all those who are keen on acquainting themselves with the present trend of the secular press.

We give the book our unqualified praise, as it will meet a very real and growing need of the times, as so many foreigners now are giving serious thought to this most fascinating language. The old ideas of English being good enough to deal with the natives, and that all that is necessary is a nodding acquaintance with that vulgar and accursed thing known as "pidgin English", have been exploded, as proved by the existence of several prosperous language schools, and the growing output of books of high standard by westerners in various positions of trust and influence in the land.

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IM BANNE DES GEISTERGLAUBENS. ZÜGE DES ANIMISTISCHEN HEIDENTUMS BEI DEN WASU IN DEUTSCH-OSTAFRIKA. Beobachtet von J. J. DANNHOLZ. Leipzig: Verlag der Evangelisch-lutherischen Mission, 1916.

The Wasu mountaineers live in the Pare country, which extends some 60 or 70 miles south-eastward from Kilimanjaro, along the left bank of the Rufu (Pangani) River. An excellent grammar of their language (Chasu Ki-asu) was published in 1909 by E. Kotz (*Archiv für das Studium deutscher Kolonialsprachen*, vol. x); it bears a considerable resemblance to that of the Wachaga, though the two tribes seem to differ widely in character and institutions. Herr Dannholz's little monograph is packed with information, much of it new, though the title might suggest a missionary narrative of the conventionally edifying kind. Specially interesting are the sections dealing with the belief in ghosts and the burial customs which are intimately connected with it. The Wasu, like the Taita hill-men, after burying the corpse, leave it in the ground till decomposition has taken place; then they remove the skull, carefully clean it and anoint it with butter, place it in an earthen pot and cover it with a broken piece of another. These pots are kept for some time on the platform under the roof of the deceased's hut, and then removed to certain lonely caves (a photograph of such a charnel-cave appears opposite p. 112). The idea that the shadow represents the impalpable part of a human being which disappears at death is familiar to anthropologists; not so, perhaps, the belief that it is not in the shadow itself, but in the penumbra

(*kivuri*, the "little shadow") that the vital principle resides. The cult of the dead, universal among Bantu peoples, is by the Wasu combined with a species of sun-worship, found also among the Wairamba and some other tribes, and the Barotse of the Zambezi. Many interesting bits of folk-lore are recorded by Herr Dannholz, and we would call particular attention to the story of the Talking Skull (p. 27), which was recorded by the late Mr. Madan as a Wisa tale, and was met with by M. Junod elsewhere in South Africa.

A. WERNER.

AN ELEMENTARY PALAUNG GRAMMAR. By MRS. LESLIE MILNE, F.R.A.I., M.R.A.S. With an Introduction by C. O. BLAGDEN, M.A. Oxford: Clarendon Press, 1921. Price 8s. 6d.

Palaung is a language spoken by about 150,000 people in the Shan States of Burma. With Wa it forms a somewhat independent group of the Mōn-Khmer family of speech, and may be looked upon as forming a linguistic bridge between the Mōn of Pegu and the Khāsī spoken in Assam. Like other languages of the family, it is monosyllabic in its basis, derivative words being formed with the aid of prefixes and infixes. So, also, it does not possess tones, as do its Tibeto-Chinese neighbours, and, except when disturbing elements are present, sense-relation is indicated by a fixed order of words. Possession is shown by placing the word indicating the possessor after the word indicating the thing possessed, so that an elephant's trunk appears as "trunk elephant". Other case relations are either expressed with the aid of prepositions or are left to be inferred from the context or from the order of the words. It is only in the pronouns, which possess dual forms and a genitive, that we can recognize any traces of what we in Europe should call declension. The adjective follows the noun qualified, and the subject precedes, while the object follows, the verb. Tense-relations are indicated by particles, some of which, as in most Indo-Chinese languages, are really independent verbs. The verb does not change for number or person, these being left to be inferred from the context.

Mrs. Leslie Milne has put all those whose work takes them into the Shan States, as well as students of Indo-Chinese languages, under a heavy obligation by the preparation of a grammar of this interesting language. She has reduced this apparent chaos of root-words and prefixes to order, and her rules are clearly put and are illustrated