

WILEY



17. Horned Deities.

Author(s): Harold Peake

Source: *Man*, Vol. 22 (Feb., 1922), pp. 27-29

Published by: [Royal Anthropological Institute of Great Britain and Ireland](#)

Stable URL: <http://www.jstor.org/stable/2840222>

Accessed: 21-03-2016 16:21 UTC

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at <http://www.jstor.org/page/info/about/policies/terms.jsp>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.



Wiley and Royal Anthropological Institute of Great Britain and Ireland are collaborating with JSTOR to digitize, preserve and extend access to *Man*.

<http://www.jstor.org>

In some of the mountain districts visited by me, betel-chewing is not known. Chief among these are the Biagi districts of Mount Victoria. But the influence has spread far inland in other parts, though in the mountainous regions the betel-nut palm is seldom cultivated, and the habit is not so much in favour as it is on the coast. Evidence of this is shown by the white teeth of the inhabitants, and the frequent absence of lime gourds in mountain districts.

It would appear that betel-chewing is a relatively late influence. Kava (*gamada*) drinking has been prohibited by the Government, and betel-chewing is gradually extending among the tribes in the Fly River districts which formerly drank *gamada*; but whether or not the presence of *Piper methysticum* in other localities than the west suggests that at one time there was a wider distribution of *gamada* drinking, which has been superseded by betel-chewing, must be left for further investigation. Further evidence is also required to show whether the constituents of the betel pepper, leaf, fruit, stem, and root, belong to one plant or a variety of plants, and, if the latter, which is *Piper methysticum*.

E. W. PEARSON CHINNERY.

Mexico: Archæology.

Maudslay.

A Note on the Teocalli of Huitzilopochtli and Tlaloc. By A. P. **16**
Maudslay.

At the time of the meeting of the Congress of Americanists in London I published a note on the Position and Extent of the Great Temple Enclosure of Tenochtitlan (Mexico), and the Position and Orientation of the Teocalli of Huitzilopochtli. I have lately received a letter from Don Manuel Gamio, the head of the Department of Anthropology in Mexico, who has been in charge of certain excavations in the city, from which the following is an extract:—

“There is no doubt whatever that the temples and shrines were those of Huitzilopochtli and Tlaloc, for, in addition to the theoretical proofs which you advanced in respect to the orientation of the temple in your treatise published in 1912, I have met with a part of the three first storeys of the pyramid and part of the stairway, one of the serpents’ heads which terminated the said stairway, the pavement of slabs of polished stone, as well as the (fallen) parapet of the temple of Tlaloc in the shape of pointed shells, and the stone skulls which were inlaid on the Temple of Huitzilopochtli, etc.

“It has given me great satisfaction to have had the honour to prove that your interesting investigation was exact, as the discoveries which have been made afford proof.”

I may add that the site of the Teocalli is now entirely covered by modern streets and houses.

ALFRED P. MAUDSLAY.

Europe, Western: Religion.

Peake.

Horned Deities. By Harold Peake.

In his article, “A New Find in Palæolithic Cave Art” (MAN, XXI., 108), Mr. Miles Burkitt refers to the old Gallic god, Cernunnos, though without arguing that there is necessarily a connection between this deity and the Sorcerer depicted in the cave of Trois Frères; it may, therefore, not be out of place to examine more fully what is known about this Gallic deity.

In his Hibbert Lectures on Celtic Heathendom (pp. 77-99), the late Sir John Rhys dealt at considerable length with the deity he termed the Celtic Dis. He

describes an altar, dug up in Paris, on which was portrayed a seated figure, clothed and *bearded*, from whose head grew two *stag's antlers*, on each of which hung a *torque*, above which was the name Cernunnos. Sir John equates the name with that of Jupiter Cernenus, mentioned on a wax tablet found at Pest, and the figure with others discovered at Rheims, Saintes and Vendœuvres-en-Brenne. The Rheims monument represents a *horned* god squatting between Apollo and Mercury, holding a bag from which he pours acorns and beech-mast to an ox and a stag. The stone from Saintes has a group on either side; in each case the god is squatting, and, though no horns appear, he holds a purse and a *torque* in either hand; on one face of the stone is represented a female, sitting near him and holding a cornucopia. I have been unable to find a description of the monument from Vendœuvres.

Sir John thinks that this must be the *Dis pater*, from whom, according to Cæsar, the Gauls claimed descent; if so, he was also the god of the dead. He also suggests an equation with the Teutonic Heimdal, the ancestor of the Amals, and, as father of Rig, of all men, who struggled with Loki for the Brisinga *necklace*. He sits on the rainbow, but has no horned associations.

Now an anonymous writer in the *Quarterly Review*, No. 392 (1902), pp. 462-482, contributed a suggestive article entitled "The Evolution of Harlequin," whom, we must remember, is always a *masked* character. He cites that in "Arlequiniana, &c." (Paris, 1694), there is an illustration of harlequin with a black *mask* concealing his face; but the name is much older, appearing in Italy as Arlecchino about the middle of the sixteenth century, and is probably derived from the older form "alichino," which occurs as the name of one of the ten demons in Dante's *Inferno*.

