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Book Reviews

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REVIEWS.

FESTSKRIFT TILLEGNAÐ EDVARD WESTERMARCK. I anledning av
Hans Femtivårsdag Den 20 November 1912. Helsingfors :
J. Simelii Arvinjars Boktrykeriaktiebolag, 1912. 8vo,
pp. vii + 304.

THAT a *Festschrift* should be presented to Prof. Westermarck on the occasion of his fiftieth birthday was no more than a deserved honour, and we take the opportunity of wishing him many more years of activity in the studies to which he has so markedly contributed. The book consists of fourteen essays, mostly by Prof. Westermarck's pupils. Of these, six are in Swedish, and we regret that our linguistic limitations prevent us from criticizing them. The rest, with one exception (K. R. Brotherus on *Die Stellung der anthropogeographischen Synthese in der Soziologie und Geschichtsphilosophie*), are in English, and include contributions by Dr. A. C. Haddon and Dr. W. H. Rivers. The former, in a learned discussion of the houses of New Guinea, tries to bring some order into that most chaotic subject, and comes somewhat tentatively to the following conclusions (pp. 55 *et seq.*): (1) The ground-houses, at least in the west and south-west of the island, are not borrowings from Melanesia, but "essentially belonging to the true Papuan culture." (2) The characteristic pile-houses are found side by side with segregation of the sexes,—men's houses, sometimes women's houses also,—but not with totemism, except in regions where this was already in existence. Indeed this culture is anti-totemic in its tendencies. But whether it was the culture of one race or several is one of the questions which with our present knowledge it is impossible to answer. Dr. Rivers has written a most interesting essay on the disappearance of certain

useful arts, namely those of pottery-making, navigation, and archery, in various localities in Oceania. The second of these is the most important for the general study of ethnology, as, if it can be supported by examples from other parts of the world, it may lead to a revision of our views of the provenance of the populations of several countries, notably S. America, which have long been standing puzzles and have led to much postulating of sunken continents and other land-bridges. The discussion of the passing of archery, which it is suggested (p. 122) went out of fashion owing to the sentimental fondness of the Polynesians for the club and the curiously ceremonial and to our ideas unpractical methods of waging war in those parts of the world, may well be connected with an essay by Rudolf Holsti (pp. 137 *et seq.*), in which a convenient summary is given of superstitious customs, ancient and modern, connected with warfare. The examples are for the most part very well known, and the classical ones show a certain lack of complete familiarity with that department of research. The thesis is, that war has not among savage races acted as a factor for promoting the survival of the fittest, because its intimate connection with magico-religious beliefs has kept it from being a satisfactory trial of the relative strength of the contending parties, the stronger nation or tribe being often in quite provable instances worsted through its own superstitious fears. This, we think, is to some extent beside the point. It is clear that war has not always meant the survival of the most *physically* fit nation; but the history of Rome alone shows clearly how frequently these very superstitions have brought out the superior mental and moral fitness of the conquering people. A nation which would not join battle because its sacred chickens would not feed was certainly at a disadvantage as against one which had no such scruples; but, when it could produce a general who, the secular conditions being favourable, was capable of advancing on the strength of a false report about these same chickens and assuring the *pax deorum* by letting the originator of the report be slain; or another who travelled in a closed litter lest any ill-omened sight should stop him; Rome's destinies were in safe hands so far as military efficiency went.

Of considerable theoretical interest for the study of early ideas

of the afterlife is G. Landtman's paper on "Wanderings of the dead in the folklore of the Kiwai-speaking Papuans" (pp. 59 *et seq.*). The picturesque group of legends which it contains not only point to an attitude of affection, as opposed to fear, towards the dead on the part of these people (see p. 75 especially), but provide a fresh example of the ease with which two or three quite inconsistent ideas of so important a matter as the fate of the dead may prevail simultaneously among the same population. If these Papuans can hold, some of them that the dead go on a long journey to the west, some that they live underground, especially it would seem beneath their own graves, and some (p. 79) that they continue to dwell near the living,—and apparently all these beliefs may be held together,—the old criterion of different forms of *jenseitsglaube* for determining the existence of different strata in a population clearly loses much of its cogency.

