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“WHO ARE THE SCOTCH?” By JAMES BONWICK, F.R.G.S. London: David Bogue, 1880.

This little work is written in a popular style, published at the small price of one shilling, and written with a distinct object—“to present in a condensed form an interesting ethnological question.” It forms one of a series, “Our Nationalities,” of which the first “Who are the Irish?” has already appeared.

When we reflect that the business of this Institute is to investigate, collect, and spread the truths of Anthropology, we cannot but rejoice to see that one of our members is taking such efficacious means to further the result.

“MANUEL DU VOYAGEUR.” By D. KALTBRUNNER, Member of the Geographical Society of Geneva. Zurich: J. Wurster and Co., Publishers, 1879. Paris: C. Reinwald and Co.

“AIDE MÉMOIRE DU VOYAGEUR.” Same Author and Publishers, 1881.

We have here two substantial volumes of about 800 and 500 pages, in which the author provides an elaborate and carefully-prepared manual for the use of scientific and other travellers into the still partly-unexplored regions of natural and social phenomena. The observant student receives full and systematic instruction in the collection of facts; and the directions given of how and what to observe, investigate, digest, and record, are such as travellers of ordinary intelligence and acquirements will be well able to act upon; excellent models for their guidance being liberally scattered through the work.

M. Kaltbrunner commences by describing the physical and mental requirements of the student of nature. He need not be an athlete, but should undergo some preparatory muscular training. He need not be a *savant* or a universal genius; but some time should be spent in general preparation and study in the particular branch of science the intending traveller has in view. He should also endeavour to acquire some facility in the use of such instruments as may be required.

The author's remarks on these preliminary preparations are judicious and minute. But, inasmuch as the manual is also intended for the use of amateur tourists, and other persons to whom a journey is but an accessory diversion from their ordinary avocations, the chapters devoted to this subject, which occupy nearly 130 of the opening pages, could not well have been curtailed without sacrificing some of their admirableness.

As an example of the author's method we give the following outline of some of the headings under which the various branches of scientific inquiry are arranged.

The traveller, once fairly started on the journey, is required to give the precise geographical position, limit, and extent of the country he is visiting; its topography, geology, &c. The mineral and agricultural resources are to be investigated. The nature of the climate, temperature, rainfall, and surface waters, together with the whole of the circumstances affecting the meteorological phenomena of the country.

After passing in review the details of the animal and vegetable kingdom generally, the question of the population is then reached. The inhabitants of the country are to be studied through statistics and any available source of information relating to their political, social, and domestic organisation; their language, literature, arts, and sciences.

At this stage the inquiries take a higher range, and become of special interest to the students of anthropology; for whether the inhabitants are regarded as individuals or as members of families they have to be considered in all that relates to them as human beings. Race, type, language, peculiarities of bodily form and constitution as variously developed under the different circumstance of climate, food, and clothing. Laws and customs, natural propensities and acquired habits, religious traditions, progress in arts and general civilisation, literature, poetry, and music. This is, as we have already stated, but a mere outline of some of the subjects on which the student is directed to collect facts.

In the "Aide Mémoire" for travellers, Anthropology occupies a prominent position. The traveller is furnished with a list of works to be consulted, and with hints for his guidance as to the line of demarcation between man and other animals, particularly the points in which he differs anatomically from the anthropoid apes; the antiquity of man, the points on which those who carry it back to the tertiary period rely as evidence; the variability of human types, and the light thrown upon that question by the constancy of the Egyptian type during the whole of the historical period. A brief summary is given of the controversies which have taken place upon the Neanderthal skull, the unity or plurality of human races, the origin of man, creation or transformism, and the centres of appearance and dispersion, whether one or many. The reader is also put in possession of materials for studying the question of migration, both before and after historical times, and of the extinction and disappearance of peoples, as proved by archæology and by tradition not less than by recent experience. These, and other useful collections of information on subjects of geography, geology and biology, are modestly entitled "general notions."

The manual affords facilities for the collection of valuable information upon scientific subjects. It is illustrated by about 300 beautifully-executed plates and drawings. The appendix contains some valuable tables and directions. The relative degrees of the meridians of Greenwich, Cadiz, Washington, Rome, and Pulkowa (Russia), with that of Paris are given. The barometrical tables and formulæ have been supplied by Professor Weilenmann, of Zurich. There is also a copious index.

In the "Aide Mémoire du Voyageur," M. Kaltbrunner has completed his work by furnishing a sort of portable encyclopædia of the information which will be useful to travellers, but which they would otherwise have to seek, perhaps vainly, in a number of special treatises. This volume, like the first, is liberally illustrated with coloured plates. Altogether the work cannot fail to be of great service to future students, travellers, and explorers.

At the risk of appearing too minute in our notice, we cannot avoid calling attention to an inaccuracy in the value of English money as set forth in Table VIII. of the Appendix. The practical standard of comparative value between English and French money is as follows, viz.: £1 sterling = 25, 00 francs; 1 florin = 2 shillings = 2, 50 francs; and 1 shilling = 1, 25 francs instead of 25, 22; 2, 32; and 1, 16, as stated in the table. The departure from the standard values is due to the course of exchange tempered by the money-changer's conscience. When the exchange at Paris is at 25 centimes in favour of England, a very common rate, the money-changer seldom allows more than 15 centimes. And in London the charge for changing French into English money is rarely less than 50 centimes for each £1; sometimes twice as much is charged.

AN ABSAROKA MYTH. By W. J. HOFFMAN, M.D.

A long time ago, before we had either guns or horses, and lived in a country where the snow never fell, there dwelt among us a beautiful maiden whom the sun saw and fell in love with. The maiden was the pride of the Absaroka, and every warrior tried to excel the others in making her presents of the finest robes. She was surrounded with every comfort, and lived in the best lodge in the village. The sun came here to visit her every night, and in time a child was born, which, as it grew older would amuse itself by sliding down the rays of sunlight that entered the lodge. After a while, *Fool Dog* also saw this woman and fell in love with her, but finding his love was not returned, he ravished her. The next time the sun visited her, she related all that had happened, whereupon the sun became very angry and threatened to destroy the Absaroka.

There came a great famine; the snow fell, and the buffalo did not return to the hunting grounds. The weather continued so cold during the following summer that the corn did not grow and the Absaroka were rapidly dying off from starvation and disease. Then the chief men met in council, where it was decided that it were better for them to seek a new home. It happened that while the Absaroka were moving, that *Fool Dog* was obliged to fall behind on the trail, as he was weak, sick, and starving; then *White Wolf*, the servant of the sun, appeared to him and said that the Absaroka might yet be saved if his directions were followed: *Fool Dog* must hasten on to overtake the party at their next camp, where an offering must be made to the sun; he must gather a large pile of dry wood and grass for kindling; also some corn and the fat of the buffalo, of which he must make ten balls, to be thrown upon the pile, when the fire would instantly appear.

When *White Wolf* had finished talking he disappeared, and *Fool Dog* started on the trail, though he had great difficulty in reaching the party who had already encamped at some distance for the night. He began to search in the various lodges for the corn and buffalo fat, but meeting only with disappointment, he strolled away from camp to meditate. Here he observed a solitary lodge, occupied by an old woman who, upon seeing the distress of *Fool Dog*, inquired the cause. *Fool Dog* told her of his meeting with *White*