

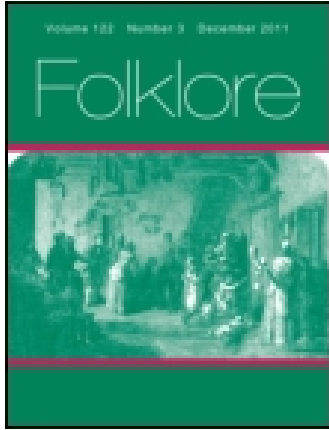
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Reviews

Joseph Jacobs

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REVIEWS.

THE JĀTAKA, OR STORIES OF THE BUDDHA'S FORMER BIRTHS.
Translated from the Pāli by various hands under the Editor-
ship of Professor E. B. COWELL. Vol. II. translated by W.
H. D. ROUSE, M.A., 1895. Vol. III. translated by H. T.
FRANCIS, M.A., and R. A. NEIL, M.A., 1897. Cambridge :
University Press.

THE translation of the *Jātaka* is proceeding apace. Since we reviewed the first volume two more volumes have appeared, which bring up the number of Birth Tales to 438. At first sight this might seem to bring us within appreciable distance of the end, since there are only 555 Birth Tales altogether. But the arrangement of the stories is determined by the number of verses in the *gāthā* or moral of each story. The first book consists of those stories which have only one verse in the *gāthā*, the second those containing two verses, and so on. As a consequence, the stories get longer and longer as the book progresses, and it will probably take at least three if not four more volumes to complete the 120 tales still remaining to be translated. We shall then be in a position to test in some measure the views of those who hold that all folk-tales come from India.

It cannot be said that the complete translation, so far as it is given, has very much increased the range of evidence for the Indian origin of all folktales. For it would seem that a large proportion of the Jātakas which afford parallels to European folktales have already been translated or summarised by Professor Rhys Davids or the late Dr. Morris. Even where the Jātaka has not already been translated, its publication does not present anything additional as to the Indian origin of a folktale, for in almost every case other Indian variants are known in the great storehouse of Indian tales, like the *Pantchatantra*, or the *Kathasarit-sagara*. Thus there is no doubt that the Jātaka, No. 386, translated here for the first time in volume iii., is a variant of the

celebrated story of *The Language of Animals*, on which Mr. Frazer wrote at length in the *Archaeological Review*, and on which I have myself commented in the Carabas volume on *Barlaam and Josaphat*. Yet, without the aid of any translation from the *Jātaka*, the Indian origin of this particular story has already been established. It may be conjectured that the importance of this publication of a translation of the *Jātaka* will turn out to be that it throws light upon the dissemination of folktales within the Indian peninsula rather than upon the origin of those of Europe. But for this purpose a great deal of comparative work will have to be done by students of folklore, much of which might well have been regarded as within the province of the translators or editors of this translation. In reviewing the first volume, I had occasion to complain of the meagre assistance given to students of folklore with regard to parallels, either in India or Europe, of the *Jātaka* stories. I fear I must repeat this complaint with regard at least to the third volume translated by Messrs. Francis and Neil. Thus, they do not refer to the light thrown by No. 374 on the Æsop Fable of *The Dog and the Shadow*, or of No. 426 on that of *The Wolf and the Lamb*, though of course one of the main points of interest about the *Jātaka* is the possibility that we can find in it the source of our familiar Æsop. Their reticence in this regard contrasts by no means favourably with the very full attention paid to this point by Mr. Rouse in the notes to his translation in the second volume. If the other volumes were equally well annotated for folklore parallels as the volume entrusted to Mr. Rouse, the value of the translation would be greatly increased. Readers of *Folk-Lore* are familiar with Mr. Rouse's wide knowledge of Indian popular tales and customs; and the second volume of the translation has largely benefited, owing to the fact that Mr. Rouse is a folklorist as well as a Pali scholar.

Mr. Rouse has not alone drawn attention to parallels already existing in print, but on one occasion he has been enabled to add to the number of published variants. It is indeed curious to think that a parallel, and a very close one, to a *Jātaka* story should be preserved in the memory of a master of one of our public schools. Yet the story given in the note on page 110 is of this character. The wonderful character of the incident, however, somewhat disappears when we learn that the variant in question was heard from a nurse in Moscow. Even this fact, however, does not quite

solve the question how the *Jātaka* story got to Moscow. I have a suggestion to make which may possibly throw some light upon this curious incident in the travels of stories. This particular *Jātaka* is represented in Talmudic literature by practically the same story (see Gaster, *Beitraege*, c. ix.). Now if Mr. Shnurman, the gentle man in question, is of Jewish origin, it would be quite within the range of possibility that the story came to him from Jewish sources, and that the seeming evidence for a Russian parallel was illusive. It would be interesting to ascertain whether Mr. Shnurman's nurse was a Jewess. Under any circumstances we have here an interesting example of how a piece of folklore might be transmitted from Russia to England.