We have no space to do more than mention the methodological papers of K. R. Brotherus and G. C. Wheeler. B. Malinowski, in "The economic aspect of the Intichiuma ceremonies" (pp. 81 *et seq.*), points out in criticism of Frazer that, although the actual economic value of such rites is practically nil, their potential value, in accustoming the minds of the people to continued organized work for a common end, and so laying the foundations of the organization of labour, is very considerable. R. Elander ("The clan as a local unit in society," pp. 131 *et seq.*) replies to some criticisms of his published views on that subject, and further develops the idea.

A word of praise is due to the printers, who have produced in a most clear and easily-read form, without serious misprints and with only two or three minor slips, so considerable a body of material in a language which was not their own. We wonder if a book of Swedish essays would be so well done in London or New York?

H. J. ROSE.

ΛΑΟΓΡΑΦΙΑ· δελτίον τῆς ἑλληνικῆς λαογραφικῆς ἐταιρείας· τόμος γ-τόμος δ', α'-β'. ἐν Ἀθήναις, τύποις Π. Α. Σακελλαρίου, 1911-13. [LAOGRAPHIA: The organ of the Greek Anthropological Society; Vol. iii.-Vol. iv. 1-2, 1911-13. Athens: P. A. Sakellarios.]

THE Greek Anthropological Society is to be congratulated on the general high level of its publication, for which much of the credit is due to the Editor, Prof. Polites. One of his articles, that dealing with St. George and the Dragon, we have reviewed below. The others treat for the most part of popular beliefs and practices of the modern Greeks and their ancient and mediæval parallels. (Dream-omens, vol. iii., p. 3; pyromancy, p. 345; modern churches in their relations to ancient temples, vol. iv., p. 12; besides notes and minor articles). His general attitude to the subject is that in these modern ideas we may trace ancient beliefs preserved through mediæval times in spite of or with the connivance of the official Church. So far as mediæval times go he has little difficulty in proving his point; see especially the very interesting *nomocanon* which he publishes in vol. iii., p. 381, much of which reads almost like an index to some modern work on popular Greek beliefs. But for ancient times we know of no field of research where, without fairly compelling evidence for the particular point in hand, we would be more chary of assuming an actual survival. Thus empyromancy is well established for ancient Greece, and some resemblance between the methods of ancient diviners and those of the modern peasant can be readily made out. But a similar resemblance can be made out if we compare what we know of ancient divination with the popular practices of almost any country; and against the supposition that the actual classical Greek rites have survived we must set the fact that mediæval Greece was subjected to a very powerful foreign influence. To take a concrete example, we know that the modern Greek peasants divine from the crackling or movements of objects placed on the fire; we know that this goes back to the Middle Ages; but, when it comes to ancient times, we are left with a chance remark of Aristotle and a doubtful passage in the *Phoenissae* of Euripides for all evidence,—the passage of Suidas quoted by

Lawson¹ having nothing to do with the matter, as Polites shows in vol. iii., p. 355. It is therefore open to anyone to assume that the ancient empyromancy died out completely and was replaced by a foreign custom. Still, the opposite theory is, as he says, "by no means improbable," and other customs may be more clearly traced.

Beside Prof. Polites' scholarly articles the elaborate essay of A. Adamantios on chastity-tests (vol. iii., pp. 51, 390) looks very amateurish. It contains indeed some good collections of material on this interesting if not very novel subject, but we note several weaknesses. Thus the discussion rests partly on the interesting passage in Numbers, ch. v., vv. 11 *et seq.*, on the "water of bitterness"; but the author handles this in a way which indicates that he had neither consulted any Hebrew scholar nor noticed Robertson Smith's discussion of it.² Later, when he speaks of the Roman "worship of Talassio," tries to emend a perfectly plain passage of Polybios³ in a way which would make shipwreck of the grammar, and finds a sufficient source for the magico-religious importance of virginity in family pride, we see that neither his scholarship nor his anthropological training is sufficient for the task he has undertaken.

