



41. Old Beliefs and Modern Politics.

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Source: *Man*, Vol. 21 (May, 1921), pp. 73-74

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

Stable URL: <http://www.jstor.org/stable/2840243>

Accessed: 05/02/2015 09:06

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The second find of beads of the Viking period are those discovered with the numerous other objects in the Norse cemetery at Island Bridge. This discovery has been twice described,* but the beads have not been illustrated.

They have been described as eleven glass beads. This is incorrect, seven only are glass, three are stone, and one appears to be made of fine pottery. Taking the beads (Fig. 2) in order, the first (*j*) is a ring bead of green glass, set with



FIG. 2.—BEADS FOUND IN THE NORSE CEMETERY AT ISLAND BRIDGE, CO. DUBLIN. ($\frac{1}{2}$)

yellow studs; the second and third (*k*) and (*l*) are plain ring beads of blue glass; the fourth (*m*) has a black ground worked over with a lattice pattern of blue; the fifth (*n*) shows on a black ground a diamond, centred by a spiral in blue; the sixth (*o*) has a blue ground shaded with a herring-bone pattern of white lines; the seventh (*p*) is plain clear green glass. The remaining beads are stone, with the exception of (*r*), which appears to be made of earthenware.

E. C. R. ARMSTRONG.

Greece: Folklore.

Durham.

Old Beliefs and Modern Politics. By M. E. Durham.

41

In the Near East, in spite of the talk of European diplomats, populations are largely swayed by the traditionary lore of the land. The Greek nation has recalled King Constantine *nem. con.* An old prophecy, one of the many that float in the Balkan peninsula, tells that Constantinople will again be the capital of a Great Byzantine Empire when a Constantine is on the throne.

"Patria potestas" is a great force still, and the tragic and extraordinary death of young King Alexander is regarded by a mass of the population as a direct punishment for the sin of taking his father's throne. On good authority I learn that the monkey whose bite was fatal is believed by the ignorant peasantry to have been the devil himself. "There was but one monkey and one King in Greece," they say, "and it is a great mystery."

Nor was the populace ever in favour of dethroning Constantine. In 1916 an extraordinarily antique ceremonial was carried out. "Curse pits" were made. Great crowds of people filed past, each as he went putting a curse upon Venizelos upon a stone, and hurling the stone into the pit. Many pits are said to have thus been completely filled. One such curse issued by a dignitary of the Church ran as follows:—

"Electors! Brothers in Christ! I have been asked by thousands of reservists and civilians to issue an excommunication decree against E. Venizelos who betrayed the nation to the Anglo-French, who made arrangements with them for sending the last Note to Greece with the sole object of envenoming with pain our beloved Sovereign, and compelling him to call the hireling Senegalese buck, Venizelos, to power.

"Therefore against this traitor Venizelos we have invoked the following injuries:—The Ulcers of Job, the Whale of Jonah, the Leprosy of Naaman, the Bite of Death, the Shivering of the Dying, the Thunderbolt of Hell, and

* Wilde, *Proc. Royal Irish Academy*, X, pp. 13-22; also Coffey and Armstrong, *ibid.*, XXVIII, Sec. C, pp. 107-122.

the Malediction of God and man. We call for the same injuries upon those who at the coming elections shall vote for the traitor Venizelos, and we shall further pray for their hands to wither and for them to become deaf and blind. Amen!"

It is clear to all men that the curse is being fulfilled. The Bite of Death has smitten Alexander. Venizelos has fallen. Who, under such terrifying circumstances would dare vote for him?

M. E. DURHAM.

Biography.

Sir Richard Francis Burton. *By N. M. Penzer.*

Penzer.

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On 19th March occurred the centenary of Sir Richard Francis Burton, K.C.M.G., late Vice-President (and temporary President) of the Royal Anthropological Institute.

In the June number of the *Journal* for 1890 (pp. 295-299) Sir E. W. Brabrook gave an excellent sketch of his life, and mentioned several of his contributions to the various anthropological publications, but I may, perhaps, be excused if I give a brief outline of the life and labours of this great patriot, who wore himself out in the service of his Queen and his country.

According to the baptismal register at Elstree, Herts, he was born at Torquay on 19th March 1821, and was subsequently baptised at the parish church, Elstree.

After spending his boyhood on the Continent he entered Trinity College, Oxford, in 1840, but, finding the restrictions of college life too severe, welcomed his rustication as a means of obtaining freedom and a chance of seeing something of the world.

In 1842 he joined the Native Bombay Infantry at Gujerat, where he immediately started to master Hindustani and the local dialects. His linguistic abilities soon became apparent, and he was sent to Scinde in the capacity of Regimental Interpreter. It was during these early years in Scinde that the study of anthropology began to occupy a very prominent part in his mind, and we find him wandering through the villages of Southern Scinde disguised now as a doctor, now as an Arab—or, again, as a dervish, or playing the part of a bazaar, a vendor of fine linen, calicoes, and muslins. "Now and then he would rent a shop and furnish it with clammy dates, viscid molasses, tobacco, ginger, rancid oil, and strong-smelling sweetmeats; and wonderful tales Fame told about these establishments." Sometimes he would pass the evening in a mosque listening to the recitations of the Koran, or else he would argue on religious topics with the Mullah. At other times he would enter the first door whence issued sounds of music and the dance, or he would play chess with the natives or join the hemp drinkers and opium eaters, or, perhaps, he would visit the "Mrs. Gadabouts and Go-betweens who make matches with the faithful," and from them he would learn those intimate details of private history and domestic scandal which an anthropologist finds so hard to obtain. Surely it would be difficult to imagine a better way of studying the manners and customs of men and women, their characters, their virtues and their vices—in short, "Anthropology" in the truest meaning of the word.

These early years in India produced four books:—*Goa and the Blue Mountains*, 1851; *Scinde, or the Unhappy Valley*, 1851; *Sindh, and the Races that inhabit the Valley of the Indus*, 1851; *Falconry in the Valley of the Indus*, 1853.

On his return to England he issued a work on bayonet exercises (which is now the rarest of all his works), and began to prepare for his great pilgrimage to Mecca, which he made in 1853. The account of this perilous and interesting journey, which he had originally planned while in Scinde, was published in that masterpiece of descriptive travel books, his *Personal Narrative of a Pilgrimage to El-Medinah and Meccah*, 1855-6.