Now that we have before us a sufficient account of the *Jātaka* to judge of its general character, the question may fairly be raised whether the folktales contained in it are so early in form as has been represented. To my mind, whenever we can compare the *Jātaka* form with that given in the *Pantchatantra*, the latter almost invariably shows more signs of primitiveness than the *Jātaka* form of the same story. In the very form in which the *Jātaka* is written down, it is clear that what tradition preserved is not so much the story as the *gatha* or moral, and in many instances the story itself has become vague and indefinite in the minds of the tellers, so that when Bhuddaghosa or his disciples wrote down the Commentary on the *gatha*, which now forms the *Jātaka*, the outline of the tale had become exceedingly vague. In short, in the *Jātaka* the moral pill had caused the story jam to become musty. We must not forget that the object of the *Jātaka* is to adorn a moral rather than to tell a tale. With the *Pantchatantra*, on the other hand, the story interest is the main one; and we therefore find the tales told better, with more point, and in greater fulness than in the *Jātaka*. It will be a work of some delicacy to determine also how far the stories in the *Jātaka* have been modified in order to subserve a moral purpose. One may be certain, for example, that in No. 398 the young man did not convert the goblin in the original form of the story.

But all these questions may be safely left for further investigation when this translation of the *Jātaka* reaches its conclusion. The mass of materials which is now being placed before the student of folklore will require and reward most careful study and research into the relations between the *Jātaka* and other Indian

collections, as well as between the whole story-store of India and of the West. By giving the folklore student who is ignorant of Pali opportunity for making this further study, the corps of translators of the *Jātaka* are earning the gratitude of all interested in the fascinating study of the migration of stories.

JOSEPH JACOBS.

THE CULTS OF THE GREEK STATES. By L. R. FARNELL. In Three Volumes. Clarendon Press. Vols. I. and II. 1896.

THIS book is an important contribution to the study of Greek religion. Materials for such a work have been accumulating for a long time; and the discovery of countless inscriptions, the closer study of ancient monuments, and the speculations of scholars, have made such works as those of Gerhard and Maury quite out of date. All these have been laid under contribution, and the result is a very complete and reliable account of the results of research within the Greek field. The book impresses the reader with its clearness and sanity. Clearness amid such a wealth of material is by no means easy to gain; and perhaps in this respect a little more might have been done in the way of summing up at the end of each section. But as the authorities are not merely referred to in footnotes, but quoted in full and carefully arranged in appendices to each section, it is quite possible to get a complete oversight of the cult, titles, and distribution of each of the divinities here treated without referring to the index. For sanity the author's judgment is remarkable. Few, if any, of the speculations of scholars have been passed over; but the author is by no means inclined to accept new theories because they are new. Many are mentioned but to be dismissed (and that is often all they deserve); combinations based on insufficient evidence are not adopted, however plausible; and, in particular, the tendency of a certain German school to reduce at all costs all divinities to a leading idea, whether a moral notion or an aspect of nature, is most justly condemned. If we have a fault to find, it is that the author has been too cautious. We might expect more attempts to explain origins; and although the plan of the work is to give facts, not to find origins, yet it would

have added to the value of the work if this had been done, and the other not left undone. Here the author suffers a little from an insufficient use of the works of Mannhardt, Frazer, Lang, and others who are well known to members of this Society; and one or two instances will be pointed out below where explanations might have been given which are from this cause omitted. The illustrations are good and carefully chosen, some being published for the first time. The identification of a head in the Athenian Museum (Plate XXV.) as a copy of the gold-ivory statue of Pheidias is especially interesting.

The sections included in the two volumes now under notice are the Aniconic Age, the Iconic Age, Cronos, Zeus, Hera, Athena, Artemis (with Upis, Nemesis, and Adrasteia), Hekate, Eileithyia, and Aphrodite. Each section contains a history of the worship of the deity, the cult, and the art monuments and ideal types; and in an appendix are given the authorities dealing with the subject, with (in most cases) a geographical index. It may be well to examine one of those sections in detail, and then to offer a few remarks on the rest. For this purpose I choose Athena.

The author begins with a discussion of the name, and then passes on to show that Athena was one of the primitive "Achaean" divinities. Notwithstanding, few traces are left of what we call primitive ideas in her cult and history; among these are the legend of her birth from the head of Zeus, suggestions of human sacrifice, and the bathing of the idol (261). In Athena, too, there is little or no physical symbolism. In interpreting the myths from this point of view the author shows true common sense. The cult-titles of the goddess are discussed one by one, and the truth (too often forgotten) is illustrated, that "a local cult could give as well as owe a name to surrounding objects of nature" (265). The conflict of Athena and Poseidon is discussed (270) and explained, with other such, as the record of a conflict of worships. Certain titles of Athena are discussed which have been supposed to have a physical sense. One of them is identified as a Phœnician word (*Ἐλλωρίς* = Phœn. *Elloti*, Syro-Arabic *Allat*); another, *Ἀλέα*, as meaning "of health." We may suggest that, though this is quite possible, Athena *Alca* may be the same as *Polias*, the goddess of the community; for *ἀλέα* is perhaps akin to a root meaning to assemble (*Ἦες. ἐπαλέα λέσχη*, "the

bench where people congregate;" Hom. ἀολλέες, "all together"). Anyhow, a connection with ἡλιος is less likely than either of these. The connection of Athena with the moon, sometimes asserted, is dismissed as unsupported by evidence; a "crescent moon" on certain coins is sometimes adduced in support, which "may be a symbol of the bird of night." But is it really a crescent moon, or an olive leaf? and if a crescent moon, may it not be a mint-mark merely? Certainly the author is justified in rejecting this lunar theory. Of the swallowing of Metis by Zeus an explanation is suggested (285) which is ingenious, though far from convincing. Lastly, the connection of Athena with agriculture is traced. In the ritual of this part are several savage elements, as the bathing of the image (305), and daubing it with white earth (329), which the author adds "was supposed to be good for olives" (an explanation insufficient in view of many other such daubings). The eternal fire in the shrine of Athena Polias is explained as a symbol of the city's perpetual life (294), though we may more rightly regard it as a survival of the primitive practice of keeping up the fire in the chief's house, and a doubling of the fire of the Prytaneum (cf. Frazer, *The Prytaneum*, in *Journ. Phil.*, vol. xiv. pp. 145 ff.) An examination of Athena in art follows, illustrations being given from sculpture, vases, and gems of the types of the goddess and her cult; with these we need not linger.

