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Author(s): A. H. Keane

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period long or short ; the very abruptness with which the most admirable work appears on the scene is really an argument for the European hypothesis rather than against it. Indeed, one of the three panels in the series which have the appearance of greater antiquity than the rest, and are marked by a peculiar restraint of treatment not at all characteristic of purely native art, actually represents an European. Another point made by the author is that the Iberian peninsula can show no cast bronzes of equal merit dating from the period immediately preceding the first expeditions to Benin, and that the Portuguese are unlikely to have introduced a kind of work in which they did not themselves excel. Assuming the facts to be correct, we may still refuse assent to the induction. The crews of the pioneer vessels at the epoch of the great discoveries were not too homogeneous, and even such captains as Columbus did not always sail under their own national flags. Adventure is always cosmopolitan, especially if it happens to be lucrative. What was to prevent a German armourer, for example, from taking service with the men whose explorations down the West African coast were kindling the imagination of the world ? To put the whole question briefly, casting by the *cire perdue* process was well known in Europe in the sixteenth century, and there is no evidence that it was practised in West Africa prior to the advent of the Portuguese ; the *onus probandi*, therefore, still lies with those who hold that it was indigenous.

A disproportionate amount of space has, perhaps, been devoted to these controversial points, because the questions which they raise are of considerable historical interest ; but it must not be assumed that a disagreement with two or three pages of the book detracts in any degree from the highest appreciation of the remainder. In work of this kind theory can be safely allowed to stand over until all the solid facts are collected and classified ; and to this last and most arduous task Mr. Ling Roth has devoted himself with a thoroughness and a precision which leave nothing to be desired. *Great Benin* is quite an encyclopædia in miniature, and must prove invaluable as a book of reference. In more than one instance Mr. Ling Roth has been able to correct errors which had obtained wide currency ; thus he has disposed of the contention that the large cast bronze heads were not used, as the early chroniclers had affirmed, to support the carved ivory tusks. The photograph on page 79, supplemented by the clear statement of Dr. Roth, now places the fact beyond dispute. It is much to be desired that such monographs upon interesting parts of the British dominions should increase and multiply : Mr. Ling Roth has already furnished our shelves with standard books on Tasmania and Sarawak ; it is to be hoped that he is already at work on another volume of equal excellence with the present.

O. M. D.

Aryan Race.

Michaelis.

L'Origine degli Indo-Europei. By E. de Michaelis. Turin : Fratelli Bocca, 1903. viii + 700 pp. 24 × 16 cm. Price 15 lire.

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This is one of the most voluminous, if not altogether luminous, contributions that have yet been made to the perennial Aryan question. The whole subject is here dealt with from every conceivable point of view, and a vast amount of erudition is brought to bear on a multitude of topics which are either directly or indirectly connected with Aryan origins, and range, so to say, from the crude ethnological tables of Genesis to Sergi's last essay on the Eurafrian peoples. But the book lacks method, the criticism of rival theories is not always sound though never intentionally unfair, and there is so much needless repetition that the reader seems to be at times lost in a maze of sunless tracks ramifying aimlessly through the Amazonian woodlands. Thus the issues are often greatly obscured, and it is difficult even to grasp the author's particular view, or at least to see where it differs *essentially* from those of Latham, Isaac Taylor, and the other

extreme advocates of the European origin of the Aryan family. A main feature of the author's theory, on which he lays great stress, is that the proto-Aryans are not to be regarded either as a distinct race or as a homogeneous fragment of a race, but as a *people*, or rather as a group of populations anthropologically constituted of many of the elements already pre-existing in the European domain, and he is at much pains to show on historic and archæological grounds that this domain, this Aryan cradle-land or centre of dispersion, lay in the Middle and Lower Danube basin. At the same time Taylor's well-known Finno-Aryan assumption is not rejected, but explained as a plausible hypothesis not yet completely established, hence to be received with great reserve. Then an attempt is made to show that, should Taylor's views be accepted, his own conclusions on the geographical seat and anthropological constitution of the proto-Aryans might still be easily maintained. To remove this apparent contradiction it is argued that "the differentiation of the Ugro-Finnic stock in the Ural region took place after the fusion of the blonde European longheads with the brachycephalic Mongols of Asia, and if it should be admitted that the proto-Aryans sprang from a Finnish branch, as is held by the advocates of a [primordial] Finno-Aryan unity, there could be no stronger confirmation of our views on the ethnical nature of the proto-Aryan people." Of course, it is not pretended that things proceeded quite in this way, and it is allowed that the proto-Aryans did not spring "in the strict sense" from an old branch of the Ugro-Finns. Still a fundamental relation being "undeniable" between the Aryan and Finnic stock languages, while the profound differences between the two races cannot be overlooked, it seems to the author that the best explanation of these contrasts and affinities lies in his assumption that "the same elements concurred in the formation both of Finns and Aryans, but in diverse proportions and under different environmental conditions."

