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Book Reviews

E. Sidney Hartland & Charlotte S. Burne

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REVIEWS.

THE NORTHERN TRIBES OF CENTRAL AUSTRALIA. By BALDWIN SPENCER, M.A., F.R.S., and F. J. GILLEN. London: Macmillan & Co., Limited. 1904.

FEW, if any, ethnological works have excited such widespread interest or awakened such important scientific discussions as that of Messrs. Spencer and Gillen on *The Native Tribes of Central Australia*, published five years ago. The practices and the beliefs of the savages of Central Australia, as therein described, disclosed such utterly unexpected features, and indicated a condition of thought in many respects so novel, and at first sight inexplicable, that it was inevitable that further information as to these tribes and their immediate neighbours should be demanded. Fortunately the governments of Victoria and South Australia recognised the importance of the subject, and at once acceded to memorials signed by a large number of scientific men in this country to allow the distinguished explorers to make another expedition. The expenses of the expedition were generously defrayed by Mr. David Syme of Melbourne; and the results are before the world in the present volume, which forms a fitting companion to its predecessor.

The earlier work dealt chiefly with the Urabunna, the Arunta, and the tribes most closely associated with the latter people, and forming together with it a group to which the authors refer as "the Arunta nation." The principal object of the recent expedition was to verify previous information as to the Arunta, and to extend inquiries among the tribes beyond the Macdonnell Range to the north. This object has been successfully accomplished. In *The Northern Tribes of Central Australia* we have a mass of details regarding the Warramunga "nation," including the tribe of that

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name, the Worgaia, Tjingilli, Umbaia, Bingongina, Walpari, Walmala, and Gnanji tribes, whose customs are in the main similar; the Binbinga and Allaua, further to the north; and the Mara and Anula on the western coast of the Gulf of Carpentaria.

The differences between the customs and beliefs of the more northern tribes investigated in the recent expedition and those of the Arunta are numerous and interesting. But before referring to some of these, it is worth while to note that, among the controversies aroused by the publication of the former volume, one of the most prominent concerned the former existence of group-marriage. The authors had expressed the opinion that the evidence they had obtained supported the theory of group-marriage formulated by Messrs. Fison and Howitt. This opinion was challenged by certain anthropologists at home, and thus the special attention of the authors was directed to a reconsideration of the subject. They now say that they "are, after a further study of these tribes, more than ever convinced that amongst them group-marriage preceded the modified form of individual marriage which is now the rule amongst the majority, though in all of the latter we find customs which can only be satisfactorily explained on the supposition that they are surviving relics of a time when group-marriage was universally in vogue amongst all of the tribes." In this connection emphasis must be laid on the terms of relationship. To quote the authors again: "It is absolutely essential in dealing with these people to lay aside all ideas of relationship as counted amongst ourselves. The savage Australian, it may indeed be said with truth, has no idea of relationships as we understand them." This is only what every one who believes in the evolution of civilisation would be prepared to expect. Individual relationship is, indeed, among these tribes in process of evolution. It is evolving out of group-relationship, the relationship of a group to a group, say of mothers to children, of husbands to wives, and so forth. Such a process is consonant to all we know of savage thought and custom. Civilisation has made individualism seem an essential element of thought as well as of political and social custom. Among savages all over the world it is imperfectly developed, and the dominant solidarity of the group is manifested in a hundred striking ways.

Another of their previous conclusions reaffirmed here by the authors does not seem by any means so well established, namely,