The other divinities are treated in the same way. The aspects of Zeus are well traced, and the ritual described; but of explanation there is little. No attempt, for instance, is made to elucidate the Bouphonia, and although some explanations are quoted (88 ff.) there is no real criticism of them, and the comparative method is not applied. It may be replied that this is not within the scope of the book; true, but we wish it were. With the dictum on p. 93 (cf. 442 ff.), that legends of the substitution of animal for human victims "may well have arisen from the deceptive appearance of many sacrifices where the animal offered was treated as human and sometimes invested with human attributes," we cannot agree. Possibly it may have sometimes happened, but such substitution is too wide-spread, and it generally does not show this treatment of the victim as human; moreover, the substitution was inevitable as manners improved; and if the explanation were true, the common substitution of red-lead for blood, which we regard as another manifestation of the same principle, would be left unex-

plained. There are some sensible remarks on the aegis (98 ff.), but the author goes too far when he maintains that there is no ground for connecting it with rain; the plate in Bourke's *Snake Dance of the Moquis* (xix.) is sufficient to disprove this. The plate represents an altar with "storm clouds and lightning;" and the upper part consists of scales, the lower of snakes. The resemblance of this figure to the aegis strikes one at a glance. As regards the "axe of Tenedos" as an emblem of Zeus, the author fails to notice Professor Ridgeway's brilliant book on the *Origin of Currency and Weight Standards*; the axe may well be a trade emblem, and "axe money" is, or lately was, used in West Africa (*op. cit.*, pp. 40, 50).

In the Hera section, the author makes no attempt to discover what Hera originally was; that, says he, is "not our present concern;" he shows us, however, what she was not, and does good service in sweeping away cobwebs. His explanation of the *ἱερὸς γάμος* is realistic, and, in our opinion, most unlikely. He comes to the conclusion that Hera is simply the goddess of marriage, and the women's special goddess; as spouse of Zeus, she shares some of his titles; but her separate functions are few, and she takes little interest in men. The question whether we ever have in Europe original female goddesses becoming male, and as a result a pair of divinities worshipped together, is not touched. This process is often seen in Semitic religion, and the late Professor Robertson Smith has often told the present writer that he believed a great deal more might be explained on the same principle.

The section Artemis is important. The author gives reason for thinking that she was originally a goddess connected with waters, wild vegetation, and wild beasts. Signs of totemism are noticed (427, 435), and other traces of savagery. A great many peculiar matters come into this section; the chained image at Phigaleia, the Brauronian cult, her virginity as perhaps a relic of female kinship, human sacrifice for the crops (455), and others; but the treatment of these is not so satisfactory as the treatment of the more civilised parts of her history. The connection of Artemis with Upis, Nemesis, and Adrasteia is fully dealt with, and the reasoning carries conviction. Much the same may be said of Hekate. To explain her cult, a wide knowledge of savage rites and superstitions is necessary. Had the author been more fully

versed in these he might have spoken with no uncertain sound of the offerings to Hekate (511). He might also have answered his own question (515 n.) why cross-roads "have an evil character;" or rather, it would not then have been put at all in that form. Cross-roads are chosen for the burial of murderers and suicides because the ghosts of such are peculiarly restless, and, if they walk, may perhaps fail to find the road home; that at least is one reason for the choice. Another may be that the number of people walking over the grave keep the ghost down. Then if offerings are exposed for the ghosts, a cross-road is a good place to put them, because more ghosts are likely to pass that way.

Aphrodite was not a Greek goddess, but was introduced from the East. The effect of the Greek genius is well shown here, for the cult was entirely purified from its abominations (the sole exception is at Corinth), and the ideal of the goddess was raised until it culminates in the philosophic Aphrodite Ourania. The author points out that the title Ourania had originally no moral implication whatever, and in the same way Pandemos simply meant that she was the goddess of the "whole people" in certain states; but a popular misunderstanding degraded Pandemos to the goddess of sensual or illicit passion, and Ourania then assumed in the general imagination that meaning which the highest minds among the Greeks had given to Aphrodite under all titles. Her connection with the sea is explained as due to the fact that she was the "divinity of a class that wandered far over the Mediterranean" (p. 641). It may be added that water is often associated with the idea of fertility. The curious variant, by which Aphrodite seems to have been conceived of as born from a bivalve is not discussed. (There are a good many terra-cottas which show her sitting in the shell of a bivalve, several in the Hermitage, and an allusion in Plautus, *Rudens*, 704.) Mention may be made of some points where folklore could have been used to illustrate. We have the sexes disguised in each other's dress at a feast called the Ὑβρισταί (635); mimic death and resurrection (651); a possible allusion to the couvade in Sparta (634); and Aphrodite's association with the tortoise, ram, and horse may have something to do with totemism. The other cases, where a bird or beast is associated with a divinity (as Zeus' eagle, Hera's peacock, the mouse of Apollo Smintheus, Hermes Kriophoros), and the association of divinities with trees (as Asclepius Agnitas, *Paus.* iii.