As far as I can understand it this appears to be the gist of the whole argument, and the foundation of a new theory which rests on no new facts, and is, after all, but a slight modification of older and now nearly obsolete views. This revival of the Finnish factor is to be regretted, as tending to increase the confusion in an already sufficiently complicated problem, and as based on a purely hypothetical Finno-Aryan mother-tongue, the existence of which is strenuously denied by Thomsen and Winkler, the two philologists who have the best right to an opinion on this most obscure linguistic subject.

It was above remarked that the author's criticisms of rival theories are not always sound, and I have personally to protest against one statement which strangely misrepresents and vitiates one of the fundamental arguments in my own theory. In the chapter dealing with the Asiatic side of the question, the author expresses his surprise that I should suppose that the early brachycephalic stream setting from Asia through Anatolia to Europe "was ethnically Aryan," and reference is given to *Man Past and Present*, p. 514. If the reader will turn to this passage he will find that the short-heads in question are here represented by me, not as "ethnically" but *linguistically* Aryan. The distinction is vital, as I am here arguing that these short-heads were *not* ethnically Aryans, but Aryanised in speech by their presumably dolichocephalic Aryan neighbours before they passed through Asia Minor into Europe.

But if the Aryan problem is left much as it was, it is not to be supposed that the learning and labour lavished on this work have been thrown away. On the contrary, his extensive and accurate knowledge of the bibliography of the subject has enabled the author to produce a volume which, even despite the regrettable absence of an index, possesses very great and permanent value as a book of reference on all matters in any way connected with Aryan origins. But it is something more than this, and the unbiassed critic will readily admit that its pages abound in shrewd and original remarks which are often highly suggestive. Thus, it is pointed out that "in the anthropological concept of race are included two inseparable terms; on the one hand a group of men

“ or peoples possessing a certain sum of like characters ; on the other, the physiological kinship of such groups, that is to say, their descent from common ancestors. Hence to speak of the Aryans as a race is an error or abuse of language. But the expression, used conventionally, has still a meaning, if overlooking the genetic factor, we take into consideration the common inheritance of the mental and moral, and especially of the linguistic characters. In this way we shall bring ourselves to regard not the bodies but the souls of the Indo-Europeans as forming a race. In a word, we should look rather to their psychological than to their physiological and somatic kinship, while metaphorically denoting the one with the same term that is used to indicate the other.” And this informing thought is followed up by a series of reflections which explain and justify such current expressions as “ European culture,” “ Western civilization,” the “ European family ” (of nations, languages), and so forth. A. H. KEANE.

Religion.

Macdonald.

The Development of Muslim Theology, Jurisprudence, and Constitutional Theory. By Professor D. B. Macdonald London : George Routledge and Sons, 1903. 20 × 14 cm. Price 5s. **110**

When Professor Macdonald attempted to describe the development of Muslim Theology, Jurisprudence, and Constitutional Theory within the limits of a small handbook, he undertook what seemed to be an impossible task. The survey extends over a period of 1,300 years ; the materials are, perhaps, quite as extensive and intricate as those with which the historian of Christianity is concerned, and this is practically the first attempt which has been made to reduce them to some semblance of order. But this is an age of small books on great subjects, and we have not only to congratulate the author on his courage in attempting a well-nigh impossible task, but to thank him for giving us an exceedingly interesting and valuable book. It has the great merit of being based on an independent study of the materials, and the style is graphic and picturesque.

But the sketch is admittedly a fragment. The author, for instance, has been unable even to touch on the important sect of the Persian Bâbis, regarding whom Professor E. G. Browne has collected much valuable information. When he speaks of Muslim Theology, he practically confines it to that of the Sunnis, or Traditionalists, and ignores that of their rivals, the Shîas. Turkish and Persian mysticism, and the strange developments of the modern pietistic sects in India, also find no place in his survey. The scheme of this book did not permit the citation of authorities in footnotes, and we have only a general bibliography.

But with all these limitations the book, for the present at least, is indispensable for all students of the development of Islâm. It may be hoped that Professor Macdonald will be encouraged to expand it into a more elaborate treatise, and furnish full references to the authorities on which his survey is based. W. CROOKE.

Torres Straits.

Myers : McDougall.

Reports of the Cambridge Anthropological Expedition to Torres Straits. Vol. II. Physiology and Psychology. C. S. Myers and W. McDougall. **111**
Cambridge (University Press), 1903. 29 × 23 cm. Price 7s.

This volume is devoted to the study of the sensations, other than visual, among the tribes visited by this expedition in Torres Straits, Sarawak, and New Guinea. It is full of very interesting material, full details of which are given in tabular form. As far as possible the results have been compared both with those of other observers and with a similar series of observations on Englishmen, conducted by the author under similar conditions to those employed in the field, to afford points of contrast. However, on the
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