that "the customs of the Arunta and Kaitish tribes probably represent most nearly the original customs common to the ancestors of the central and north-central tribes." The more northerly tribes differ in many respects from the Arunta. While the part played by the father in bringing into the world a new human being is not understood by any of these tribes (nor, it may be added, by some of the North Queensland tribes studied by Mr. Roth), and every new child is held to be the incarnation, or re-incarnation, of spirit-children left by remote ancestors,¹ still in all the tribes north of Lake Eyre and its immediate district, descent is counted for some purposes in the male line. The totem, for instance, descends thus. With rare exceptions which appear to follow the haphazard rule of the Arunta and Kaitish, male descent of the totem is found among the Warramunga, their immediate neighbours to the north. In the tribes beyond the Warramunga the rule is invariable. In all the tribes each totem has a headman (called by the Arunta *Alatunja*); and the headship of the totem likewise passes by male descent. Its importance, however, diminishes from the Arunta northward. In the Arunta nation the *Alatunja* has two very important functions: he is responsible for the performance of the *Intichiuma* ceremonies, and he has charge of the sacred storehouse where the *churinga* (sacred stones and staves) of the totem are hidden. But among the Warramunga there is no sacred storehouse, the *churinga* are fewer in number, are not connected, as among the Arunta, with the spirit-part of individual members of the totem, and are little used in ceremonies. Northward and eastward of the Warramunga the use of *churinga* and the legends about them gradually die away. The Warramunga, it is true, still perform *Intichiuma* as magical ceremonies for securing the increase of the totemic animal or plant. But they are not comparable in importance to those of the Arunta and Kaitish tribes. In fact, save the Worgaia tribe, the Warramunga group, or nation, only yielded "mere vestiges of this magical part of the *Intichiuma*." Beyond them, there are indeed traces of such ceremonies among the Binbinga, but the headman is not of necessity associated with them. "In the coastal tribes the social aspect of

¹ The Gnanji, however, are an exception, holding that women have no spirit-part, and cannot be reincarnated (p. 170). Then, whence do the baby-girls come?

the totemic groups has become more strongly emphasised, and the economical and magical aspect almost obliterated."

Now what is the interpretation of these differences? Is it, as the authors think, that the Arunta customs are most nearly the original customs of the race, or are they the furthest in development? As it may be thought that the nearer the coast the more likely would be the influence of foreign visitors, it is well to give the authors' words on this point. "If there be one thing," they remark, "which, more than any other, is strikingly true in regard to the present inhabitants of the continent, it is that, except to a very slight extent on the north-east, they have been uninfluenced by outside peoples. Even along the western side of the Gulf coast [of Carpentaria], where they are regularly visited by Malays, intercourse with the latter seems to have had no effect whatever upon them, in the matter of their customs, beliefs, and personal appearance. Except, apparently, so far as securing, in return for tortoiseshell, &c., certain things which they want from the Malays, they hold aloof from the latter. One reads of Malay influence in these parts, but our experience was that practically no such thing exists." This testimony is emphatic, and in the absence of definite and specific evidence to the contrary must be held conclusive.

The possibility of outside influence being cleared away, we must look in another direction to find the causes of evolution; for evolution there has admittedly been in one direction or the other. The country occupied by the Arunta is a barren waste of steppes, arising from the low-lying lands around Lake Eyre, and crossed at irregular intervals by ranges of mountains occasionally reaching a height of 5,000 feet. That of the Warramunga is similar, though perhaps some portion of it, such as the Macdonnell and Murchison Ranges (which are the strongholds of the southern portion of the Warramunga), are more favourable for human life. Northward, however, of the Warramunga there is a change. The scanty vegetation of the higher steppes gives way to more vivid scrub; and west of the Ashburton Range there is a long chain of waterpools. From this point the authors diverged to the north-east over plains intersected by numerous watercourses, many or most of them dry, or containing only pools. These pools, however, were alive with birds, and

except in very dry seasons the natives have no difficulty about food-supply. About 110 miles from the coast of the Gulf of Carpentaria the watershed is reached; and from that point there is no lack of water. It thus appears that it is precisely in the most desolate region that the strange customs and beliefs which startled the scientific world five years ago are most fully developed.

This region has not always been so sterile and frequently impassable as it is now. "In what were probably Pleistocene, even Late Pleistocene times, at all events Post-Tertiary, the climatic conditions of Central Australia were very different from those of the present day." The mountain ranges were loftier, the rainfall was much greater, the fauna much richer. The change to the conditions of to-day is due to the gradual desiccation of the inland basin of Lake Eyre. As the climate thus became more and more unfavourable any human population must have become more and more segregated, leading to the formation of the present tribes clustered at and around the localities where human life is still, though with difficulty, maintainable. The authors do not say whether there is evidence of the existence of a human population before the present climatic conditions prevailed. It is clear, however, that the Intichiuma rites are such as are likely to have been developed in a barren country. The better supplied the country is with food and other means of livelihood, the less need would there be for magical ceremonies to produce them. Consequently we find that as we get further and further away from the Arunta country the Intichiuma ceremonies assume less and less importance, until their magical aspect practically disappears altogether on the shores of the Gulf of Carpentaria. Now, either the ancestral Arunta carried them into the interior when they first peopled the country, or they have developed them there. The authors suppose, and it is a reasonable conjecture, that Central Australia was peopled from the north. But whatever was the condition of the climate in the interior, is there any reason to believe that further to the north on the Arunta track it was more arid and inhospitable? If not, the ancestral Arunta would have had no use for the Intichiuma considered as magical rites, and would have been unlikely to develop them there. If, however, they had reached their present home carrying with them totemic ceremonies at a time when the climatic conditions were more favourable, it is quite probable that such totemic ceremonies