14), also need further discussion. It is more than likely that these may often be due to anthropomorphising of an animal deity; or to substitution of a new deity for the older, which it was all the same not safe to ignore. The whole of this section, if we may except a rather confused unravelling of the Ariadne-Aphrodite myth (632), and an occasional tendency to interpretations too philosophical (629), is full of lucid and cogent reasoning. We would especially point to the discussion of Ourania on page 661. One of the epithets of the goddess, *'Αστρᾱρεία*, may be a corruption (it is suggested) of *Ἀστέρην*; but it is also possible etymologically to take the prefix *ἀ* as being not negative, but, as in *ἀπαρούσια* and a few other words, the Greek form of a word meaning "with" (sm-). This seems a simpler explanation, as *'Αστρᾱρεία* will then be the goddess who goes with the host, and the same as Aphrodite *Στρᾱρεία*, who is found elsewhere.

Space fails to discuss the remaining sections of the book; but enough has been said to explain its merits and its failings. The latter part of this review ought not to give the impression that the failings outweigh the merits. It has been necessary to examine it specially from the point of view of the Folk-Lore Society; and here we see at once that a sound knowledge of our subject would have made the book more valuable still. But it remains a monument of sound learning, conspicuous too for sound judgment among the farrago of crude theories that pours forth upon an astonished world. And it is only fair to say that the author has fully carried out his scheme within the limits proposed by himself. The book is quite indispensable to all who are interested in the study of Greek religion.

We understand that the third volume will be fully indexed, and contain a Bibliography, with a complete list of cult-names such as that compiled for Roscher's *Dictionary of Mythology*. It would be most useful for those who have little Greek, if the Appendices of Authorities could be translated into English. We might suggest that Greek and English together might be made into a separate volume.

We have noticed one misprint, *Mindos* for *Myndos*, on p. 469.

TRANSACTIONS AND PROCEEDINGS OF THE JAPAN SOCIETY, LONDON. Supplement I. NIHONGI, CHRONICLES OF JAPAN FROM THE EARLIEST TIMES TO A.D. 697. Translated from the original Chinese and Japanese by W. G. ASTON, C.M.G. Vol. II. London: Kegan Paul, Trench, Trübner, & Co., Limited. 1896.

THE second volume of the *Nihongi* is hardly less interesting to the students of folklore than the former, which we reviewed last year. Although the mythological tales have disappeared as the chronicler advanced to times nearer his own, the same characteristics mark the course of the narrative. What with omens and wonders, we are continually reminded of the monkish chronicles of the West, or the story of pagan Rome. Nor is the importance of the volume limited to these. The repeated notices of cult, custom, and legislation render it a very useful document for the history of civilisation. Mr. Aston's notes and the illustrations of objects like those mentioned in the text are valuable aids to understanding it. He has made so admirable a beginning with the *Nihongi*, that we hope his health and inclination will permit him to translate the earlier part of the *Kinujiki*, the only one of the ancient chronicles that remains untranslated, down to the reign of Jimmu Tennō.

THE BOOK OF WONDER VOYAGES. Edited by JOSEPH JACOBS. Illustrated by JOHN D. BATTEN. London: D. Nutt, 1896.

THE latest of Mr. Jacobs' Christmas Books for Children has all the qualities of the earlier ones, except, perhaps, the great variety that was one of their characteristics. This comparative deficiency is due rather to the subjects than to the manner of telling or the illustrations; and the book is anyhow very delightful to old and young. It contains four stories: the Argonauts, told in Kingsley's words; the Voyage of Maelduin, revised and abridged by Mr. Alfred Nutt from Mr. Whitley Stokes' version; Hasan of Bassorah, and the Voyage of Thorkill and Eric, by the editor.

For us the chief value lies in the notes. Mr. Jacobs holds that "at the root of the whole idea of a Wonder Voyage is the scepticism with regard to travellers' tales and sailors' yarns which is

current among all peoples." Scepticism is of course at the root of the literary and satirical voyages, but by no means of the far older and graver stories current everywhere, of which the voyage is only a variant found among nations dwelling by the sea. In dealing with the Argonauts Mr. Jacobs, as we might expect, declares for diffusion of all the variants of the tale from a single centre; but yet he is not happy, because the magical comb as an obstacle to pursuit has not been found in India. It is a pity there is no Lost Property Office to which he can apply. Mr. Jacobs thinks the story of Hasan of Bassorah is later than the tenth century in its present form in the *Arabian Nights*. "It is useless," he says, "to attempt to trace in Hasan any direct influence of" Mother-right, Marriage by Capture, Totemism, &c. "They may be primitive in origin, but as used in Hasan they are simply conventions of Arabic story-telling." All this everybody would admit. But the question is not whether there be any direct or conscious influence of the customs and superstitions in question in a highly literary and conventionalised form of the tale; but what is the ultimate origin of the conventions. The notes to all four of the stories are interesting, though less polemical than is often Mr. Jacobs' wont. Those to the Voyage of Maelduin are by Mr. Nutt, who epitomizes in a couple of pages the results of recent investigations by Celtic scholars.

