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PROCEEDINGS OF SOCIETIES.

Abstracts of Papers presented to Section H at the British Association Meeting, 1916.

85

Magic and Religion. By Dr. F. B. JEVONS.

Those proceedings alone are regarded as magical by any community which the community resents and condemns. Proceedings practised for the good of the community are not regarded by the community as magical. There is no reason to believe that there has ever been an "age of magic"—an age in which proceedings of the one kind alone were practised. If, then, ceremonies practised for the good of the community are not magical, we ought to term them religious; and since such ceremonies need not, and in some cases do not, contain any reference to beings superior to man, we should set aside the definition which describes religion as belief in personal beings superior to man. Nevertheless, belief in such beings is essential in most forms of religion.

The fact that no definition of an acorn can be a definition of the full-grown oak does not disprove the continuity of the process whereby the acorn becomes an oak. "Tree" is a term which includes, or is applicable to, all stages in the process of growth, from the first to the last—to the acorn, the sapling, and the oak alike. And so, too, religion is a term which includes, or is applicable to, all stages in the one process, and not to the stage of monotheism alone, or polytheism alone, or merely to stages in which there is reference to personal beings. Each of the stages is a stage in the process of religion, but no one stage is by itself the whole process. To assume that belief in beings superior to man existed in the earliest stage of the evolution of religion is open to exactly the same objections as is the notion that the oak exists, "preformed," in the acorn.

The evolution of religion has been a process both of change and of continuity—of change in continuity and of continuity in change—a process in which the very differences postulate similarity, and the similarity implies differences. The earlier stages of religion would not have been practised unless they had been thought worth while—unless they were felt to have some value. And the value of religion is felt mainly, if not wholly, in the frame of mind, or state of spirit, produced. Such a state of mind or spirit is felt (*e.g.*, by the Australian black-fellows) to be the highest of all. Its value, we may say, is felt to be supreme.

Accepting Sir James Frazer's view that between magic and religion there is "a fundamental distinction and even opposition of principle," we cannot hold with Dr. Marett that it is "best to treat all magico-religious rites as generically akin." Magic and religion are generically different. Amongst the Australian black-fellows, as everywhere else, magic, in the opinion of the community, belongs to the class of things bad; and in every community religion belongs to the class of things good, and is supreme in that class. From the point of view of tribes that believe in magic, there are rites which are magical and rites which are religious; but there are no rites which are "magico-religious," for to such tribes magic means what is condemned by the community, while what is approved by the community belongs to the sphere of what we call religion.

Personal Experience as an Element in Folktales. By BARBARA FREIRE-MARRECO.

Psychologists have pointed out striking resemblances between dreams—especially children's dreams and those of adults of "infantile" mentality—and the myths of uncivilized peoples. There is a tendency to account for them by assuming that "myths are the dreams of the race" or that "dream-thinking is an archaic form of thinking."

On the contrary, the writer believes that these resemblances are to be explained, not by a semi-mystical analogy between the childhood of individuals and a "childhood of the race," but by supposing that very many folk-tales are founded on reported dreams, day-dreams, and trance-experiences. Some stories are professedly derived from personal experiences of this kind; others bear internal evidence of such an origin.

Examples of such types are given from American folklore—Visits to the Dead; Visits to the Sun; Sky-journey; Bridge of Souls; Symplegades; Cinderella; Beanstalk, etc.

Some of these folk-tale incidents, founded on reports of personal experience of a fairly common type, naturally reappear in every generation in all unscientific societies. Hence their geographical distribution is no evidence for the diffusion of cultures. But these incidents are re-handled, elaborated, systematized, combined with other incidents and put into artistic form; and it may sometimes be possible to trace the diffusion of the more elaborate versions and combinations.

Organisations of Witches in Great Britain. By M. A. MURRAY.

One of the chief difficulties in the study of witchcraft is the language in which the records of the trials is couched. Another difficulty lies in some of the statements made by the witches themselves. But in spite of these difficulties it is clear that the witches professed and practised a definite form of religion, with dogmas, rites, ceremonies, and festivals. The chief festivals or Sabbaths were held four times a year: at Candlemas, Roodmas, Lammass, and Hallowmas, *i.e.*, the four quarter days of the May–November year. The master or chief of the witches, called by the Christian writers "The Devil," was regarded by the witch-community as the incarnate god, incarnate in a man or, when disguised in the skin of an animal, incarnate in that animal. The ritual of admission into the society is given with great particularity; it consisted of renunciation of any previous religion, dedication of body and soul to the god of the convert's new religion, vows of absolute obedience, baptism and the giving of a new name, and finally either the signing of a contract or being marked upon the body, possibly by tattooing. By the sixteenth and seventeenth centuries the whole ritual and religion were decadent, though in Scotland they remained in force till a later period than in England.