But similar names attached to evil spirits are widespread; they crop up in France under the forms of herlequin, herlekin, hierlekin, hellequin and hellekin, while harlican is used in Dorset for an impish child. In old French legends he signifies the leader of the dead, while in the thirteenth century "La maisnie Hierleken" or "La maisnie Helequin" signified a group of ghosts who rode abroad like a cavalcade of wild huntsmen. Ordericus Vitalis in his "Historia Ecclesiastica" writes that such a cavalcade was seen in the beginning of January 1091, which, he said, was doubtless "Herlechin's troop" (*familia Herlechini*). Walter Mapes says: "the night wandering troop, which were called Herlethings, appeared down to the time of our sovereign lord Henry ii," and were last seen on the borders of Wales and Hereford in the first year of that monarch's reign. It seems likely that in the latter region the myth has survived to our own time, though its leader has been identified with Edric Streon, the wicked earl; but may not the wicked earl be really the wicked Herle? Again in Windsor forest our friend seems to have become Herne the hunter, while on Dartmoor he has been identified with Sir Francis Drake.

At the close of the eleventh century, therefore, Herlequin was the personification of death, leading a shadowy band of huntsmen. Some have derived the word from the Teutonic Hela or Hel, the personification of the home of the departed, while Professor Skeat has suggested its derivation from Helle-kin, "the tribe of hell." We seem here to be on the track of a cult similar to that of Cernunnos.

Our anonymous author identifies this wild leader also with the Erl-king, which, though a late importation into Germany, seems to be primitive folklore in Denmark; and, still further afield, with the "Erlík-khan" or "Aerlík-khan," who is feared by Tartars, Mongolians and Tibetans. This deity, who has been identified by Grünwedal with Yama, the Indian god of the underworld, one of the most conspicuous deities of the Vedic pantheon, is depicted in Mongolian art as a *masked* figure, with lofty *horns*. Here, then, at the end of the chain we have features resembling Cernunnos and the Sorcerer.

One word as to the female associate at Saintes, who holds the cornucopia. Some years ago, Professor Flinders Petrie (MAN, 1917, 104) endeavoured to show that the female figure in relief on the limestone rock at Lausell, in the Dordogne, which must be more or less co-eval with our Sorcerer, and which also holds a cornucopia, was the predecessor of a deity found from Thrace, in the time of Strabo, to North Russia, at the present day. The case for the survival of the Sorcerer seems equally strong. The occurrence of both on the monument of Saintes seems to strengthen both hypotheses.

HAROLD PEAKE.

REVIEWS.

Africa, East: Ethnography.

Roscoe.

Twenty-five Years in East Africa. By John Roscoe, Cambridge University Press. pp. ix. & 288. 25s. net. **18**

This is a popular account of Mr. Roscoe's travels as a missionary in East Africa. It differs from most books of this kind by pointing out impartially the many disadvantages resulting to the natives from the disappearance of old customs and the introduction of European civilisation. The pagan Baganda were noted for their remarkable sexual morality; the abolition of polygamy has produced a state of affairs which is quite the reverse. Huge tracts of land, which in olden times were one continuous garden, have been abandoned and become a wilderness because the women who, as wives, would have attended to their cultivation, have now forsaken honest work and live an immoral life. The typical hospitality of the negroes has disappeared.

After giving a short account of the Baganda, the author gives an account of his observations among the various tribes of the neighbourhood he visited in the course of his duties and on his vacation tours. Ankole, Budu and Koki are described, and there is an interesting account of the lake-dwellers of Lake Kioga. It appears that the forefathers of these people lived originally on the banks of the river, but were obliged by the continuous attacks from more bellicose neighbours to take refuge on the floating houses erected on the papyrus of the lake.

Mr. Roscoe failed to meet the reported cave-dwellers of Mount Elgon and, from information volunteered by the natives, comes to the conclusion that the caves were only used as refuges in case of war, and not as permanent habitations. The Bageshu of this region are cannibals, and from what the author reports it seems to me that they practise anthropophagy in a similar way to some of the Luba tribes on the Lualaba. There every village has its own man-eaters, old men, whereas among the Bageshu it appears that it is the aged members of the gentler sex who indulge in this habit; the rest of the inhabitants do not participate. I share Mr. Roscoe's impression that these feasts are purely ceremonial.

It is a pity the author should tell the sordid tale of what he calls (p. 113) the "French and English War" over again. It has been told too often by both sides. Is it not possible that, after hundreds of thousands of British and French soldiers have died side by side, the squabbles of a few missionaries should be forgotten?

E. TORDAY.

Sociology.

Müller-Lyer.

The History of Social Development. By Dr. F. Müller-Lyer. Translated by E. C. Lake and H. A. Lake. With an Introduction by Professors L. T. Hobhouse and E. J. Urwick. London: George Allen and Unwin, Ltd. **19**

The anthropology on which this book is based is precarious, and one has a temptation to dwell on the astonishing number of blunders and misconceptions rather than on the author's dexterity in making use of material that was clearly,