THE NORTH-WESTERN PROVINCES OF INDIA, THEIR HISTORY,
ETHNOLOGY, AND ADMINISTRATION. By W. CROOKE.
London: Methuen & Co., 1897.

WHAT are called the North-Western Provinces reach from the Himalayas to the Vindhya, from Delhi to the junction of the Ganges and the Gogra. Including Oudh, they chiefly consist of the wide alluvial valley watered by the Ganges, the Jumna, and their tributaries, with desolate mountain-districts on the north and the barren slopes of the Vindhyan plateau on the south. Situated thus in the heart of the Indian Empire, they form one of its most important members. Historically and ethnologically they are perhaps the most interesting and important part of the country. Buddha was born and began his mission just outside their border,

in what is now the native state of Nepál. Within and on their western boundary the Musalmán conquerors had the chief seats of their power. Mr. Crooke writes of them with the authority of a profound and sympathetic student of the people and their history, as a painstaking and experienced administrator. This book, therefore, appeals to all who are interested in the good government of India (and what Briton can afford to be indifferent to that?), and affords an excellent introduction to scientific students of the races of India.

The basis of the population is Drávidian, a prehistoric Negritic race, "conquered or absorbed by successive waves of invaders of the Aryan or Skythian race." The process occupied "an enormous period of time—the result being the population of the present day." "What it is really important to grasp," Mr. Crooke goes on to say, "is that the Drávidian element was prepotent, and that the so-called Aryan conquest was more social than ethnical, more the gradual enlightenment of the indigenous peoples by scattered bands of missionaries and teachers, whose civilisation was of the peaceful, unwarlike, and intellectual form rather than the upheaval and wreck of the existing polity by an army of conquerors who forced their law and civil institutions on the necks of their slaves." The old-fashioned theory of conquest, founded on the Vedic hymns and the earlier literature, must therefore be abandoned as an inadequate explanation of the phenomena. Invasions indeed there were, but they were those of missionary-colonists, who introduced the Vedic nature-worship; and who, by identifying their own gods with the chief divinities they found already in the country, absorbed a large part of the native religion. Of this religion, thus amalgamated with their own, they established themselves as priests, and by virtue of their superior culture and the intimate knowledge of divine things they were believed to possess, obtained a permanent ascendancy over the people, which is even yet unbroken after the vicissitudes of three thousand years.

The intimate relations between the problems of government and ethnology are illustrated on every page of this fascinating work. The author, perhaps wisely, avoids drawing the moral; but none the less the pressing need for a systematic study by government officials of the racial characters, the tribal institutions, the superstitions, the beliefs—in a word, the folklore of the people—is irresistibly suggested. A notable example of this is found on pp.

326-8 (unfortunately we have no space to quote the passage), where the possibility of relieving congested districts by emigration is considered.

Mr. Crooke's style leaves, in general, little to be desired. He contrives to make statistics interesting—a proverbially difficult task—and his remarks are full of shrewdness and humour. His accounts of the indigenous tribes are of course only summaries; but a careful summary is what students, bewildered by the endless variety of castes and tribes, often want to give form to their various conceptions. Still more is it necessary to “the general reader,” whom the author has continually, and perhaps chiefly, in view. A summary has its defects, as when we find it stated that the Korwas have “practically no prohibited degrees in marriage,” which Mr. Crooke can hardly have intended literally; but defects of this kind are unavoidable and cause little inconvenience to the student.

The map and the plates, reproducing photographs of native types, are most useful.

THE POPULAR RELIGION AND FOLKLORE OF NORTHERN INDIA.
By W. CROOKE, B.A. 2 vols. New Edition. Westminster:
Archibald Constable & Co., 1896.

It was very desirable that a worthy edition of Mr. Crooke's work on the popular religion of Northern India should be produced. The previous edition, printed at Allahabad, was by no means so well known as it deserved in this country. In the volumes before us we have it in a large measure re-written, in paper, type, and form pleasant to read and handy to hold, and illustrated from photographs taken at and in the neighbourhood of Hardwar, which not only are in themselves of interest, but also throw real light on the text.

Mr. Crooke rightly insists, at the threshold of the work, on the composite character of modern Hinduism, and points out its resemblance in this respect to the religion of ancient Rome, as the Romans gradually became the masters of the Mediterranean basin and extended their dominion inland in all directions among peoples with widely differing forms of religion. It is difficult for us to form an adequate notion of the extent to which Hinduism is a still living faith. We have shredded off so many of the superstitions of

our forefathers that we can hardly understand how large provinces of Nature are still held by peoples comparatively civilised to be the spheres of arbitrary and incessant action by supernatural powers which are constantly multiplying. It needs books like the one before us to present and systematise the phenomena, to recall to our minds how mixed the population of India is—mixed in civilisation as well as in race—and to insist on the extraordinary fact that the modern activity and growth of Hinduism are largely due to the English conquest, and to the establishment of the *pax Britannica* with its modern facilities for communication.