But most of the contributions are, as we have said, of a high order. Many are naturally of interest chiefly, if not entirely, to the specialist in Byzantine and Modern Greek; but the majority are of wider importance. We would especially notice G. A. Megas' description of a sacrificial rite surviving in Thrace and reminding one decidedly of pre-Christian customs (vol. iii., p. 148); a number of interesting variants of popular songs; another article by Megas on buried treasure (vol. iv., p. 22); and two contributions consisting of popular compositions, the work of unlettered peasants, referring to incidents of the past year, such as the murder of the late King. These present a most curious combination of old and new, since their form is of almost immemorial

¹ *Modern Greek Folklore etc.*, p. 237.

² *The Religion of the Semites* (1907), p. 180.

³ III. xxv., 6; δὲ λιβὸν for Δα λιβόν. E. Harrison (*Essays presented to Wm. Ridgeway*, p. 97) has the same suggestion; but δμνυμι does not take δὲ + acc.

antiquity, while their contents include references to such up-to-date things as telegraphs, Board schools or their Greek equivalent, the public and private virtues of M. Venezelos, and the straight shooting of certain Greek troops. Certainly folklore is not killed by modern progress in Greece at any rate.

In conclusion we must note that *Laographia* is one of the few sources from which really reliable information about modern Greek customs can be obtained. The English and German books on this subject are often inaccurate, and a number of corrections of them are made in passing, particularly by Prof. Polites.

H. J. ROSE.

DRACHEN UND DRACHENKÄMPFER. Von GÉZA RÓHEIM. (An off-print, with enlargements, from *Jung-Ungarn*, 1911.) Berlin, 1912. 4to, pp. 56.

τὰ δημῶδη Ἑλληνικὰ ᾄσματα περὶ τῆς δρακοντοκτονίας τοῦ Ἁγίου Γεωργίου. [GREEK POPULAR SONGS ON ST. GEORGE AND THE DRAGON.] Reprinted from *Laographia*, vol. iv. By N. G. POLITES. Athens, 1913.

THESE two works handle from different points of view a portion of the vast collection of known tales of dragon-fighting heroes. M. Róheim's little work, confessedly not nearly a complete treatise on so gigantic a subject, endeavours to steer clear of the hasty assumptions and unjustified generalizations which have marred the labours of many of his predecessors. He combats especially the tendency to reject without sufficient investigation the astral explanation of the myth. We think that he goes too far in the other direction; but we most heartily agree with his protest against the tendency to refer to one source all myths, or for that matter all customs, which happen to have a family resemblance to one another. There is, as he well reminds us, such a thing as convergence in folklore as in biology (p. 55), and, as in the latter case whales have modified their structure until they closely resemble fishes, so in the former we may have myths from totally different sources following a similar line of development and coming to appear almost identical.

He distinguishes several types of dragon, using the word in the wide sense of any bestial enemies of heroes of popular legend. We have in the first place water-demons (p. 6); naturally enough, as dragons are mostly of reptilian shape, and snakes live for the most part in or near water. Hence we get dragons of mountain torrents, and hence of mountains in general. (We should say that the presence of serpents on rocky hills was alone enough to account for this; indeed Róheim owns as much.) Hence dragons of volcanoes (p. 9); dragons of trees and woods (*ibid.*). All these arise more or less directly out of actual snakes, and hence the frequent *motif* of the bird which fights or helps to fight the dragon. This bird develops into a totemic ancestor of bird-form, and hence into an anthropomorphic hero. We object here to this free and easy use of the word "totemism," which is still unfortunately prevalent on the Continent, and also to the assumption that the theriomorphic hero belongs to one stratum and the anthropomorphic to another.

Less directly connected with natural history are the dragons of sickness, a particular species of the theriomorphic demons of disease (p. 13); the dragon who develops out of the belief that the dead appear in snake-form and hence is a guardian of buried treasure and later the warden of Hades (pp. 15 *et seq.*). The combination of soul-serpent and soul-bird gives us the flying dragon (p. 23). (We doubt this.) Finally we have the huge variety of celestial dragons, developed out of such things as the dark half of the moon which devours the light half, the monster which causes eclipses or sunset by devouring the luminary; the cloud- or rain-dragon, who has affinities with the river-dragon, and so on. The heroes who fight these miscellaneous monsters are of equally varied character, such as the sorcerer who destroys the dragon of sickness (p. 24); the Sun which conquers the storm-dragon (p. 35),—this we can be sure of from the numerous cases in which "*nicht der Erklärer, sondern die Mythe selbst von Sonne und Mond es erzählt,*" and so forth.