The Origin of the Actor and the Mask. By PROFESSOR RIDGEWAY, Sc.D., F.B.A.

An examination of the Greek drama and its descendants in Europe, and also a survey of the dramas and dramatic dances of non-European races from Western Asia to Japan, through the Indian Archipelago, Australia, Melanesia, Polynesia, East and West Africa, South and North America (including the Eskimo) leads to the conclusion that tragedy and other serious drama originated in the honouring or commemoration of the dead; such pantomimic dances, representing the events in the life of the dead (as in ancient China), being, like funeral games, dirges, athletic contests, panegyrics. &c., a means of keeping the dead in remembrance, and thus propitiating their favour.

1. The wearing of masks has been, and is, a concomitant of such mimetic dances; as in Torres Straits, Ceram, and in the dances of the secret societies of Melanesia, Polynesia, West Africa, the object of which is the cult of the spirits of the dead, whilst masks are also used by the American Indians and Eskimo in like ceremonies, as they are and were in the more highly developed dramatic performances of Java, China and Japan, Ancient Greece and Rome.

2. In the cases cited the masks represent usually the spirit (often of some deified chief) in whose honour the ceremony is held, and this holds true of the masks used by the Chinese and Japanese.

3. But there are cases in which the dramatisation of the dead takes place even before the burial. Amongst the Tangkuls of Manipur the dead person is not only represented by some living member of the community, who dresses in the clothes of the dead, and takes his place at the family table, until the last rites are performed, but is actually regarded as the residence of the spirit of the defunct until its final send-off to the spirit-land. In other words, the Thilakapo is a medium. Again, in Burma, in the festivals of the thirty-seven official Nats (many of whom are individuals who lived only a few centuries ago), each Nat is supposed to enter for the time being the individual who personates him or her—in other words a medium. In ancient China the spirit of the ancestor when worshipped was supposed to enter a living person, usually a boy; later replaced by an image of the dead, in its turn replaced by the well-known tablet, into which the ancestral spirit is supposed to enter when worshipped.

In the Japanese Kagura (from which arose Japanese Tragedy), which is an essential part of the Shinto ritual in honour of the dead, the spirit who is being honoured is supposed to enter the Miko (virgin priestess), who performs the sacred dance, whilst among the numerous savage communities cited above it is generally held that the spirit of deity invoked enters the masked shaman or other performers. In the Hindu religious plays the actors are usually Brahmans, because for the time being they are taken to be equivalent to gods, a statement which points to a like idea as that found elsewhere.

4. Ancient Rome supplies a close analogue to the Thilakapo of Manipur, for at funerals the dead man was personated by an actor (*mimus*), dressed and masked to represent the dead, who even imitated his peculiarities of gait and speech. Moreover, attendants wearing the masks (*imagines*) of the dead man's ancestors (which were carefully preserved in Roman houses), and dressed to represent them, and if they had been consuls, etc., accompanied by lictors, etc., brought the dead man to the family grave. Was the *mimus* once regarded as the *medium* of the dead, and were the masked men also once regarded as the temporary receptacles of the ancestral spirits?

5. Finally, Thespis, who first lifted Greek Tragedy from being a mere ritual at a tomb into a great artistic and literary form, never wore any but white masks. But as the Greeks represented by white paint the complexion of ghosts, for this reason Thespis probably wore only masks of this hue. If the actor was still regarded as the temporary abode of the hero's spirit, Solon's anger against Thespis is explained.

6. We are thus led to the conclusion that the actor originally was not merely an actor but rather a *medium*.

Early Christian Monuments in Northumbria. By W. G. COLLINGWOOD, M.A., F.S.A.

In the North of England and South of Scotland there are about a thousand fragments representing monuments of types neither Roman (and earlier) nor Norman (and later). They include crosses, shrines, tombs, grave-slabs, and pieces of architectural detail, ornamented chiefly with plaits and scrolls, in motives common to Christendom, but applied in forms peculiar to the British islands. In classing them we have therefore only occasional help from comparison with Continental art; but when they are arranged in series, their development and dating can be checked from point to point by evidence of various kinds.