would develop into magical rites for the production of a food supply when, owing to a progressive deterioration of the climatic conditions, it became more and more precarious. Or if, when they reached the interior, the climatic conditions were such as now prevail, the magical rites might have developed after they had arrived at the more inhospitable regions.

Again, the Warramunga perform the totemic ceremonies with far greater regularity and symmetry than the Arunta. Not merely are their personal decorations more realistic and expressive, but with them the ceremonies have always a well-defined sequence, illustrating the march of the totemic legend, and are not interrupted or performed in arbitrary order, as among the Arunta. This we are told "is perhaps largely to be accounted for by the fact that in the Arunta each separate ceremony is the property of some special individual who alone has the right of performing it, or of requesting some one else to do so, whilst in the Warramunga they are each and all of them the property not of an individual, but of the whole totem group." I have pointed elsewhere¹ to the analogy between the ownership of these ceremonies and that of the Kwakiutl ceremonies as one indication of the evolution of the Intichiuma in the direction of secret societies like those of British Columbia. The words I have quoted from the new account of the Warramunga ceremonies show further that there is a disintegration (such as would be caused by growing individualism) going on among the Arunta ceremonies in striking contrast to the former; and they afford an additional reason for holding the Arunta practices to be less primitive.

Moreover, not all of the Warramunga totemic ceremonies are performed with magical intent. One series at any rate, that connected with Wollunqua totem, is directed solely to placating the totem animal. The Wollunqua is a mythical beast, of which the members of the Wollunqua totem-kin appear to be regarded as descendants, or rather emanations, and which is still living. Some of the features of the ceremonies, as the authors point out, "appear to show clearly that we are dealing with what are, in reality, a primitive form of propitiatory ceremonies." And they contend that these ceremonies "are simply a special modification of" the ceremonies of other totems. It is at least equally

¹ Presidential Address, January, 1900, *Folk-Lore*, vol. xi., p. 75.

arguable that the Wollunqua ceremonies on the one hand, and the Intichiuma on the other, have diverged from a common root of totemic ceremonies entirely free from economic intention. If the magical and economic aspects of the ceremonies were equally prominent on all sides of the Warramunga, it might be reasonable to speak of the Wollunqua ceremonies as a modification of those of other totems. But this is not so. The further we go from the Arunta and their arid land, the fainter become the traces of the Intichiuma. Even among the Warramunga the ceremonies are not identical with those of the Arunta, Unmatjera, and Kaitish tribes. One part of them—that which is the most important, the magical part—is, as we have seen, hardly ever present, or as our authors put it “has almost entirely disappeared,” leaving the *Thalamminta*, as they are called by the Warramunga, simply a series of rites representing the Alcheringa history of the totemic ancestor, though it is true a magical purpose is attributed to them. Among the coastal tribes the Intichiuma can hardly be said to exist at all. “These tribes have the same totemic ceremonies as those of the interior so far as their *fundamental significance* [the italics are mine] is concerned—that is, they are one and all concerned with the Alcheringa history and doings of the old ancestors of the totems; but none of them are performed, either as they are amongst the Kaitish or as amongst the Warramunga and Tjingilli, for the purpose of increasing the food supply. Further still, we do not find that it is in any way obligatory for the headman of the totem to perform ceremonies for the increase of the totemic animal or plant, the idea being that this will take place without the intervention of any magic on their part. At the same time they can, if they care to do so, secure the increase by means of magic.” Two examples of magical ceremonies are given, with neither of which are the totem-kin, who would in the interior be charged with the office, solely concerned. This absence of Intichiuma, in the sense in which they are practised by the Arunta, is attributed, no doubt rightly, by the authors to the different and much more favourable conditions of life enjoyed by the coastal tribes, rendering efforts to increase the food supply needless. But this in effect to concede my contention.