There cannot be two opinions on the vast importance of the study of Hindu religion. In most other parts of the world accessible to the scientific student we find the native beliefs undermined by contact with Europeans. In India, on the other hand, what is going on is a recrudescence of Hinduism and the incorporation with it of a vast number of aboriginal cults and superstitions not previously taken up. These must rapidly carry further the process of transformation of the old Vedic faith, which has been in course for centuries. Meanwhile the religious beliefs, whether of the aboriginal tribes and lower castes or of the Brahmans themselves, hardly appear to be suffering any diminution of intensity. They are predominant over the lives and customs of the people. The position of our officials offers unusual facilities for observing the religion of the natives; the problems of government demand close attention to all that concerns that religion; and its vitality and its changes in the midst of its conservatism render it peculiarly interesting alike for its own sake and for purposes of comparison with similar processes elsewhere.

Mr. Crooke, when in India, utilised his opportunities. A patient observer and inquirer, he was impressed with the vast importance of the subject, and endeavoured to interest his fellow-officials and others in the folklore of the country. For that purpose he took up the work, dropped by Captain (now Major) Temple, of editing the *Panjab* (afterwards the *Indian*) *Notes and Queries*, called under Mr. Crooke's management *North Indian Notes and Queries*, and forming a mine of information on the peoples of India. Much of this information he has embodied in the work before us, together with much derived from other sources. Under all the difficulties of absence from this country, of the climate and of his official duties, he contrived to keep abreast of scientific thought

in anthropology, and especially in the department of folklore. So much was abundantly evident in the original edition. Valuable as that was, the present edition, by its large additions and by the application to Indian problems of the theories and suggestions of scientific students at home, is more valuable still. The author does not accept every theory formulated tentatively by inquirers who never came into actual contact with a savage people. He brings to bear upon them the light of his own experience, and often either denies their applicability to the peoples of India or suggests alternative explanations. At other times he contents himself with stating two or three rival theories without pronouncing definitely between them. We could have wished in many of these cases that he had pronounced for one or other, because his judgment would have carried weight. As a collection of material Mr. Crooke's work offers on every page authentic facts of the highest value. The chapter-headings do not convey a notion of a tithe of the wealth it contains, for incidentally the writer is led to discuss many ceremonies and superstitions for which one would hardly think of looking without the assistance of the sub-headings, and these are not given in the tables of contents. The references to parallel customs and beliefs in other parts of the world are helpful to the student, while they render the volumes more attractive to "the general reader" by perpetually reminding him that what the author is describing is not an isolated and inexplicable phenomenon of no consequence, but one which is dependent upon some principle of human thought, since it appears again and again elsewhere.

We have detected a trifling error on p. 209 of vol. ii. The fable of the ass in the panther's skin does not appear in the fifth, but in the fourth, book of the *Panchatantra*.

A useful bibliography and a good index conclude the work.

GREEK FOLK-POESY. ANNOTATED TRANSLATIONS FROM THE WHOLE CYCLE OF ROMANIC FOLK-VERSE AND FOLK-PROSE. By LUCY M. J. GARNETT. Edited, with Essays on the Science of Folklore, Greek Folkspeech, and the Survival of Paganism, by J. S. STUART-GLENNIE, M.A. 2 vols. London: David Nutt, 1896.

THIS valuable work, which does credit to authors and publisher alike, is indispensable to all who are interested in modern Greece; for of Greece it is true more than of any other nation, that the national life, character, and aspirations are revealed in the popular tales and ballads. The selection is full and representative; so that although many volumes might be filled with tales and ballads no less interesting than these, it is possible for those unacquainted with modern Greek to get from this work a sufficiently wide outlook over the Greek world. The sources from which the contents of the two volumes are drawn make a small library in themselves. They are nearly all collections of folk-literature; but one or two translations have been made from the modern poet Valaorites, who often most faithfully renders the spirit of popular beliefs; and some are from MS. sources. The first volume is a new edition of the collection published by the same writers some years ago, but it is greatly enlarged; and the second is entirely new.

Both verse and prose are classified under the following heads:— I. Mythological: Zoönist, Magical, and Supernalist. II. Social: Ante-nuptial, Family, Communal. III. Historical: Byzantine, Ottoman, Hellenic. The titles need some explanation. By Zoönist (for which the editor would now prefer to substitute Panzöist) is meant all that illustrates the idea that "inanimates . . . no less than plants and animals" are "conceived as responsively *sentient powers*" (ii. 477). Supernalist implies a recognition of powers not sentient only, but effective in acting upon other objects, a kind of "*natural gods*" (ii. 490). It is perhaps useful to have titles to distinguish the ideas here explained, but it must be confessed that those chosen by the editor do not tell their own story; and any one glancing into the book might be repelled by words which have an air of bombast and ostentation. It is a pity, therefore, in our opinion that simpler terms were not hit upon, or

that if words failed, English sentences were not used as headings for the various sections. Happy indeed is that popular Greek tongue, rich enough to coin words to express the most elaborate scientific idea, which shall yet be "understood of the people"; but English is not a language of that sort, and with us all scientific terminology seems destined to be a hideous jargon. Of course no title can be devised to cover fully the contents of the songs and stories; and magical elements (for instance) are often found in those classified under other heads;¹ the head-title marks merely the general tendency in each case. In the section "Family Life" classification is especially difficult; and it might have been better, though less symmetrical, not to subdivide this head into its three parts, since what is gained by it is not easy to see. By "Communal" the editor appears to mean nothing of the nature of what is usually understood by a "commune," but simply village life. It would be more natural, and would fit in better with the reader's previous knowledge, to classify the tales (for example) as Beast Tales, Cosmic Myths, Hero-Myths, Magical Tales, Social, and Historical. But enough: to the contents, which, however classified, form the value of the book.