At the beginning of the series we may place the Whithorn group of unshaped stones with *chi-rho* monogram and early Latin inscriptions resembling those of the early Welsh Christians. These connect with St. Ninian's church and may date fifth

or sixth century; but, like that church, the type disappears, leaving no immediate successor.

On the other hand, monuments like the cross of Gosforth, Cumberland, must be of the late tenth or early eleventh century, because they bear allusions to the Norse *edda*, which was not current at that time; and they do not bear the late or Scandinavian runes seen on the Manx crosses of the late eleventh and twelfth centuries, otherwise analogous. A considerable series of Anglo-Danish and Anglo-Norse monuments connects with this group, and is marked by vigorous design and sketchy handling, rude figures of men and animals, simple plaitwork, usually zoomorphic, and the absence of foliage and flowers. It resembles stone-carving in Denmark and Scandinavia of the tenth and eleventh centuries; but contains occasional Irish motives, explained by the connection of the Vikings in England with those of Ireland. To the first-mentioned group was Welsh-Celtic, so some of these may be called more or less Gaelic-Celtic; and the fact partly justifies the popular name of Celtic applied to all such crosses, which were first known at Iona and in Ireland before the English examples were studied.

But there remain many stones differing in their ornament from any Celtic and Scandinavian monuments, and of still greater interest, as finer forms of art and earlier in date. These bear fairly well-drawn saints and angels, elaborate symmetrical plaits, and leaf-scrolls like those of continental design in the eighth century. A close analogy is the Ormside cup, which can be shown to be earlier than 900 A.D. Eighth-century coins of York bear figures of beasts such as occur in one group of this class. The inscriptions, in Latin and Anglo-Saxon, use, when runes are used, the older runes, which disappear in the tenth century; and personal names are never of Danish, still less Norman, form. The acanthus of the eleventh century is absent; all evidence points to a pre-Danish date for this series, of which there were very fine examples at Easby, Cundall, Otley, &c., now reduced to fragments; and the much-disputed crosses of Bewcastle and Ruthwell appear to be instances, better preserved, of the same series.

In this series, schools and lines of development can be traced; the general form, the scrolls, and the plaits, &c., all show transition from continental models to the stock-patterns of English carvers. By such hints the place of each can be approximately found in the series, which went forward in full progress, from severity to floridity, until the Danish invasion of 867. The heathen Danes, rapidly converted, did not entirely destroy monumental art, but used it; at first continuing the English traditions, but naturally in a state of decline. Many examples remain of the transition from the pre-Danish Anglian to the Viking Age style, showing how the latter is an adaptation of the former by the gradual debasement of figure-drawing, the simplifying of interlaced patterns, and the conversion of scroll-work, foreign to Viking taste, into the dragonesque ornament of the tenth century. In this process the Leeds cross is a link between the debased Anglian and nascent Scandinavian, dating about 920 A.D.

The history of Northumbrian sculpture can, therefore, be stated broadly, and illustrated step by step, though much remains to be worked out in detail. Starting from the Tyne valley, where the free-standing ornamented cross appears to originate after the building of Hexham, Jarrow, and Monkwearmouth churches, the art spread along main (old Roman) routes in every direction over the old kingdom of the northern Angles, from the Forth to the Humber, and in the later eighth and the ninth centuries influenced neighbouring countries. When the Danes and Norse came they accepted and gradually adapted the art, transforming it to their own taste. During the eleventh century it disappeared from Northumbria, though surviving in Ireland and Scotland, and was followed in England only by the boundary, market and station-crosses of the post-Conquest periods.

Artificial Islands in the Lochs of the Highlands of Scotland. Excavation Work on the Crannog in Loch Kinellan, Strathpeffer. By HUGH A. FRASER, M.A.

In the 1913 Report a grant was made by the Carnegie Trust to Dr. Munro for the excavation of the island in Loch Kinellan. In August 1914 I started work on the island, and was fortunate in having the assistance of the Rev. Odo Blundell at the outset, and later on the advice of Dr. Munro, who visited the island, and stayed in the vicinity for a week.

The work done in 1914 established the island as artificial, a point on which there was previously some doubt. Pits dug over the surface of the crannog revealed in every case a platform of logs or brushwood, or compact occupation débris, underneath a superincumbent mass of earth, clay, and stones some 4 feet thick. Unfortunately, digging was greatly impeded by water percolating through the structure of the island from the loch. This not only delayed the work, but caused additional labour, which exhausted the grant before the work had reached anything like a conclusive stage.