All this is amply illustrated with a series of references to the literature of folklore, and we agree with the general conclusions. We would, however, take a further step in the analysis, and insist that the general trend of the legends of the particular people

whose dragon-myth we may happen to be considering should be carefully examined before attempting to explain the myth itself. Then, if we find a fair proportion of astral myths, for example, we may acquiesce in M. Róheim's dictum that in this case "*mutato nomine de Sole fabula narratur*" (*ibid.*). If, on the other hand, we find a predominance of the cult of the dead, or of river-spirits, we may put the dragon and his slayer into the corresponding classes. Thus we would cheerfully accept a Modoc sun-dragon-slayer; but, when the myth originates in Greece, we look rather for a river-, spring-, or earth-deity of some sort who has taken dragon form.

M. Polites draws our attention particularly (pp. 207 *et seq.*) to the prevalence of the water-guarding dragon in Greek myth, ancient and modern. He instances the Hydra, Python, and others, and suggests that the churlish Amykos, who prevents the Argonauts from watering until Polydeukes overthrows him, is developed out of a similar monster. To this type St. George's dragon conforms. By an acute analysis of a number of variants of a popular song on the subject,—a song by the way which is not without a certain beauty of its own,—he arrives at the conclusion that the legend is not taken from the ecclesiastical lives of the saint, into which indeed it intrudes quite late, but is due to a relic of the Perseus myth, preserved in popular traditions, most likely those of Anakou or Eneghi in Cappadocia. Like M. Róheim and most other writers, he sees in the exposed princess a relic of actual human sacrifice.

H. J. ROSE.

DESPRE CIMILITURI. By G. PASCU. Part I., Philological Study. Jasi, 1909. 8vo, pp. xi+276. Part II., Folkloric Study. Bucharesti, 1911. 4to, pp. 220.

THE literature of riddles is very scanty, and Roumanian literature is little accessible. From both points of view, therefore, it may prove of interest to draw attention to the publications above, which have appeared in Jassy and Bucharest. Dr. G. Pascu made the study of Roumanian riddles the subject of his Doctorate Dissertation, but under his hand the work has grown from a small

dissertation to two large volumes, one published in Jassy, and the second taken up by the Roumanian Academy, and published in its *Memoirs* in the year 1911.

The author follows quite original lines in his investigation. He studies in the first volume the linguistic side, and in the second the folklore side of the problem. Scarcely any one has preceded him whom he could follow as a guide. In the first part he had no one. For the second part he follows more or less the indications given by me in my *History of Roumanian Literature* as far back as 1887.

It is an extremely interesting attempt to fix the linguistic forms, names, and meanings of riddles,—(in Roumanian there are a good many names for riddles),—the importance of the riddle for dialectic and archaic forms of language preserved in riddles, the transformation and adaptation by assimilation and dissimilation, and the creation of new words in the language. It is not here the place to discuss this extremely important part of the study, which might prove profitable for similar researches in other languages, as everywhere riddles are cast in a peculiar formula. They are rhythmical, full of alliteration and abbreviations and amplifications, which, so far as I am aware, have hitherto not been utilized for the study of the language. A number of words etymology of which has baffled the investigator are now explained by Dr. Pascu through the use to which they have been put in the popular riddle.

To the student of folklore the second part is certainly the more attractive. We have here for the first time an exhaustive investigation of the rules and principles which lie at the root of the formation of riddles. The author has utilized all the existing collections, including those of Gorovei and Pamfilie. He has studied all the variants, not only from Roumania proper, but also from the Bukowina, Transylvania, and even as far south as the Kutzo Vlachs in Macedonia, but has not attempted, except on rare occasions, comparison with the riddles of other peoples.

