex. The *ndembo* admits both sexes and all ages, but the information available about it is very scanty. Rev. J. H. Weeks informed me that in the Wathen district the *ndembo* appeared to be very degenerate, there being no trace of any training given by it, and neophytes remaining in the *ndembo* bush as long as food was provided by their relatives. The entrants are supposed to die, and the food is explained as necessary to strengthen the *nganga* and his assistants to turn over the bodies and so prevent their decay. Dr. De Jonghe arranges his evidence under various heads, such as area and names of societies, age of initiation, selection of novices, length of tests, etc., and concludes that one object of the *nkimba* may be sexual separation at puberty (a view adopted by Dr. Webster as regards the puberty institution), while its main end is civil and religious training. The *ndembo* he regards as a magical society. His pamphlet ends with a small but valuable bibliography of 58 books and articles, with annotations as to the nature and source of each author's information.

A. R. WRIGHT.

LEGEND IN JAPANESE ART. A description of historical episodes, legendary characters, folk-lore myths, religious symbolism illustrated in the arts of old Japan. By HENRI L. JOLY. Illustrated. John Lane, 1908.

So numerous have been the books on things Japanese during the last few years that it seems difficult to justify a fresh one. But M. Joly has found a comparatively little known region where his

offer of help as a guide will be hailed with enthusiasm by the student. Every collector of folklore objects, and every folklorist anxious to know the legends or symbolism embodied in the beautiful or grotesque Japanese netsuké, sword furniture, inro, prints, etc., which he meets, will often have had great difficulty in satisfying the curiosity aroused. Even Japanese acquaintances cannot explain the meaning of all the objects shown to them, and there is no "Smith's dictionary" of Japanese biography and mythology. If one can learn the name of a character or incident depicted, it may still require considerable labour to obtain further particulars, and objects evidently of high interest to the student of custom and religion have to be put in the cabinet unexplained. Anderson's valuable *Descriptive Catalogue of a collection of Japanese and Chinese paintings in the British Museum* was published in 1886, and Brockhaus's magnificent *Netsuke* is limited to those objects and is out of print.

M. Joly has amassed from Japanese books and friends, and from other collectors, etc., a great quantity of notes and illustrations relating to the legendary subjects of Japanese art, and gives the result, as a dictionary arranged alphabetically under names chiefly of historical persons and mythical beings, in this bulky quarto volume of 453 pages, with upwards of 700 beautifully clear illustrations and 16 colour reproductions. He has added a Japanese index under radicals, and a bibliography which is specially valuable for containing a large number of illustrated Japanese works with their native titles, translations of the same, and some annotations. The European portion of the bibliography is very far from complete, but does not profess to be more than a useful list for general reference. A number of the articles in the body of the work are very useful, *e.g.* on *masks*, giving an account of 138 forms, with 118 illustrations, a list of Japanese names, and a bibliography; on the *sennins* (but for some reason not obvious under the Indian term *rishis* instead of *sennins*); and a table showing the relations of the Japanese zodiacal signs and years and horary characters. The last might with advantage be explained in detail. Some other articles, which are perhaps less concerned with art, are very incomplete, such as those on *charms* and *games*. The latter article does not include in its

bibliography either Culin's *Korean Games with notes on the corresponding games of China and Japan*, or Falkener's *Games Ancient and Oriental and How to Play them* (in which there are accounts of Japanese chess games and Go). There are a few comparative notes on the folktales cited, several being taken from Dr. Lang's *Custom and Myth*, and these might well be omitted, or, if retained, should be made a real contribution to comparative storyology. Other comparative notes are not very valuable. For example, Mitsume, the three-eyed goblin, is compared with a description of the three-eyed, but otherwise quite different, Tibetan deity Palden Lhamo, cited from Perceval Landon's *Lhasa* (which is referred to as Percival Landon's Lhasa). M. Joly appears to rely greatly upon the works of Lafcadio Hearn, who is now, however, regarded as a somewhat doubtful authority. The opening chapter on "Emblems and attributes" contains a good deal of miscellaneous folklore under such headings as mirror (predicts future at 2 a.m.), nails (finger) (white spots for gifts), seals (must be affixed an odd number of times or the document is unlucky), star (shooting) (soul of person just dead), and string (hair string breaking foretells a death). The note on sneezing is "Sneezing, has ominous meanings: if once, the affected person is praised somewhere; if twice, reviled; if three times, it is a sure proof that he has 'Kaze wo Totta' (caught the wind), *i.e.*, a 'cold.'" The three-times omen has a flavour about it rather of individual than of folk humour, and according to another authority the ordinary Japanese belief is that three sneezes indicate that someone is in love with the sneezer.

