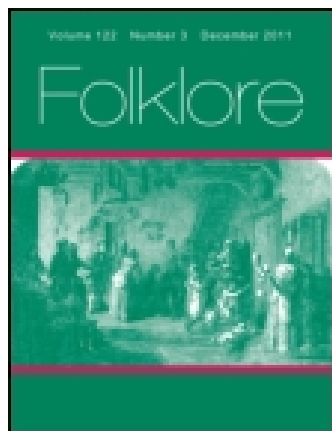


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Book Reviews

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REVIEWS.

THE GROUP MIND: a Sketch of the Principles of Collective Psychology, with some attempt to apply them to the Interpretation of National Life and Character. By W. M'DOUGALL. Cambridge: University Press, 1920. £1 1s. net.

WHEN Mr. M'Dougall a dozen years ago published his *Introduction to Social Psychology*, a critic acidly remarked, "He seems to do a great deal of packing in preparation for a journey on which he never starts." This stricture was quite unfair in that the implications of the word "Introduction" were left wholly out of account. At most it might be urged that the writer thereby laid himself under an obligation to follow up his prolegomena by a substantive treatment of social psychology as he would have it be. That pledge, then, is now redeemed most handsomely, and the foreshadowed work has become a reality. It is true that Mr. M'Dougall modestly terms it a sketch. Let no one, however, understand by this that there is any failure to get down to fundamentals. On the other hand, though the author has never wrought more solidly and successfully in the construction and presentation of an organised scheme of thought, he contrives with rare skill to keep the argument free from technicalities, and throughout to deal with broad issues in plain language. After all, human nature is a subject in which the average human being may claim to take an interest; and in these days, when so many have taken to heart the precept "Know thyself," the psychologist is sure of a hearing if only he will imitate Mr. M'Dougall's resolve to think synthetically and write simply.

For those, however, who take a special interest in the primitive, the book does not contain much that is especially in point. Mr. M'Dougall is, of course, a sound anthropologist who can speak with first-hand knowledge of the conditions of savage life. But it happens that the detailed study of the more rudimentary type of social group is not relevant to his present theoretical purpose. He has his eye mainly on the modern nation. To throw light on the peculiar mentality that it exhibits he considers by way of contrast the psychology of the crowd or mob. From the standpoint of the enlightened individual a crowd is in its psychological aspect a sorry thing. Mobbish feeling is as poisonous as raw spirit. Yet, on the other hand, to be patriotic is to be uplifted and enlarged in spirit. By participation in the mental life of his nation a man achieves self-realization on a higher plane. To resolve the paradox how degradation and exaltation are equally the products of social intercourse is the author's chief object. There is evidently a wrong as well as a right way of feeling, thinking, and acting together; and facts in plenty are within the reach of all that point to the conditions constituting the right way. So why drag in remoter facts such as those belonging to the underworld of the primitive? They can only perplex the plain man, for whom the book is written.

As it is, then, there is little to say about the present work from the strictly anthropological standpoint. The occasional references to the savage are of too general a nature to be especially illuminating. For the same reason it would be unfair to try to pick holes in what are but casual utterances. For instance, to describe the primary form of association under primitive conditions as "the kinship or subsistence group" will just pass so long as no microscope is turned upon the phrase. Yet one passage there is, of almost disproportionate length, dealing with Mr. Cornford's views about the genesis of religion, which is more questionable. Its gist is contained in the following paragraph:

"Mr. Cornford regards the savage idea of a collective consciousness as the germ of the idea of divine power or of God. Now this is connected with the question of animism, preanimism,

and dynamism [presumably a bad misprint for dynamism]. It may be true that the notion of *mana* is the common prime source of religious and magical ideas, but it does not follow that the idea of God is arrived at by way of a notion of collective *mana*. No doubt that would be the probable course of events, if the savage had so little sense of his individuality as Cornford supposes; but it seems to me rather that the savage's strong sense of individuality has led at an early stage to the personalisation, the individuation, of *mana*, the vaguely conceived spiritual power and influence, and that it was only by a long course of religious and philosophical speculation that men reached the conception of the Absolute or of God as a universal power of which each personal consciousness is a partial manifestation."