The work undertaken by Zane in twelve huge volumes for Roumanian proverbs remains still to be done for Roumanian riddles by some one who will follow up Dr. Pascu's lead. The former collected all the Roumanian proverbs, attempted

their interpretation and the study of their origin, and at the same time endeavoured to give all the parallels available in other literatures. Dr. Pascu has been satisfied with a more modest programme. He has limited himself to a detailed study of the origin. He has introduced system and method into the classification of the riddles according to their metaphorical and paraphrastic sense. He has endeavoured to fix those which seem to belong to the whole of the Roumanian people, and to determine more closely the character of those of a local origin. He has grouped together all the subjects of riddles according to the classes into which he has divided them. He devotes, furthermore, a chapter to the criticism of the collectors who have preceded him, such as Anton Pann and Ispirescu. Then, in another chapter, he discusses the rise, change, and disappearance of riddles with the subjects which have also disappeared owing to modern changes, social and political. Dr. Pascu recognizes the ethnographical value of the close examination of riddles, and he shows the connection of riddles with children's games, proverbs, and incidents in fairy tales. He perceives clearly the literary origin of a good number of proverbs, and he quotes a number from the texts published by me in my *History of Roumanian Popular Literature*, and in my *Roumanian Chrestomathie*; such are "Questions and Answers," which is the Roumanian parallel of the western "Lucidarius," and "Arkir and Anadam," the Roumanian form of the famous "History of Arkirios,"¹ "The life of Bertoldo," the Roumanian parallel of the western "Solomon and Marcolphus," the history of Aesop attributed to Planudes, and one or two more collections published by me in abstracts.

Dr. Pascu has, however, not recognized sufficiently the great importance of these literary sources, for not only are those few the oldest that can be traced in Roumanian or in any other literature, but they must also have served as models for those created by popular art and ingenuity, and must have given the first impulse to such plays of the mind. He also has been a little hard on his predecessors, whom he charges with having altered the form of some of these riddles. He forgets that they belonged to a period

¹ See my publication of this Roumanian version in *The Journal of the Royal Asiatic Society*, April, 1900, pp. 301-19.

antecedent to the modern science of folklore. They wrote only and solely for the purpose of amusing the people. But, if they had not written, Roumanian literature would have been much poorer in many directions. It was reserved to our time to gather up the material, to classify and to study it in a methodical and scientific manner, and to draw new conclusions of which those who lived in the beginning of the eighteenth century had not even dreamt.

Dr. Pascu has done his work on the best approved scientific lines, systematically and methodically, and he has placed the students of riddles as well as of Roumanian folklore under a special debt of gratitude. His books are, moreover, beautifully printed.

M. GASTER.

HAUSA FOLK-LORE CUSTOMS, PROVERBS, ETC. By R. SUTHERLAND RATTRAY. Preface by R. R. MARETT. 2 vols. Oxford: Clarendon Press, 1913. 8vo, pp. xxiv. + 327, 315. 3os. n.

MR. RATTRAY is already well known to students who are interested in Bantu peoples by his tiny, but excellent, collection of folklore of the Anyanja in the original language, with translation and notes. Entering the Government service in Nigeria,—he is now Assistant Commissioner in Ashanti,—he has utilized his new field of experience for the study of natives belonging to a different race and with quite different customs. The two fine volumes before us are the first-fruits of his labours, and he has been lucky enough to secure a preface by his former tutor, the President of the Folk-Lore Society. The President's writing is always attractive, though it was hardly necessary to commend work which bears on its face its own sufficient credentials.

The plan adopted was to get a learned native *malam*, or scribe, to write down the tales and other texts in Hausa. These were then transliterated and translated by Mr. Rattray; and the original texts are printed on one page, with the transliteration and translation on the opposite page. The primary object of the book is instruction for students in the Hausa language; but it has been made to serve also the needs of students of Hausa culture and

institutions. From the point of view of the latter something has necessarily been sacrificed. Only those who are interested in linguistics, or have practical ends to serve in the study of Hausa, need the text in Arabic characters, which has added so greatly to the size and cost of production, and therefore to the price. The notes too are chiefly directed to grammatical questions, whereas students of culture would have been glad to have the observations of so good an observer and enquirer as Mr. Rattray on more matters of custom and tradition.