The conclusion seems to me irresistible that, so far from the Intichiuma being any part of the original stock of customs of the Central Australian natives, they have really been evolved by the

climatic conditions acting upon the necessities of the people and their pre-existing belief in the power of magic. These have given an extension and a special application of a purely local character to the totemic ceremonies. The primary, the "fundamental significance" of the totemic ceremonies is not magical but religious, using that term in a wide sense. This conclusion is strengthened when we see that the Intichiuma ceremonies are performed in respect of totems like the sun, the evening star, stone, darkness, flies, and mosquitoes. The authors admit the difficulty of understanding their performance. Difficult it is indeed to understand if we assume that the Intichiuma are part of the primitive stock of customs. But if they be simply a special development of the totemic rites, called forth by the local circumstances, it is easy to suppose that they have been also applied by mistaken analogy on the part of the Arunta to totems which, from the native point of view, do not really stand in need of magical influence for their increase, or which are, like flies and mosquitoes, positively objectionable.

Other considerations point to the same result. This is not the place to argue the priority of father-right or mother-right. It must suffice to say that group-marriage can hardly arise, though it may for a while persist, under father-right. It is found in the fullest force where mother-right, as among the Urabunna, bears sway, though even there it has begun to yield to individual marriage. Under father-right it is bound to decay and ultimately disappear. This is the case with the Arunta. They retain the relationship-names of classes, though in practice marriage is exclusively individual, except for some special occasions. It is not clear that all the exceptions indicate former group-marriage, though probably all arose during mother-right. Even in the relationship-names the Arunta show signs of progress which are not found in the more northerly tribes. For example, they have learned to distinguish in the class of wife's mothers the actual mother, whom they call *tualcha-mura*, a word for which there is no equivalent in the Warramunga or Binbinga speech, nor (if I understand rightly) in those of the coastal tribes.

Relics of female kinship (mother-right) are found in the northern tribes which are not found among the Arunta. The Arunta father has the disposal of his daughter's hand; but "in the Warramunga, Tjingilli, Gnanji, Binbinga (as to this, however,

there are contradictory statements, cf. pp. 114, 603), Mara, and other tribes . . . the daughter is given away by her mother's brother." Corresponding with this, while among the Arunta, Unmatjera, and Kaitish, the son-in-law is charged with the duty of avenging the father-in-law's death, among the Warramunga that duty falls to the husband of his sister's daughter, and among the Binbinga to his mother's brother's son. The position of the mother's brother in the family is an infallible index of the present or past existence of mother-right. The power of the mother's brother over his sister's daughter cannot arise during father-right; and wherever we find it coexisting with father-right we must infer the former existence of mother-right. Similarly in these northern tribes "after a man's death his chattels pass into the possession of men who are his mother's brothers or his daughters' husbands—that is, everything goes to men of the moiety of the tribe to which the dead man's mother belonged."

Space does not permit of any discussion of other beliefs and institutions, otherwise I think it could be shown that all alike they point in the same direction, namely, that the Arunta are the most advanced and *not the most primitive* of the Central Australian tribes. The advance which they have made is not necessarily in the direct line of civilisation; but at all events it has brought them a long way from the primitive condition of the race—much further than tribes in more favoured environment; and it is due mainly, if not entirely, to the climatic influences of the central steppes.

It will be understood that what I challenge is not the statements of the distinguished authors of these volumes, but their inferences. Doubtless, for a student who has never come into personal contact with any savage race, least of all with the race under discussion, to challenge the inferences of travellers who have seen so accurately and recorded so much, is to exhibit no little audacity. The scientific importance of the conclusions to be derived from the study of the present volume, as well as of its predecessor, must be my excuse, as it has already been that of students of more commanding authority than I can pretend to, for desiring to have the phenomena considered from a different point of view.