Persuaded that more could be gleaned from a careful examination of the pits than was learned in 1914, I started work again in 1915. On examining the woodwork with care, I found quite a number of logs with checks, mortise holes, &c. In no instance, however, did the most careful examination reveal these checks and mortise holes as serving any primary purpose. Everything drove one to the conclusion that some at least of the wood used for strengthening the structure of the island had previously been used for some other purpose.

At the east end of the island the overlying mass of earth and stones appears to rest on a platform of brushwood; in the centre and at the west end it rests on wooden platforms. Two pits at the east end, dug to the base of the island, showed underneath the surface material successive layers of occupation débris right down to the original lake bottom, some 7 feet below the present surface. In selected pits situated at the centre and west end of the island, the wooden platforms were pierced and were found to consist of three layers of logs or tree stems. Underneath the platforms there seems to be a succession of layers of habitation débris corresponding to those found at the east end of the island.

In course of the excavations bones, whole and broken, and other kinds of food refuse were found in profusion, as were also pottery shards in the upper strata. The bones have been examined and discussed by Professor Bryce, of Glasgow University, while the pottery has been described by Mr. Curle, Director of the Royal Scottish Museum. The pottery is at present being compared with the pottery found in the Glastonbury Lake Dwellings. The archæological relics include a number of stone implements, one or two whorls, and an ivory playing piece.

Late in the season a dug-out was discovered supporting the logs in one of the pits. A length of 20 feet was exposed when the late autumn floods stopped work for the year.

From the point of view of structure the results obtained have been interesting, and if continued may prove very valuable archæologically. Any approximation to the date of the island, or the dates of its various eras, can only be made after careful comparison of the results with those obtained at other sites—work that involves much labour and time. While further work on the island is very desirable, such work to be of value must be on a more ambitious scale than the funds available have hitherto permitted.

The facts that continuous layers of occupation refuse exist right up from the original bed of the lake, and that much of the woodwork overlying these layers, and supporting the surface material, shows signs of having been previously used structurally, would point to the site's having been originally the location of a pile dwelling

or palafite, the débris from which formed the basis of the more modern crannog. While this suggestion is made tentatively, the theory was not sought, but was reached as a possible and very probable explanation of many circumstances noted in course of the investigation.

Recent Archaeological Discoveries in the Channel Islands. By R. R. MARETT, M.A., D.Sc., President of Section H.

The most important finds of the year have been due to the continued excavation of the cave known as La Cotte de St. Brelade, in Jersey, the expenses of the work being borne partly by the British Association and partly by a Government grant provided through the mediation of the Royal Society. Very good results were obtained in 1915, the remains of twenty-eight quaternary species being determined, and many flake implements of a characteristic Mousterian facies being collected. Moreover, along the eastern wall of the cave, where the implementiferous bed is 10 feet thick, two clearly marked horizons were distinguished, the lower stratum containing coarse implements in association with *Elephas? trogontherii*, and the upper finer and more elongated implements in association with *Elephas primigenius* and with a rich rodent bed in which *Myodes torquatus* is the only lemming represented.

On September 3, after some two months' steady digging, the roof of the cave collapsed, obliterating the workings for the time being under about 500 tons of rock rubbish, an amount increased to 700 tons by the winter rains. During the spring the intrusive matter was cleared away, an affair of eight weeks' work, and the bed was again attacked in July.

Good progress has been made along the western wall, which is more sheltered, and masses of fresh bone and flint await analysis. The floor level, which up to 45 feet from the entrance rises only about 4 feet, would seem suddenly to become steeper, as if the back of the original cave were being approached, though the limit of the bed has not yet been reached. Moreover, the rodent remains, which mark the top of the bed, now appear in some places as high as 35 feet above floor level. Only when the eastern side has been cleared, will a theoretical reconstruction of the whole site be possible. In the meantime, one cannot wonder enough at the extent and richness of the human deposit.

Apart from this major operation, there has been much archæological enterprise shown in both Jersey and Guernsey. In the latter island certain doubtful indications of palæolithic inhabitants have appeared, while in Jersey an industry thought to be Magdalinian has been recovered from several sites. Some interesting Neolithic finds have also been made. Altogether, the islands have proved worthy of their reputation as happy hunting grounds for the archæologist.

Recent Culture on Easter Island and its Relation to Past History. By KATHERINE ROUTLEDGE.

Native culture lasted on Easter Island till about the years 1863 and 1864. On the former date half the population was carried off by Peruvian slave raiders, and the following year Christian missionaries arrived. In 1914 about a dozen old men still survived who possessed some knowledge of old institutions.