The stories are well told. Many of them belong, as we might expect, to the common stock. Brer Rabbit, the Wicked Stepmother, the Envious Friend who tries to perform the feat or gain the reward of another, and so forth will easily be recognized. It is interesting to find Chaucer's tale of January and May in a closely similar version. The common tale of the monster that swallows men, animals, and other objects (only to be at last killed and cut open, when its victims come forth unhurt), appears in three different variants. None of them is identical with one given by Major Tremearne in his lately published *Hausa Superstitions* (p. 363), notwithstanding that one of them relates, like his, to a Dodo, a terrible bush-spirit,—an excellent example of the fluidity of folk-tales.

A long historical tradition on the origin of the Hausa nation and its conversion to Mohammedanism is instructive on the question of the authenticity of the history conveyed by tradition. Mr. Rattray comments: "In this history we have undoubtedly historical facts interwoven with mythology, as is common in most histories or traditions of barbaric and savage peoples; nor are the historical facts of less value, or to be rejected, because the historian has sought to fill up the gaps he finds in authentic records, by resorting to his own imagination or to myths and traditions common among his people." With the former sentence I cordially agree: but it is impossible to assent to the latter without qualification. The difficulty is to discover the historical facts. We cannot do this by merely rationalizing the marvellous. We may be able to identify incidents by the help of external evidence; but where we cannot do this it is rash to accept them as historical. Moreover, the influence of a foreign culture is subtle. Undoubtedly historical events connected with the foreign element may become identified

with incidents of native tradition without the slightest historical warrant. This is the sort of danger to which a native illiterate people coming in contact with an influence such as Islam in the form current among the Hausas,—an influence partially literary but consecrated by religion,—is peculiarly liable. Thus the names of Abubeker and his successors are historical, but that will not justify us in believing that the transactions in which they are here represented *ever* took place. Quite the contrary, the religious importance and fame of the first four Caliphs should put us on our guard. Imagination alone plays strange tricks with memory; and, when religious glamour is added to it, they are together “capable de tout.”

The second volume contains an account of customs, arts, and institutions well worth study as being by an intelligent and to a certain extent educated native. Mr. Rattray explains the custom of taking a false bride to the bridegroom’s dwelling as “intended to distract the attentions of any evil spirits from the true bride.” Is it possible that this is of Mohammedan introduction? All the Hausa customs have been much modified by Islam. The accounts here may be profitably compared with Major Tremearne’s accounts and observations in the book already referred to. Mr. Rattray’s *malam* naturally gives the orthodox rites; Major Tremearne endeavours to get behind them. And in this connection it may well be remembered that the Hausas have not all accepted the religion of the Prophet.

The author has included a native account of how the famous Benin castings were made, with figures of specimens of the work at different stages which he has been fortunate enough to obtain. The native account, though not without interest, is hardly intelligible without Mr. Henry Balfour’s explanation quoted in the notes from the *Journal of the Anthropological Institute*. Each volume has also a frontispiece of other castings. Another hand than the *malam* who is responsible for the bulk of the work has contributed a collection of Hausa proverbs. His definition of a proverb may be commended to students of that branch of tradition: “This is the beginning of words which are taken and jumbled up (that a man may not know their meaning), and such is called a *habaichi*, proverb.”

E. SIDNEY HARTLAND.

HAUSA SUPERSTITIONS AND CUSTOMS. An Introduction to the Folk-Lore, and the Folk. By Major A. J. N. TREMEARNE. John Bale, Sons and Danielsson, 1913. 8vo., pp. xv + 548. Map + 41 pl. + 200 text figs. 21s. n.

WHEN the author sat down to write this volume he was full to overflowing of knowledge relating to the Hausas and their folk-lore, and hence it is not surprising that his pen gushed forth such a sparkling and limpid stream of information about that interesting people that no one at all curious about folklore can afford to ignore it.

The book is divided into three parts. Part. I. contains several chapters in which the stories related in Part. II. are analysed, and a fascinating account is given of native life and thought. There is scarcely any department of human life missing, so that the reader after a perusal of this work will have a clear and sympathetic understanding of a people who, though black, are by no means a negligible part of that Empire to which they have rendered such good service as soldiers. Part III. is composed of useful explanatory notes on words, phrases, etc. used in the stories.