Like its predecessor, the new volume will be indispensable to anthropological students. Like its predecessor, it is a model of

careful, patient, and sympathetic, yet critical, observation. Its special value is that it supplies in a great measure the links which unite the beliefs and practices of the Arunta with those described by Mr. Walter Roth in his *Ethnological Studies* of the inhabitants of North-west-central Queensland, and in the valuable series of Bulletins by the same observer, now being issued by the Queensland Government. Where we have so much given us it is only human to wish for more. Again and again the reflection presents itself in reading that the one thing wanted to elucidate many points is an account of the languages spoken by these tribes, an etymological interpretation of the terms they use. The spelling of many of the words has been varied from that of the earlier volume. The tribe there referred to as the Waagai is here called Worgaia; the Chingali are here called Tjingilli. Speaking generally, the sound represented in the earlier volume by *ch* or *tch* is here represented by *tj*. Some of these changes seem somewhat arbitrary, though others may have been caused by more accurate hearing, or by reporting different dialects.

The index both in this and the preceding volume might with advantage have been fuller. Many words are not to be found at all. The word *Atjilpa* (wild cat, the name of one of the totems of the Arunta tribe, called in the earlier volume *Achilpa*), for example, does not occur in the index to either volume. Speaking of this, let me note a small slip. The *Atjilpa* is stated on p. 768 not to be eaten by the Arunta, though eaten by other tribes. This is true in general terms. But a reference to pp. 468, 472 of the *Central Tribes* shows that the restriction against eating it does not apply to the old men and women.

As in the earlier work, the tables, maps, plates, and figures are in the main excellent, though some of the photographic details are not very clear. This is partly caused by the small size of some of the views.

E. SIDNEY HARTLAND.

LE FOLK-LORE DE FRANCE. Par PAUL SÉBILLOT. Tome Premier:
Le Ciel et la Terre. 8vo, pp. vi., 491. Paris: E. Guilmoto.
1904.

M. PAUL SÉBILLOT, the indefatigable secretary of the *Société des Traditions Populaires*, has made for himself a new claim on the gratitude of students by the comprehensive work on the folklore of France, of which this is the first volume. The object of the work is to form a cyclopædia (M. Sébillot modestly calls it an inventory) of the folklore of France and French-speaking countries at the beginning of the twentieth century. In an interesting preface he gives an account of the steps by which he was led to the compilation of so important a collection, and of the problem that confronted him in dealing with his materials. Apparently the easiest way, and in some respects the most satisfactory, would have been to transcribe the texts or, where these were very diffuse, to give summaries from all his authorities, numbering each of the extracts consecutively. He tried this plan at first, but found it inconvenient. It led to tiresome repetition, or to still more tiresome references to and fro. It was difficult to make use of traditional elements which had found their way into literature and there taken literary, rather than traditional, form. Where the traditional elements consisted of tales, there were often superstitions and customs in intimate relation with them. The stories and the superstitions or the customs helped to explain one another; and yet by what may be called the textual method there was no opportunity of showing their relations. M. Sébillot, therefore, abandoned it for the more delicate and laborious task of writing what virtually constitutes a series of monographs arranged in a systematic order. In this way he has been able to develop each subject more exactly, to weave his citations more closely together, to give them sometimes nearly complete, at other times to reduce them to their really useful and trustworthy elements, and thus to forge, as it were, one after another, the links of a chain of traditions.

The first volume is divided into four books, treating respectively of the Heavens, Night and the Spirits of the Air, the Earth, and the Underworld. These books or primary divisions are subdivided into chapters, in each of which a single department of the subject is treated. The method is to give first the stories, then the beliefs,

leading on lastly to practices of various kinds. It needs but a slight examination to show that in the hands of M. Sébillot the plan adopted for the book, which in less exact or experienced hands would have been perilous, has been eminently successful. He knows the comparative value of the various collections of which he has availed himself; and he occasionally offers useful remarks upon them. Where writers of fiction, poetry, or other forms of literature have manifestly been drawing upon folklore, he does not hesitate to cite them. Exact references to all citations are given in the footnotes, so that the reader may check every statement. Information obtained by the author's own inquiries, and not previously published in any of his numerous works, and information resting on the authority of informants, but not previously published, are also indicated. It is promised that the final volume shall contain a full index, and a bibliographical list of the works consulted.

From this slight sketch of the plan of the work and enumeration of the contents of the instalment before us, it will be seen how valuable a contribution it is to the record of European folklore. Alike as a criticism and a collection it will be indispensable to the library of every real student, who will earnestly hope that the distinguished author may have health and leisure to complete his task. I ought to add that although the main object is to present the folklore of France as it is to-day, or has been in the immediate past, the references to writers who have recorded that of earlier centuries are numerous and important. M. Sébillot has wisely avoided travelling outside French-speaking peoples, except where some very pertinent illustration could be given.