The island, according to these authorities, was divided between ten clans, who practised cannibalism and were constantly at war, and legendary lore largely deals with these conflicts. Little information was forthcoming with regard to the statues, although the last one which remained standing on the terraces was apparently overthrown as recently as about 1830. Knowledge still, however, survives of the custom of distending

the lobe of the ear, and of tatooing a ring on the back, both of which customs are seen on the statues. Large wooden images in honour of certain persons were, within living memory, erected temporarily in front of the terraces. The small wooden images are still made, though now only for sale.

Belief existed in a large number of supernatural beings, but there were few ceremonies in their honour. A special sanctity attached to the Miru clan, which was the only one which had an "Ariki" or chief. This Ariki was the authority on the tablets, and gatherings, at which they were read, were held till the Peruvian raid. One old man was interviewed who had had some knowledge of one of the scripts. The "white men who came in ships" were regarded as gods, and ceremonies held in their honour were traced back three generations.

The whole life of the island turned on the finding of the first egg of a certain migratory sea-bird. The rites connected with it show some slight connection with both the tablets and the images, and survived in an attenuated form even after the introduction of Christianity.

Megalithic Remains on Easter Island. By W. SCORESBY-ROUTLEDGE.

The investigations of the Expedition extended over sixteen months, and the printed statements and explanations of former passing visitors were considered and checked on the spot. The Terraces exist principally along the coast, but a few are found inland. They were discovered to vary in type, and only a limited number of them have been constructed to carry images. All have been used for the disposal of the dead. The statues upon them have invariably faced inland and have generally worn crowns. A portion of one image only is now standing and the Terraces are largely in ruins. The mountain, with its quarries whence the great monoliths were derived, was surveyed and much excavating done, with the result that it is possible to speak definitely as to the method of sculpture and the tools employed.

Certain prostrate and scattered images, generally supposed to have been abandoned in process of removal, were found to have been originally erected on three main roads converging on the mountain. The village of Orongo, consisting of special stone houses of peculiar construction, connected with the Bird Cult, was accurately surveyed, and the large rock masses which adjoin the village, and which are engraved and sculptured, were mapped and photographed.

Contribution to the Study of the Physical Type of the Northern Tungus. By MISS M. A. CZAPLIŃKA.

All that Chinese historians tell us about the Tungus (who are known under various names), in the era before Christ and in early historical times, is that they have occasionally given dynasties to some parts of China and Mongolia. In this case, inter-marriage between the Tungus and foreigners was restricted to the royal family and the families of the chiefs. Occasionally we hear of Chinese migrations into Tungus country, as for instance to Korea, but the mixture of Tungus with Chinese and Mongol assumed large proportions only in the seventeenth century, when the Manchu dynasty was reigning over both China and Mongolia.

Only the Tungus who migrated from the Amur country before that time (probably as a consequence of the Jinghis Kan migrations) escaped contamination. By migrating to the inhospitable lands of the northern *taiga* and *tundra* they preserved their physical type comparatively pure. This applies chiefly to the North Central Tungus, between the Yenisei and the Lena, for the North-eastern Tungus have been more affected by contact with the Palæo-Siberians and the Yakut. Even in the study of the comparatively pure type of the Tungus of North Central Siberia, however, we have to take into account their contact with the Yakut along the

Yessei-Khatonga line, and also the influence of environment. This latter is most clearly seen in their religious and social customs and in their technique.

The anthropological study undertaken by our Expedition deals with the Tungus whose genealogical table shows no foreign admixture for several generations back, as well as with the Tungus who have inter-married with the Yakut. The Tungus metises we have divided into three groups:—

1. The Tungus-Yakut, or people with Yakut father or mother.
2. The Dolgan, or people who have mixed with the Yakut for so long that they have formed a new nation and forgotten their origin.
3. The Yakut of Tungus territory, or Tungusized Yakut, who have a strain of Tungus blood in them and are called Tungus by the Yakut of the Yakut territory.

In the present paper we make an analysis of four standard measurements—

- (1) The stature,
- (2) The cephalic index,
- (3) The facial index,
- (4) The nasal index,

and compare our measurements on North Central Tungus with those on North-eastern Tungus taken by the American Jesup Expedition.

In their cephalic, facial, and nasal indices the North-eastern Tungus approach the Palæo-Siberians, and the Southern or Baikal Tungus approach the Mongol type, while the North Central Tungus approach the North-eastern, but not so closely the Palæo-Siberian. In other words, the North-eastern Tungus stand between the North Central Tungus and the Palæo-Siberians.