It is interesting to me to meet so large a number of similarities between life in Hausaland and Congoland, and the space now available could be filled many times over with such parallels. Some writers, with only a superficial and distant acquaintance with Africa, think that polygamy makes for large families and for morality; and it is therefore worthy of note that the author, from his wide knowledge of the polygamous Hausas, writes: "Sterility is common among the Hausas," (p. 96); "the late chief told me that there was not a virgin over ten in the whole township" (p. 88); and, again (p. 89), "I do not suppose that there is a single woman who has not had relations of some kind." Such also was the result of my investigations among the Congo people, only "not over five" would have to be substituted for "not over ten."

The 'types' set out in the first edition of the Society's *Handbook to Folklore* for the classification of folk-tales are applicable almost solely to European collections, and leave unprovided for the enormous mass of African stories recently recorded. It may be of some little assistance to students, therefore, in constituting fresh types and in comparative study, if I give a brief note of

some of the parallels between these hundred Hausa tales and the tales from Congoland which I have published elsewhere, the particular Congo volume being indicated by A or B.¹ Hausa story No. 15, (p. 212); A, pp. 388, 429. From the Hausa tale it appears that a long neck is regarded as a sign of beauty, and the same opinion is held on the Congo. No. 19, (p. 220); A, p. 46, for the second trial of the three slaves' sons. No. 23, (p. 227); A, p. 391. No. 24, (p. 229); A, p. 77. No. 37, (p. 266); A, p. 401,—where, however, the Crow, who claims all the animals killed by the Dove, is trapped by claiming the body of the chief huntsman (accidentally shot by the Dove), and so has to defray the great expenses of burial. No. 74, (p. 361); A, p. 122, a puzzle story with a different plot but centering round a precocious babe. No. 82 (p. 394); B, p. 205, for the incident of the basket which must not be opened. Nos. 86-7 (p. 408); B, p. 200, where appears Ngombe the Swallower of People, similar to Dodo in the Hausa stories.

Not only are there resemblances of the kind cited between Congo and Hausa tales, but, while reading the latter, I was frequently reminded by a phrase here, and a little trick there, of a bit of a Congo story. In Boloki stories still in my hands in Ms. there are instances of the ogre husband smelling his wife's sister who is hidden in the house, of tricking each other by interchanging children, of animals left to guard the camp being tied up one after the other and the camp looted, of captured animals escaping by pretending that the captor has only got hold of a stick, of shape-shifting, (e.g. of the Gazelle into a beautiful girl to deceive the Leopard), and of a cunning one (often the Tortoise) eating up all the food in the saucepan and replacing it by dirt, etc.

Folklorists are greatly indebted to Major Tremearne for this carefully arranged and very valuable contribution to their study, and will wish for it the success it so fully deserves. The photographs are interesting; the two hundred accurately produced drawings enhance the value of the book, and the lady who executed the originals is greatly to be congratulated on her work.

J. H. WEEKS.

¹ A, *Congo Life and Folk Lore*, (Religious Tract Society); B, *Among Congo Cannibals*, (Seeley, Service & Co.).

MYTHS OF THE MODOCS. By JEREMIAH CURTIN. Sampson, Low, Marston, & Co., 1913. Cr. 8vo, pp. viii+389. 12s. 6d. *n*.

THIS book is in some ways so valuable that we wish a little more trouble had been taken to increase its value. The Modocs are a small tribe, originally situated in the valley of Lost River, Oregon, but removed thence by the U.S. Government in 1872. In 1884 Mr. Curtin gathered a number of their legends, which are now published with a preface by M. A. Curtin and a few notes. The preface unfortunately tells us almost nothing about the people, save a sketch of their treatment by the whites, which seems to have been abominable. Nothing at all is said of their language, racial affinities, or material culture; no specimens are given of the myths in the original; we are not even told whether Mr. Curtin's informants used their own language or English, although the former seems more probable, and we have no means save internal evidence of judging how literal his version is and whether he has modified any of the tales. The notes consist of a few trite remarks, such as "a beautiful myth. The mind that conceived it was full of poetic thought," and some parallels, not always apposite, together with summaries of some of the stories and several attempts to make out that the bulk of the characters are personified natural forces. There is no glossary, its place being inadequately taken by a translation of the proper names prefixed to each story, and there is no index; neither is there any reference to the existing literature, if any, dealing with the tribe. Hence the reader is continually finding himself in need of some explanation of the numerous local customs alluded to. Thus, we hear several times of polygynous marriages, while on p. 145 we have two men with one wife between them. Also, p. 199, the husband of one sister seems to be *ipso facto* wedded to the other also. Which of these corresponds most closely to actual Modoc custom? A birth-tabu affecting the father is several times alluded to; a few words of explanation would be in point.

