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20. Netting Without a Knot.

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The circumcision of the boys and girls occurs in the same months ; the season in which it takes place depending on whether they live in Ruguru (the West) or Ithereru (the East), if the former in *Kimera kya Njahi*, if the latter in *Kimera kya Mweli*.

The month commences with the first day of the new moon and lasts thirty days. Each month has a name.

There are no names for the days of the week, but the days of the different markets serve to signify any particular day. Each market is held every fourth day and no two markets in the same neighbourhood are held on the same day. Appended is what may be called a Kikuyu calendar.

The months when the circumcision takes place are carnival months ; dancing, singing, and general rejoicing being the order of the day.

Kathanokomo (June) and *Moga* (January) are called the Semisu months when the harvest is brought in.

FIRST SEASON, JULY TO JANUARY—KIMERA KYA MWELI.

First Month, Moraiinyoni (July).—The grass and thicket is cleared by the men, and the women then burn it ; it is a month of little work. The weather being cool the boys and girls commence boring the lobes of their ears.

Second Month, Moga (August).—The shambas* are dug up, the work being mostly done by the women.

Third Month, Kihu (September).—All the able-bodied population is at work in the shambas preparing for the rains ; the seed is sown.

Fourth Month, Sethanano (October).—Everyone is very busy weeding in the shambas.

Fifth Month, Kanyuahungo or Tumo (November) : Sixth Month, Keha (December).—The men do no work ; the women and children are employed keeping the birds off the crops that are now ripening.

Seventh Month, Moga (January).—Harvest.

SECOND SEASON, FEBRUARY TO JUNE : KIMERA KYA NJAHI.

First Month, Kihu (February).—The whole able-bodied population is hard at work in the shambas preparing for the rains. The seed is sown during this month.

Second Month, Sethanano or Kethathanwa (March).—Everyone is still very busy in the shambas, the work being mostly that of weeding.

Third Month, Mothato (April).—The crops are ripening and the women and children are busy weeding and scaring off the birds. In the Ruguru (West) this is the circumcision month, a time of feasting and dancing.

Fourth Month, Mogilanjara (May).—The crops are nearly ripe and there is no work for anyone.

Fifth Month, Kathanokomo (June).—This is the *Semisu* (Harvest) month, and the work of harvesting is done by the women, the men do no work.†

K. R. DUNDAS.

Technology.

van Gennep.

Netting without a Knot. By A. van Gennep.

Dans le fascicule de mars 1908 de la *Revue des Études Ethnographiques et Sociologiques*, Miss A. Werner publie *Some Notes on the Bushman Race* où elle parle (p. 149) de petits sacs d'une facture spéciale, à laquelle elle semble disposée à donner une signification culturelle et raciale : "I do not know whether to class " among small arts which may have been handed down to these Angoni by their

* Shamba = field or plantation.

† The correct spelling of the names of the months was given me by Mr. MacGregor of the C.M.S.

“ possible Bushman ancestors, the making of string bags by a process best described
 “ as netting without a knot ; a row of loops is first made and increased by passing
 “ the end of the string through each one, going round and round till the desired size
 “ is reached. I never saw a bag so made by an adult, nor a specimen of more than
 “ a few inches in length ; the art seemed to be chiefly practised as a pastime by
 “ children. It is interesting to note that when I showed one of these bags to the
 “ Ituri pygmies who were recently in England they recognised it at once, and said
 “ that they made the same kind at home.”

Miss Werner a eu l'obligeance de m'envoyer une de ces pochettes. Je l'ai montrée à des amis ayant vécu en Afrique, notamment à Maurice Delafosse, qui m'ont dit n'en avoir jamais vu de semblables.

D'autre part cette technique est beaucoup plus difficile qu'elle ne semble au premier abord ; je m'en suis rendu compte en essayant d'imiter la pochette angoni ; avec du raphia, on y arrive cependant, après avoir eu soin de mouiller les fibres et de les enrouler préalablement deux par deux en manière de cordelette.

Cette technique semble réellement rare. Du moins je n'en ai pas trouvé mention dans les traités généraux d'ethnographie, ni dans les monographies d'O. T. Mason. De même les diverses techniques du tressage chez les Warundi énumérées, et décrites en détail par R. Kandt (*Gewerbe in Ruanda, Zeitschrift für Ethnologie*, 1904, pp. 394 et suiv.) comprennent toutes la formation de nœuds, qui donnent leur nom à sorte de tressage.

Par contre, voici un parallèle exact relevé dans l'Amérique du Sud, par le Dr. Théodor Koch-Grünberg. Il a trouvé en usage chez les Indiens du Brésil nord-occidental de petits filets de pêche, que l'on fixe à une liane recourbée en cerceau et qui diffèrent des grands filets, noués, en

ce que les cordelettes sont simplement passées les unes dans les autres (*einfache Schlingtechnik*). Le dessin qui accompagne l'article du Dr. Koch-Grünberg (*Der Fischfang bei den Indianern Nordwestbrasilien*, *Globus*, 9 janvier, 1908, pp. 21-22) et reproduit ici, montre que la technique est bien celle dont parle Miss Werner. Il est probable qu'on trouvera d'autres parallèles en consultant les monographies sur la pêche chez les populations européennes : mais je doute que cette technique puisse servir d'argument pour la détermination d'aires de civilisation.

A. VAN GENNEP.

England: Archæology.

Kendall.

Remarkable Arrowheads and Diminutive Bronze Implement.

By the Rev. H. G. O. Kendall, M.A.

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In MAN, 1906, 96, and 1907, 37, Mr. H. St. George Gray figured two arrowheads of remarkable fineness and unusual type. The base in one instance, at any rate, was rounded, and the edges were incurved near the point. I append herewith a drawing which shows one face and two edge views of a similar weapon. It was found by Mr. H. J. G. Hole on a farm in Dorset, whereon, also, he has picked up other arrowheads of usual types. It is dirty-white in colour, and slightly pale blueish in places. Its length is 3 centimetres and breadth 18 millimetres. It weighs 21 grains.

The drawing scarcely does justice to the delicacy of this beautiful little implement, inasmuch as the thickness of the outside line gives a very slight increase to the width. The obtuse angle on the right-hand edge of the face view should be somewhat more of a curve and less of an angle. Unlike Mr. Gray's, it has a blunt-pointed base, as seen in the picture. The other drawing shows face and edge views of what appears to be a most unusual type. It has evidently once been a leaf-shaped arrowhead, of