The selection of verse is on the whole complete and satisfactory. If we miss examples of popular riddles, there is perhaps not much lost. If from the few specimens here given no one can form any idea of the hundreds of graceful love-couplets which form so marked a feature of Greek poetry, the difficulty of selection is great and of translation (*experto credite*) still greater. More important, from our point of view, is the thinness of the "Magical" section. Charms, it is true, are not altogether lacking; but there are current scores of charms against disease or misfortune which would have been interesting to us.² Comparatively few of these have been printed; but Miss Garnett cannot have lived among the Greeks without hearing many, and this book is not confined to what is already printed. Then, again, there are some songs relating to the operations of farming and breeding which may be important, as, for instance, the Sheep-shearing Ditty of Chios (*Chiaka Analekta*, p. 103). As in the modern Swallow Song

¹ The poem in l. 185 might well be classified as Magical; l. 120 and l. 137 as Zoönist.

² Such, for example, as those from Lesbos given in *Folk-Lore*, vol. vii. pp 143-4.

(Passow, No. 307a) is perpetuated the ancient Rhodian *Χελιδόνισμα*, the ideas in each being much the same, and the first line the same word for word, so in some of these others may live the Linos Song, or the dirge of Adonis.

A general idea of the contents of the first volume has been given already in discussing the classification adopted in this work. Among the "Zoönist" poems are dialogues between personified natural objects, such as the dispute of Olympos and Kissavos (i. 51): horses, wolves, deer, birds, and trees discourse, or converse with human beings. The "Magical" section contains poems about dragons and other monsters, witches, haunting-spirits, the vampire, and one or two spells. In the "Communal" division fall dirges, love-songs, lullabies, and nursery rimes, together with a few distichs that have been translated; there are also dancing and festival songs, and a few of a humorous sort. The "Historical" section is very full and interesting, and may be regarded as the most satisfactory in the book. It begins with portions of those epic ballads which commemorate the half-mythical hero, Digenes Akritas (tenth century), about whom an explanatory and critical note is given (p. 404). Around this name a complete circle of ballads has grown up, which might form the germ of another Odyssey if Greece should produce another Homer; and Digenes has even appropriated exploits of the ancient heroes, strangling snakes like Herakles at his birth (405), and performing deeds of valour when yet an infant. Other memories of Byzantine days are followed by verses on most of the events that attended the fall of that empire and the struggles of the Greeks with Turkey: the sack of Constantinople and Salonica, the battle of Lepanto, the heroic defence of Souli, the rout of the Moslems at Sphakia, even down to the rising in Thessaly during the year 1880. These are interesting to a wide circle at the present time, illustrating as they do the traditional Turkish warfare of rape and ravaging. The prose extracts under this head are less numerous and slighter. There are some vivid descriptions of events that occurred during the Turko-Greek struggle; but the most significant of this group is a piece which alludes to the pre-historic Hellenes, or giant folk, who lifted in their hands the great stones that form Cyclopean walls (412).

The volume of Tales contains a good many parallels of well-known tales, such as Cinderella and Puss-in-Boots. The familiar

incidents of folktales occur again and again, as the Hero's Tasks, the Helpful Beasts, and so forth. The Life-token often occurs.

But in both verse and prose the greatest interest attaches to those things which are peculiar to the Greek race; to their manners, their beliefs, and their mode of regarding the universe. All this comes out more strongly in the poems than in the tales; for in these the incidents of ordinary life are alluded to merely, in those they are more fully described, and we can follow in detail the thoughts that run through a Greek peasant's mind at all the great moments of life. We see him marrying and giving in marriage, dancing at his feasts or mourning at the funeral, and we can trace those strange and sombre beliefs which make up his religion. So long as God and the Saints appear in popular story, and God is rebuked as being less just than Death (ii. 408),¹ while the Saints take bribes to betray their votaries (i. 105, 398), great Pan is not yet dead. But the personages of Christian story appear seldom. More often it is the dread "Outside Powers" whom we encounter: the Nereids, with their baleful influence, wedding men to destroy them; the Fates, who must be propitiated at every turn; and the Dhrakos, the Vampire, the Lamia (sometimes associated

The number of allusions to ancient mythology and legend will come as a surprise to many; and as the editor has not done justice to this subject in his essay on the *Survival of Paganism*, it may not be amiss to collect them here. The Fates and Nereids have been already mentioned; and it is interesting to notice that the malignant "Outside Powers" are called the Lucky Ones, just as they used to be called the Eumenides, or Kindly Ones (ii. 446), and the milk and honey which used to be offered to the Furies are now offered to the Nereids (447). The Gorgons are here (229); nor lacks the stolen eye of the Weird Old Sisters, now transferred to a Dhrako (228). A Golden Citron-tree is guarded by lions (17), and the Golden Apples by a dragon (77). A hero kills a three-headed hydra in a swamp (70), and afterwards a boar (71). The adventure of infant Heracles with the snakes has been appropriated by Digenes, as already stated. A son journeys abroad to find his father, bearing a pistol for token, as Theseus

¹ It must, however, be observed that this story is rather Slavonic than Greek in spirit, and I suspect Slavonic influence.

