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47. An Eskimo Week-Calendar.

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Source: *Man*, Vol. 19 (Jun., 1919), pp. 92-93

Published by: Royal Anthropological Institute of Great Britain and Ireland

Stable URL: <http://www.jstor.org/stable/2840609>

Accessed: 27-06-2016 02:30 UTC

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is due to the long pointed prow and stern. The names of the various parts of the *mtepe* used above are the local Kiswahili, or Ki-Bajuni names.

I am indebted to the courtesy of Mr. M. W. H. Beech, M.A., F.R.A.I., for the accompanying photograph, and to Mr. F. S. O'Molony for the sketch (Fig. 1) of an *mtepe*. C. J. W. LYDEKKER.

Greenland.

An Eskimo Week-Calendar. By H. Balfour, M.A.

Among a number of specimens from the Eskimo of Greenland recently presented to the Pitt Rivers Museum by Mr. Louis C. G. Clarke, is one which puzzled me considerably at first, as I could not remember having seen anything quite like it. Its use was by no means obvious to me. It consists (Fig. 1) of a small rod of bone, 5 inches long, $\frac{3}{4}$ inch wide, and $\frac{1}{16}$ inch thick, very dark brown and a good deal weathered, having all the appearance of age. The upper end terminates in a bilobed or cordiform knob; below this a series of indentations divides the rod into five more or less elliptical lobes, and the lower end is narrowed and stem-like. The three lower lobes are perforated near their centres with a hole which passes right through the rod, the two upper lobes have each two similar perforations, making *seven* perforations through the five lobes. The cordiform terminal is drilled longitudinally to a depth of $\frac{5}{8}$ inch, and a very small transverse hole communicates with the longitudinal one, but does not pass right through the rod. The lower extremity is also perforated to a depth of $\frac{5}{8}$ inch, but not by drilling, as the hole is roughly elliptical. A very small hole passes completely through the stem close to this end. One surface of the rod is convex and the other plain, as seen in the section. The specimen was collected on Disko Island, West Greenland, c. 69°-70° N., though I do not know by whom.



FIG. 2.

Now, having turned to the literature for enlightenment as to the function of this peculiar object, I eventually found a solution in W. Thalbitzer's paper on the Ammassalik Eskimo (*Meddelelser om Grønland*, XXXIX, 1914, p. 667 and Fig. 392). The specimen which he figures, and which I reproduce in Fig. 2, is of *wood* and is much larger than the Disko example, being, apparently, about $13\frac{3}{4}$ inches long. But the two specimens are essentially the same and the function of the one must be that assigned to the other. The Thalbitzer specimen (Fig. 2) consists of a flat stick divided into seven parts, or lobes, by lateral notches, each lobe perforated at the centre. A bone peg, shaped like a violin peg, is attached to the lower end of the stick by means of a fairly long sinew thread, and is "meant to be stuck into the seven holes successively for " the seven days of the week." The object is, in fact, a week calendar, enabling the user to keep count of the days of the week and to know when it is the Sabbath. As Thalbitzer suggests, the adoption by the Eskimo of the week and its division into seven days must have been the result of contact with the resident Moravian missionaries in the south of Greenland. Thence the practice of keeping record of the passage of the week-days must have spread up the west coast as far as, or possibly beyond, Disko. It would appear that the use of the week-calendar spread later to the East Greenland coast, the example described by Thalbitzer having been obtained from the Eskimo of Ammassalik (or Angmagsalik).

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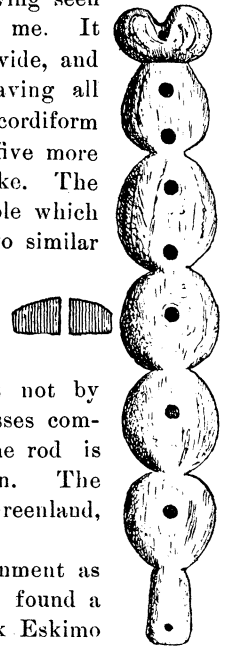


FIG. 1.

But the east coast natives did not come into contact with the European settlers until comparatively recently, and such calendars as reached them must originally have been bartered along the coast northwards as far as Ammassalik. Thalbitzer says that "the almanack has a few times been imitated in East Greenland," but G. Holm (*Meddelelser om Grönland*, X, 1888, p. 141, footnote), intimates that the division of the week was not known on the east coast. He describes how one of the calendars, such as was in use on the west coast, was made in wood with seven holes into which a peg could be stuck, and was given to an east coast native, so that he might during the winter, when he was cut off from outside contact, know when the Sabbath came round. Holm appears to doubt the advisability of including the calendar exhibited in the Ethnographical Museum at Copenhagen among the objects belonging to Ammassalik, and presumably regards it as having been introduced there from the south or west.

The Disko specimen (Fig. 1) is clearly one of the west coast calendars. Although there are only *five* lobes or divisions (due, no doubt, to careless manufacture), the *seven* holes for the peg are there. The peg itself and its attaching sinew thread are missing, but the small hole at the lower end was evidently for attaching the peg. The longitudinal hole drilled in the upper heart-shaped terminal may have been intended for the insertion of the peg when "off duty." I have neither seen nor read of any other example of the week-calendar made of *bone* and should be glad to hear of any other specimens.

HENRY BALFOUR.

REVIEWS.

India.

Marshall.

A Guide to Sānchi. By Sir J. Marshall, Kt. Calcutta. 1918.

In this small volume, Sir John Marshall has provided a convenient and accurate guide to the Stupas and other monuments of Sānchi, of which a fuller account will be found in the *Report of the Archæological Survey of India* for 1913-14, to the review of which (shortly to appear) readers are referred for details of the excavations and of the remains brought to light. It is sufficient to remark here that this guide makes it possible for students or visitors, who have not time or opportunity to refer to the report, to obtain a clear idea of these magnificent monuments and of the sculptures with which they are decorated, both those which have long been known and those which have recently been brought to light. Sir John Marshall must be congratulated on the great progress made in this work, one of the most important tasks which an Indian archæologist could undertake. It is pleasant to read of the active and liberal support given to this work by Her Highness the Begam of Bhopāl.

M. L. D.

Ethnography.

Teggart.

The Processes of History. By F. J. Teggart. Yale and Oxford Presses. 5s. 6d. net.

This is an effort to examine methods of study of "How man everywhere has come to be as he is." Race, climate, economics alone are pronounced insufficient, and the appreciation of idea-systems and the study of their evolution is urged. The author unfortunately still urges that we must take man as man for granted, that we cannot utilise race-facts, and one can only regret that the vagaries of writers who have been interested merely in the supposed superiority or inferiority of various supposed races have done so much to hinder the progress of the study of race. But it is a step in advance to find in this book a strong plea that history is not unitary; we are not all trying to climb the same ladder. A further advance would be to Herbertson's position that the wholes which are greater than the