E. SIDNEY HARTLAND.

FAITHS AND FOLKLORE. By W. CAREW HAZLITT. 2 vols.
Reeves and Turner. 1905.

THIS work is described on the title page as "a Dictionary of National Beliefs, Superstitions, and Popular Customs, Past and Current, with their Classical and Foreign Analogues, described and illustrated. Forming a new edition of 'The Popular Antiquities of Great Britain,' by Brand and Ellis, largely extended, corrected, brought down to the present time, and *Now first alphabetically arranged*." One rubs one's eyes on reading this, wondering whether there is any use in the continued existence of the Folk-Lore Society, if so vast a design has already been carried out, and carried out too by the colossal efforts of one man, achieving more in his own single person than a whole society has been able to accomplish in a quarter of a century. But further examination enables us to reassure our members. There is still work to be done, there is still room for us to justify our existence; there is indeed still room for that great *Dictionary of British Folklore* of which Mrs. Gomme's *Traditional Games* remains as yet the only instalment. The present work consists of a sort of mincemeat, composed of chopped *Brand*, enriched with some items of pure *Hazlitt*, ranged under headings of which the first page will be a sufficient sample. It treats of Abbot of Bon Accord, Abbot of Unreason, Abingdon (Berks), Abraham-Men, Advertisements and Bills, Adventurer, Admiral of the Blue [a sobriquet for a tapster], Adoption, Æpiornis, Aërolites. There is much folklore and something of trivial popular fallacies, but nothing of "faiths" in the sense of serious or religious beliefs, unless the articles on *Indulgences* and *Mary of Nazareth* count for such. We find, moreover, many purely glossarial entries, correct and otherwise; as for example, "Avenor, from Fr. *avoine*, the person who, in great towns, formerly had the superintendence of the horse-meat. See Halliwell in v." . . . "Lich-gate, or gate of the dead. The gate at or near the entrance to a church, where the funeral service was in former times often conducted." The "classical and foreign analogues" cited consist chiefly of the parallels already adduced by Sir Henry Ellis and by Aubrey, but no references to Ellis's *Brand* are given, so we are left to conjecture, or to research in Sir Henry's three volumes, to inform us whether he or Mr. Hazlitt is to be cited as the authority for such statements as, "Luck-money, a payment *still*

made [the italics are ours], but not in the same general way as formerly, by the salesman to the buyer at fairs and markets: 2s. a score on sheep and 1s. a head on bullocks," &c. . . . "Seven Whistlers, The.—This superstition seems to be peculiar to Leicestershire [1]," &c. . . . "Sun-worship.—That the Caledonians paid a superstitious respect to the sun as was the practice among many other nations is evident not only by the sacrifice at Baltein but upon many other occasions," &c. As to the pretension to being up to date, the modern additions seem to consist of extracts from *Notes and Queries*, without exact references, some cuttings from recent newspapers, and a few items from private correspondents of the editor, or so they appear to be. Thus: "Kitchen Fires.—In Yorkshire there is, or was, a house where a niece of Charles Richardson, the lexicographer, visited, and where they would think it a bad omen if the kitchen fire went out; and I understand from this lady that it had been kept up incessantly where she had lived for some years. The custom used to be observed in many other districts." As to the bibliographical information which occasionally occurs, the many entries on Games contain no reference to Mrs. Gomme, the article on the Sin-Eater does not mention Mr. Hartland, that on Harvest-customs does not allude to Mr. Frazer. (It *does*, however, contain one good bit of first-hand observation from Rutland, by "Cuthbert Bede," in *N. and Q.*, 12th October, 1875—for once we have an exact reference.) There is no unity of design, no consistency, in the whole work; the headings are ill-devised, the matter ill-arranged, the subjects dealt with at hap-hazard; and any definite principle of inclusion or exclusion is indiscoverable. One enraged folklorist has even been heard to observe that it is absolutely wicked to bring out such a book in the twentieth century! corrupting its innocent youth, no doubt, with so evil an example of slipshod work and misapplied labour. Without going so far as to endorse this sentiment, it must be said that it is difficult to imagine to whom such a book can possibly be useful, unless perhaps to the purveyors of folklore paragraphs for the daily papers.

CHARLOTTE S. BURNES.