Having noted so many causes for gratitude, and added a word of praise for the wide range and beautiful reproduction of the illustrations, it is very regrettable to be obliged to accept M. Joly's invitation in his introduction to correct his pages, and to complain of the defects of haste and carelessness which render the book so much less of a treasure than it might have been. To begin with, a petty annoyance is that the author has been badly served by his proof-reader. The edible seaweed koku used in the New Year festival is referred to on p. xxiv. under a heading *Algae*, as the *ficus* (not *fucus*) *vesiculosus*, and *alguae* for *algæ* appears again on p. 188. Chariot appears thrice in four lines

on p. xxvii. as charriot, and there are many other misspellings, such as pawlonnia, goblins, murdered, place (for palace), Toaist (for Taoist), Tibethan (for Tibetans), customs (for costumes), Amithaba (for Amitabha), etc. Such sentences as the following should not have evaded correction,—(p. 16) “Mikoshi Niudo, bald headed, pulls its tongue and lolling it about, looks over screens”; (p. 240) “his would-be murderer, who achieved him with his kotsuka”; (p. 88) “The Japanese top differs from the European one, but is very similar to the *Sabot* of the French boys”; (p. 107) “the Norse myth of the white swan, or sometimes seal, which married a fisherman and gave him three children before leaving him, finally, in Siberian and South African folklore”; (p. 331) “unfortunately for the peasants living on his estate, he was of fastuous disposition.” A more serious defect is that the scrappiness and inaccuracy natural to notebook jottings has not been remedied by careful revision and checking. Even in the bibliography, besides such slips as *Anecdotes Japonaises* and *Folk-lore Records*, 1878-9 (instead of Folk-Lore Record, 1878), such errors occur as “Brinkley, Capt. China and Japan...10 vols.”, instead of Japan and China, 12 vols. Citations, too, are not carefully made. For example, the tale of the monkey and the lizard cited from Landon’s *Lhasa* ends thus on p. 237: “The lizard . . . was roundly reviled by the monkey, and flew away . . . but the story does not say whether he went home.” If we turn to Landon’s original story, we read: “So the Monkey knew that the Lizard was laying a trap for him, and he ran away jeering at the silly Lizard. So the Lizard returned to Mrs. Lizard in the lake”! Other citations appear to be equally impressionist in style; Saruta Hiko no Mikoto, a Shinto deity, is said to have a nasal appendage 7 *cubits* long, but the original *Nihongi* gives it as 7 *hands* long. In fact the whole book appears to require a thorough revision. The dictionary headings are often out of alphabetical order, and in a long list of cases do not correspond with the names given under the illustrations. It would be a great improvement if the illustrations were numbered, and referred to by numbers in the articles. It is never certain at present that an article is not illustrated somewhere; Hattara Sonja on p. 114 is illustrated opposite p. 276, and Handaka

Sonja on p. 109 is illustrated opposite p. 278. Moreover, it is not certain whether every illustration is explained in the text; sometimes its subject does not appear in the dictionary,—*e.g.* Niunria Kosonsho, Kakudaitsu, Monju Bosatsu (Manjusri), etc.; or is dealt with under a different name,—*e.g.* Rokusonno in the plate opposite p. 374 is dealt with under Tsunemoto in the text, and the explanation of two illustrations of a deer and maple in the plate opposite p. 226 must be looked for under the Japanese name for the maple, momiji, on p. 233. In the article on the rakans or arhats, a list of 16 is given, and the reader is referred to the names of the separate worthies for their attributes; only 4 of the 16 names, however, appear in the dictionary. In short, all the references need checking, and in many places different bits of notebook information need to be harmonised. The above discrepancies are only a few of a long list noted in reading, which it would be wearisome to set out in full. Were not the book one necessary to the student, it would not have been worth while pointing out its numerous small errors. A new edition, cleared of the present disfiguring blemishes, would indeed be a joy and a worthy result of the labour expended.

A. R. WRIGHT.

Γαμήλια Σύμβολα. ὑπὸ Ν. Γ. Πολίτου. Athens:
Sakellarios, 1906.

It is quite safe to recommend any book by Polites, who was one of the first Greek scholars, as he is one of the ablest, to direct attention to the survivals of ancient life in modern. This pamphlet discusses the marriage rites and symbols in the Christian church: the betrothal ring, the crowns, the loving cup, the circling dance, with suggestions as to their origin. A number of notes describe local peculiarities of custom.

W. H. D. R.

Περὶ τοῦ Ἐθνικοῦ Ἐποικοῦ τῶν νεωτέρων Ἑλλήνων. ὑπὸ Ν. Γ. Πολίτου.
Athens: Sakellarios, 1906.

THIS speech, delivered in the National University on 14 Jan., 1907, has by some miracle not explained been published in 1906. The learned author sketches the impulse towards epic poetry in Europe in the 12th century, with special reference to the Greek epic of Digenis Akritas. After some critical remarks on the various known recensions, he discusses the date, apparently that of the first struggles with Islam. Large numbers of episodes from this epic are still recited, and only a part have been recorded in writing or in print. It may be worth while adding that Mr. Dawkins, Director of the British School at Athens, is engaged in collecting the *disiecta membra*.

W. H. D. R.

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