These deficiencies are the more to be regretted because the book is full of interesting material. The time at which the events take place is the remote past before the appearance of the human

race, frequently referred to as "the people who are to come" or the like. The chief characters in the opening stories are the creator, Kumush, and a great hero, Isis, who after his birth is re-born, somewhat after the manner of Dionysos, from Kumush's knee. Kumush, as is generally the case with savage creators, goes away when his work is done (p. 45). Natural forces play a large part in these and later myths, and are conceived as vaguely human and anthropomorphic. The same applies to the various animals, several myths ending with a curse on some species to the effect that they shall "not be people any more." As usual in such cases, the inconsistencies are glaring. Thus (p. 243), the daughter of Lok, the bear, rejects the attentions of Wus, the fox, because the latter, although in human form, has hairy, *i.e.* animal, feet. It is a fresh example of the hopelessness of trying to make a sharp distinction between anthropomorphic and theriomorphic strata in primitive myth or religion. Several of the nature myths are also instructive, as they are by no means mere allegories of natural phenomena. Thus, the second tale gives an account of a character called Gáukos (Moon) who runs away from his sister (? Day), but meets *en route* with a number of adventures which it would be hopeless to try to identify with any actual phenomena connected with the moon. Several times the animals, on the other hand, display characteristics which suggest close connection with the heavenly bodies; *e.g.* it is a bear devouring the moon which causes it to wane (p. 82). Several interesting myths deal not with the creation but the modification of natural phenomena; *e.g.* (pp. 60 *et seq.*) the comparative mildness of the weather at present is accounted for by the killing of five out of the ten Sun-brethren,—five is a mystic number and has a magical or religious significance in several passages. P. 77, the same or a similar result is achieved by the slaying of the North and South winds, leaving only their spirits. The latter, however, are invariably conceived of as differing comparatively little from the living person.

A number of familiar folk-tale themes appear, such as the clever youngest brother or sister (*passim*), the swan-maiden (p. 127), and the powers of the name or the word in general. Some are rather less well-worn; *e.g.* on pp. 139-140 a variant of the external soul is found in the case of a fox-hero who leaves his body behind,

sending on his skin and his mind to attack an enemy. The unspoken thought often acts as a charm, and a few characters can hear thoughts but not words. Several mythical beings appear, more or less common in Indian legend, such as the Stone-people, a one-legged monster who wrestles with all comers, and gigantic spirit-forms. One would like to know what relation, if any, exists between the animal characters and Modoc totems.

H. J. ROSE.

SHORT BIBLIOGRAPHICAL NOTICES.

28th Annual Report of the Bureau of Ethnology. Washington, 1912. Royal 8vo, pp. 308 + xxxv. 103 pl. + 68 figs.

THIS report is mainly concerned with the excavation and history of the Casa Grande and neighbouring ruins in Southern Arizona, but also contains (pp. 42-52) a few Pima stories about a cultus-hero regarded as chief of the Casa Grande and including creation and flood tales.

L'Art Rustique Français. L'Art Provençal. By C. DE DANILOWICZ. Paris: Champion, 1913. 4to, 72 pp. Ill. 3 fr.

PEASANT arts are receiving much attention on the Continent, and folk museums are becoming numerous there. The great Provençal poet who passed away a few weeks ago devoted his Nobel prize to the Arles Museum, and from its contents have been produced the beautiful illustrations in this very cheap account of Provençal peasant art. Amidst the numerous carvings and cultural objects are illustrated masks and figures used at fêtes, and there is a short section (xiii.) on amulets and charms. When will our laggard British local museums cease to be gatherings of odds and ends, and become records of local life and art?

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