There is no need to defend Mr. Cornford from the charge of intellectualism here implied, and later made expressly against him in company with M. Lévy-Bruhl; for these gentlemen are perfectly competent to look after themselves. But too much is said on a difficult subject or else a great deal too little. Mr. Cornford, after all, is mainly concerned with the application of certain doctrines taken over from the anthropologists to the early history of Greek philosophy. If Mr. M'Dougall wishes to raise the whole question of the psychological springs of the primitive religious consciousness, let him attack the original authorities, M. Durkheim for instance, who has expounded similar views in the full light of the actual evidence. It would be surprising if Mr. M'Dougall could make good his charge of intellectualism against them, seeing that they have always stood for precisely the same principle, namely the recognition of a relative predominance of the emotional and motor elements in the consciousness of the primitive group, as that which Mr. M'Dougall's work on social psychology has done so much to elucidate. As for the nascent sense of individuality in the savage, this has been by no means ignored. It is simply a matter of emphasis, and it can hardly be denied that, when the writers of *L'Année Sociologique* opened their campaign, the need was to emphasise the force of the collective factor in savage life. Altogether, then, Mr. M'Dougall would have done better either to leave the primitive severely alone—as he has well nigh done—

or else to have frankly acknowledged that in this particular field there have been great pioneers like Durkheim whose interpretations of group-psychology have largely helped to raise the subject to its present position as a branch of science.

R. R. MARETT.

MAN, PAST AND PRESENT, by A. H. KEANE, revised and largely re-written by A. HINGSTON QUIGGIN and A. C. HADDON. Cambridge University Press, 1920. Price 36s.

IN 1899 Dr. A. H. Keane, a poor scholar, working independently under difficulties of many kinds, published the first edition of *Man, Past and Present*, which at once assumed the position of one of the most comprehensive and authoritative treatises on Ethnography in the English tongue. Since it was published the mass of materials accumulated by the researches of travellers and trained ethnologists, and interpreted by a band of devoted students of this branch of science, has enormously increased. Besides special work like that of Sir E. Tylor, Sir James Frazer, Dr. E. Sidney Hartland, Professor Elliot Smith, Dr. E. R. Marett, and many others, not to speak of articles in publications like the *Encyclopedia of Religion and Ethics*, a vast collection of facts lies imbedded in a body of literature, much of which is not accessible to ordinary students. The time has come when these materials need co-ordination and re-arrangement. The present edition is the result of the labours of Mrs. A. H. Quiggin and Professor A. H. Haddon, who may be heartily congratulated on the result of their arduous labours. The book has been revised page by page and almost line by line. Portions now inadequate or obsolete have been replaced by a summary of more recent evidence, exhibited in an attractive style, with full citation of numberless authorities. The book in its new form is well adapted to the needs of the student of Ethnography, and it will long remain an indispensable manual. In less competent hands it might have become a mere cento of scraps and notes, but the fresh learning has been so skilfully worked into the original pages that the book is not only thoroughly scientific but readable. It is only natural that the

revision should take special account of those areas in which the progress of research has been most notable, and thus Australia, Melanesia, Central Asia, Africa and the American Indians receive adequate attention.

Opinions will, of course, differ as to the amount of space given to special areas. For example, the Mongol tribes, Southern, Oceanic, and Northern, occupy 137 pages, as contrasted with 63 allotted to the Caucasian races. Personally speaking, I am inclined to regret that India takes only a secondary place, names of castes and tribes like Badaga, Banjāra, Bhīl, Gond, Gūjar and Khāsi being absent from the Index. Individual predilections will naturally add to these omissions from other areas. But considerations of space obviously and rightly influenced the editors, and if we do not find everything we crave for, we may be thankful that we have got so much. A more serious deficiency is that the Index is practically confined to proper names, those of races and authorities quoted, and there are no entries under subjects. Those who wish for a collection of references on questions like Polyandry, Polygamy, Rain-making, Mother Right, Metals, Kava drinking, Human Sacrifice, and the like, must index these subjects for themselves. A few good ethnographic maps and a selected bibliography would largely add to the value of the work. But the editors have done their work with vast industry and in a scholarly way, and the service they have done to the study of Ethnography cannot easily be overrated.

W. CROOKE.

A GLOSSARY OF THE TRIBES AND CASTES OF THE PUNJAB AND NORTH-WEST FRONTIER PROVINCE, by H. A. ROSE.
3 vols. Lahore, 1911-19. Price 22s.

MR. ROSE, the author of a valuable Census Report of the Panjab in 1901, has now completed his great work on the ethnography of the Province. It professes to be based on the Census Reports of his predecessors, Sir Denil Ibbetson and Sir E. Maclagan, who were in charge of the Census in 1881 and 1891, but he has added

a large amount of material collected by himself. The first volume is of special interest to students of folklore, as it contains a large mass of novel material in connection with the orthodox and local cults and usages, with a long account of the Saints and practices of the followers of Islām which here, as in other parts of India, has been greatly modified from its original standard by the assimilation of the beliefs of the people. Space does not allow of the consideration of this work in detail, but it will be indispensable to all who are interested in these subjects. A book of the same type by the late Mr. R. V. Russell on the Tribes and Castes of the Central Provinces was judiciously entrusted by the Local Government to a firm of English publishers, and it was issued in an attractive style with useful illustrations. Mr. Rose's work was left to the mercy of the local Panjab presses, and the result is far from satisfactory. But with this reservation his untiring labours in the collection of facts may be cordially commended.