It would be premature to draw any synthetic conclusions about the original physical type of the Tungus, as the material available for the Southern Tungus is insufficient, and as the only data on the North Central Tungus are those collected by our Expedition, and that only in the region within the Arctic Circle. Numerous tribes of Sub-Arctic Tungus between the Yenisei and the Lena remain yet untouched.

The analysis of the measurements taken by our Expedition may be useful not only in defining the physical type of the Tungus, but also in showing that while the first generation of Tungus-Yakut mixture approaches nearer to the Yakut type, the Dolgan, who are the result of many generations of mixture, approach nearer to the Tungus type.

Summer and a Winter Among the Natives of Arctic Siberia. By Miss M. A. CZAPLIČKA.

The start in spring 1914. The journey by the Trans-Siberian Railway and by steamer to the mouth of the Yenisei. The anthropological work of summer 1914 among the Samoyed-Tavgi, Samoyed-Yurak, Dolgan, and Ostyak. Some native customs connected with marriage, and clan and family life. Shamanistic ceremonies of the Samoyed.

Winter 1914–15 spent in journeying with reindeer sledges among the Tungus of the Northern Tunguska, Khatonga, and Kheta Rivers and the Lake Districts of the northern *tundra* between the Yenisei and the Lena. Methods of investigation. Tungus clan and family life. The shamanistic beliefs existing under the cloak of Russian orthodoxy. The migration of the Arctic Tungus from the Amur country. The journey south, summer 1915. An archæological excursion to the burial places (*kurgany*) along the Southern Yenisei.

The Gurkha and His Mountain Home. By A. TREVOR-BATTYE, M.A. F.L.S.

The writer visited Nepal with Mr. H. J. Elwes in the winter 1913-14, at the invitation of the resident and with the permission of the Maharaja.

Nepal may be described as consisting of three zones—a northern mountain area containing the world's highest peaks, a central highly cultivated valley, and a southern forest area, known as the Tarai. Each has its special fauna, flora, and other characters. The bulk of the inhabitants occupy the central valley, which is terraced as far as possible for purposes of cultivation. The population numbers some 500,000, made up of elements from various races. On the Sikkim border are the Lepchas, to the north the Bhotias or Thibetans, while the central valley is occupied mainly by Gurkhas and Newars.

The Gurkhas claim to be the descendants of Rajputs, and appear to have first obtained a footing in the country in the year 1559, though it was not till 1768 they completed its conquest. The race they conquered, the Newars, were of Mongolian affinities, an industrial and not a warlike people. These characters are still preserved—the Gurkhas being the fighters, the Newars the traders, agriculturists, and craftsmen of Nepal to-day. Inter-marriage with the Newars has changed the facial appearance of the Gurkha from the Rajput to the Mongolian type. In religion the Gurkha may be broadly described as Hindu, the Newar as Buddhist. The Gurkha language is of an Aryan type, with Sanskrit as a basis, while the Newar has a distinct tongue and alphabet of his own. There are over 2,000 temples and shrines in the sparsely-inhabited country. Two distinct types of temple may be recognised: the stupa or chaitya form, which is Indian, although it has taken on a local character; and the pagoda form, obviously derived from the Chinese. These are characterised by the wealth of detail in their carvings.

The domestic architecture of Nepal is most varied in design and workmanship, the Newars from time immemorial have been great craftsmen in wood and metal.

Sakai Religion and Beliefs. By I. H. N. EVANS.

It is doubtful whether the Sakai have any original knowledge of a Supreme Being, though one group of them admits that it has a belief in a Deity. There seem, however, to be some grounds for thinking that their ideas on this subject may be derived from the Malays, or, at any rate, in part.

Somewhat vague animist beliefs play a part in the everyday life of the Sakai, and various means are adopted for placating, or exorcising, spirits, who are, or may be, evilly-inclined towards them. Rites with these ends in view are often performed by the Halak, or magician, aided by his familiar spirit.

In addition to beliefs which may be classed as animistic, the Sakai have many other curious superstitions, which are less easy to classify.

ANTHROPOLOGICAL NOTES.

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My Yoruba Alphabet. By R. E. Dennett. $8\frac{1}{2} \times 5\frac{1}{2}$. 45 pp. Macmillan and Co. 1s. 6d. net. (Publishers.)

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Outlines of Jainism. By Jagmenderlal Jaini, M.A. Edited (with Preliminary Note) by F. W. Thomas. $7\frac{1}{2} \times 5$. xi + 146 pp. Cambridge University Press. 4s. net (Jain Literature Society.)