bore the sword and sandals (28); and in another story comes the episode of the returning ship, the white flag forgotten, and the father's death (55). Like Proteus, a Turkish Aga transforms himself into a lion, a serpent, a bird of prey, and a flame (175). The Dhrakos with his riddles recalls the Sphinx (96). Œdipus and Jocasta wed again (194). In the tale of the *Sugar Man* (120), Pygmalion and his maiden change parts. Aphrodite survives as a famous beauty in the same story that describes the wanderings of Demetra in search of her daughter (171 ff.). A later Psyche weds with a husband whom she may not see (279). Of Homeric story, we have the episode of the Cyclops in great detail (80 ff.), cavern, blinding, escape and all. I may add that Odysseus' trick about his name reappears in a story from Lesbos (*Folk-Lore*, vol. vii. p. 154); and that the omen of the oar, which was mistaken for a winnowing fan, occurs in another Ægean tale. Lastly, a good deal of the legend of Danae is found in the *Woodcutter Lad*, a tale from Tinos, and one of Mr. Paton's manuscript collection.

Not only is there much interest in the matter of these volumes, but their literary interest is also considerable. Many of the stories are uncommonly good, and their style is simple and vigorous. In the verse translations the same standard has not been obtained; but the translator has aimed first at accuracy, and to this has sacrificed much. Both verse and prose are translated almost literally, and wherever the present writer has compared them with the originals, they have proved not only literal, but correct.¹

The notes contain a great deal of valuable information, relating as well to folklore as to history. Some have already been noticed; we may further refer to the parallels and explanations of the False Bride myth (i. 396), and to the conjecture on the plural "Christ-Births" for the Nativity (109). There is also an exhaustive note on the alleged sacrifice of Christian children by Jews (vol. i. note 51, on a poem, page 290), in which it is suggested that this, and even the crucifixion of our Lord, may be due to a "possibly immemorial custom."

It remains to mention the editor's Introductions and Appendices. These consist of a General Preface, an Essay on the Science of Folklore and Excursus on Greek Folk-Speech, and the Survival of Paganism. The arrangement of the material is familiar to

¹ There are a few exceptions: e.g. i. p. 68 contains some mistranslations, unless we have used a different text.

the Society from Mr. Stuart-Glennie's paper in the *Transactions of the International Folklore Congress* of 1891, and these collections may be taken as supplementing the Excursus to the *Women of Turkey*. In these essays, particularly in the second, questions are raised of great importance and wide bearing, which it will be impossible here to do more than touch upon. Mr. Stuart-Glennie has some novel and startling theories to bring forward; and it may be said at once, that while to prove them would need far more evidence than he brings forward, they are by no means on that account to be dismissed as untrue. He finds fault with current theories as being inadequate to cover all the facts of history, and as being often inconsistent. He proposes to go back to first principles, and to find out what is the origin (1) of social development and (2) of progressive philosophic thought. The former he finds in a conflict of higher races with lower, and not in a spontaneous growth out of savagery; the latter is a conflict between higher and lower conceptions. Certain "primary civilisations" (whose origin, by the way, the editor does not inquire into), are postulated, which gradually tamed and civilised the wilder races that filled the rest of the world. He finds a reminiscence of this period in stories of the Swan-maiden type, where a man sees a woman of surpassing beauty and power, weds her, follows her to her own country, is there kept in subjection, and returns with new thoughts and aspirations. From alliances of this sort he would apparently derive the idea of women's power which suggested the Amazon legend. If we are not mistaken, he also connects with this the Matriarchate; though we cannot follow him in explaining thus a custom so much more easily explicable from natural facts.

The wild man's thought of the civilised may have been the origin of tales in which occur giants and supernaturally powerful persons. That power and size are associated in the uncivilised mind is clear enough. The writer well remembers seeing in India many years ago a marionette show depicting the siege of Delhi, in which the European soldiers differed in size according to their rank, and the Rajah, if made to scale, towered hundreds of feet above his fortifications. The same thing may be seen in the figures of Pharaohs on Egyptian bas-reliefs. At the same time, it must be remembered that the giants of folktales are generally outwitted and destroyed. Again, the transmission of

folktales will be explained by the influence of these primary civilisations permeating by way of the great trade routes. These are wide questions, and would need not an essay or a review, but a book to deal with them. It would be unfair to criticise this theory of the origin of culture solely in connection with Greek folklore, since Mr. Stuart-Glennie bases it mainly upon Egyptian, Babylonian, and Chinese facts. If we find that Greece does not entirely support it, this need not be thought a fatal objection. Whether we regard Greek culture in the main as a native development of elements borrowed from the Nile and Euphrates valleys, or as a native development of elements common to Greece with other Aryan-speaking races, in either case the effective causes on which Mr. Stuart-Glennie most relies seem to be lacking. Mycenaean civilisation seems not to have been due to causes which are possible enough in the case of Egypt and Babylonia. Be this as it may, Mr. Stuart-Glennie's theory widens the student's horizon, and the line of inquiry seems likely to lead to important results; the theory well explains, as the editor claims, many elements in the Swan-maiden marriage. Still, we must repeat, the evidence given is not enough to prove it. This would need a much wider induction. The editor writes in a style which would seem to have disguised even to himself the scantiness of the facts he relies upon. He must not think hard things of us because we do not rest satisfied with his satisfaction; we are open to conviction, and only ask that his facts may be speedily produced for our behoof.¹

¹ We have noted a few misprints. i. 77, note, read Vrykolakas; i. 112, the reference should be Passow, ccxiv. a; i. 290, reference should be to note 51, not 52.