THE TALE OF THE TWO TRAVELLERS, OR THE BLINDED MAN: A COMPARATIVE STUDY, by REIDAR TH. CHRISTIANSEN. Folklore Fellows Communications, No. 26. Hamina, 1916, Published by the Finnish Academy of Science.

THIS work comes from the important school of students of folklore in Finland, with the productions of which, owing chiefly to difficulties of language, we in this country are too little acquainted. It is the only publication of the F.F. series I have had the privilege of seeing. If the titles in the list of publications at the end be any guide, they are chiefly in German, with a minority in English, and special attention is paid to folk-tales. The present work is a very careful and learned study of the many variants of a tale widely spread in Europe and Asia. The story concerns two persons who meet, or are travelling together. It takes two alternative forms. In the first type one of the travellers exhausts his means and applies to the other to give him food. His request is only granted on condition of sacrificing his eyes. In the second the two persons quarrel over the

question whether justice or injustice, truth or falsehood, pays better, or over some religious question, and lay a wager upon it. A decision is given against the person with whom the audience is expected to sympathize, for instance, the champion of justice. The blinded man, or the loser of the wager, becomes a beggar and undergoes various adventures : among others, he overhears certain animals, or demoniacal personages, discussing subjects in which he at once becomes interested—his own misfortune, a cure for blindness, or for some disease under which another person is labouring, a hidden treasure and the means to recover it, etc. Following the directions given, he recovers his sight, heals the other person of disease, obtains the treasure and becomes wealthy. The other man learns of his good fortune and endeavours to imitate him by listening to the conversation of the animals or demons at the same place, but is discovered by them and punished for spying. The former man is therefore vindicated and the latter comes to a bad end.

Without committing himself to Benfey's general theory that all folk-tales come from India, the author finds the earliest recorded variants of the tale in India, where also the various motives and incidents are found in other connections, and traces it from India into Europe, by two routes, a southern route, in which the form originating in the quarrel as to the comparative merits of justice and injustice or the religious question, is mainly followed, and a northern route through Russia, in which the more primitive motive of the purchase of food by the loss of the unfortunate man's eyes is predominant. The former type, the author concludes, was domesticated in Europe by the Crusades ; the latter penetrated at some earlier but undefinable period from Mongolian sources, and is on the whole more widely spread. These two streams often mingle, and the incidents get into other stories, while on the other hand incidents from other stories are frequently incorporated. The author finds his way through this almost inextricable tangle with ingenuity and patience ; and the result is a very interesting discussion. He assumes that the complicated plot and structure require that the tale must have originated in some one place and cannot have arisen independently among different peoples,

though single incidents may well have developed from the common stock of savage ideas. It would have been more useful if he had had space to narrate a few of the more typical stories and not been obliged to content himself with a mere list of variants, too many of which are expressed by letters and symbols cryptic to the reader who is ignorant of previous enquiries in the F.F. series and elsewhere, and many of which also are to be found only in collections not easily accessible in this country.

It is, however, a compliment to students here that the author has had his work translated into English. The translation is by a lady, obviously not an Englishwoman, though congratulations are due to her and to the author on the large measure of success she has attained in this laborious work. More attention might indeed have been given to the correction of proofs, always specially necessary where the printers are not familiar with the language employed.

E. SIDNEY HARTLAND.

SIR ROGER DE COVERLEY AND OTHER LITERARY PIECES, by Sir J. G. FRAZER. London, Macmillan & Co., 1920. Price 8s. 6d. net.

SIR JAMES FRAZER in these essays, a by-product of a life's work devoted to more serious studies, shows that he is saturated with the spirit and style of the Augustan period of English literature. As a recent critic has said of Charles Lamb, "his style is not so much an imitation as a reflexion of the older writers: for in spirit he made himself their contemporary." For all lovers of pure literature the continuation of Sir Roger de Coverley will provide lasting delight, and the sympathetic account of the sad life of William Cowper is equally acceptable. Students of ethnography will specially value his account of the life and work of William Robertson Smith, and the discussion on Australian problems in his paper on Fison and Howitt reprinted from the Twentieth Volume of *Folk-Lore*.

SĀJHER BHOG, by RAI SAHIB DINESH CHANDRA SEN. Calcutta, Śiśir Publishing House, 1919. 1 rupee 4 annas net.

ONLY last spring the University of Calcutta published *The Folk-Literature of Bengal*, a reprint of lectures delivered to the University by Mr. Sen as Ramtanu Lahiri Research Fellow. In that book Mr. Sen gratefully expressed his obligations to Mr. Dakṣiṇā Rañjan Majumdār, the Grimm of Bengal. But he modestly omitted to state that he too is a collector of Bengali folk-lore. Indeed, as a lifelong student of popular poetry of the sixteenth and seventeenth centuries, his attention must have been forcibly drawn to the ancient legends of local deities imbedded in this artless old verse. In his *Sājher Bhog* he has published six stories which are not without interest to collectors of folk-tales. Two of these indeed are modified versions of tales already recorded. One is taken from the *Kathā-sarilā sāgara*, and another from a Persian source to which Mr. Sen has not given a reference. It is to be hoped that he will repair this omission in a second edition. A third tale is taken from the English of the famous missionary Carey, and a fourth is little more than an amusing anecdote of how an Amir of Afghanistan was misled as to the taste of the Indian mango. There remain two excellent tales which the author heard in his childhood, true specimens of village folklore in Eastern Bengal. The first (and best) of these is the horrific tale of the *Bhūta Tāpāi*. I make a brief summary of it as an example of the wares Mr. Sen has to offer to his readers.

A middle-aged Brāhmaṇ, one cold winter's night, was crossing a wide plain on his way home. The wind blew shrill and chill, and the wayfarer, Śibu by name, trembled in every limb. Suddenly, on the left of his path, he saw a fire blazing cheerily, and round it a number of people enjoying its warmth. What a temptation to warm himself in good company before continuing his homeward journey! He came near, and feeling the genial influence of the flame from afar, incautiously shouted "*Tāpāi, tāpāi*," meaning "I am warmed, I am warmed."

Alas, the creatures round the fire were maleficent ghosts, hideous, distorted, grinning, sworn enemies of mankind, shouting obscene words with the nasal utterance which marks their race.

Moreover, one of them was named Tāpāi, and the ghostly assemblage were mightily vexed at a mortal's familiar use of their comrade's name. They threatened him with instant death. The Brāhmaṇ, in terror, felt for his sacred thread, but it had slipped down. He strove to repeat the holy names of the gods, but his memory was paralysed with fear. But finally the thread came into his hand, and taking heart, he boldly asserted that he knew Tāpāi quite well, seeing that Tāpāi and his ancestors for three generations had been the slaves of his family. "Well," cried Tāpāi, "if he can tell me the names of my ancestors, I will become his bond servant." To which the keen-witted priest replied: "How can I be expected to know the names of all the slaves of my ancestors? But I have them recorded in a ledger at home." On which he was allowed to depart on condition that he returned on the third day to answer to Tāpāi's challenge. Otherwise not only he but his family would perish at the hands of the man-eating *bhūtas*.

The Brāhmaṇ went home, saved for the moment, indeed, but filled with despair for the future. For two miserable days the wretched priest could neither eat nor sleep, and his wife and daughter and infant son shared his anxiety. The third night, when his family slept, the miserable man went forth to hang himself in the jungle rather than face his ghostly foes. But on the very tree he chose for his suicide were two dark forms. He shuddered, he stood still, but he listened. It was Tāpāi and his wife, and the latter, with true feminine curiosity, was asking her husband the names of his forebears. Of course Tāpāi had to tell, as every husband does when his wife presses him. He recited the following verse:

Hāramu,
And his son Chhāramu,
And his son Āpāi,
And his son Tāpāi.

Such was the verse which the Brāhmaṇ committed to memory, and groping his way home through the dark forest, faced life with a new confidence. Next evening he went to the ghostly rendezvous, and the unlucky Tāpāi followed him home, his submissive slave.

But there was one condition. Tāpāi would perform all tasks given to him from dawn till nightfall. But he must be kept occupied all the time. At first the condition seemed easy to fulfil. The *bhūta* was ordered to build a palace, raise a noble temple, dig a tank, procure a bridegroom for the Brāhmaṇ's daughter, etc., etc. But there are limits to human desires and human inventiveness, and even the Brāhmaṇ was, in spite of all the luxury with which he was now surrounded, a harassed and perplexed mortal. He was like to die of sheer worry and anxious thought, when his wife came to his rescue. She plucked a curly hair from her husband's eyebrow. "Give that to the creature," she said, "and tell him to straighten it." The poor demon, for once, was at his wit's end. He pulled the hair, and pressed it, and wetted it. But all in vain. The moment it was released, it curled up again. Finally, at nightfall, the good Brāhmaṇ released Tāpāi, as Prospero released Ariel, and then he and his family lived happily afterwards!

It is only fair to say that this crude summary gives a very faint idea of the primitive charm of the tale as told by Mr. Sen in his racy Bengali, with all manner of delightful details of domestic life in an old-fashioned Hindu household. This is equally true of all the tales, which have all a pleasant homely humour which is singularly evocative of country life in Eastern India. It is to be hoped that Mr. Sen, instead of rewriting tales from the Persian, will collect more genuine village tales like that of Tāpāi the *bhūta*. Many Anglo-Indian children have heard such stories from ayah and bearer, and would be glad to have a permanent record of such primitive and probably ancient legends.

J. D. ANDERSON.

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