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Europeans (*i.e.*, that a larger number of the community readily pass into a dissociated condition); the question may now be put, how far do recent observations and ideas justify and explain this belief? Although Dr. Rivers is not immediately concerned with this aspect of his subject, Chapter XII., that dealing with suggestion, is of the utmost interest. Rightly laying stress on the importance of the gregarious or herd instinct, he points out that, though this instinct is of the unconscious, yet processes derived from it may enter into the constitution of conscious states. The present writer would add that he has no doubt that not only the instinct itself but also these processes are very much more developed in savages than among ourselves (leaving out of question the accentuation of these factors in artificially produced herds) corresponding with the rigidity of tribal custom and the absence of privacy among savages, a matter to which observers have as yet hardly given full value.

It can be seen, then, how ample is the scope for those processes which constitute the affective side of what is generally spoken of as suggestion (Dr. Rivers proposes a new meaning for this word which anthropologists will have to consider seriously), and the question arises whether the unwitting or unconscious element in the gregarious instinct may not be so much more developed or so much more functional in savages as to offer an explanation for some of those alleged instances of the existence of faculties among savages which are certainly not normally present in their white observers. Some of these facts—if facts they be—could be explained if a heightened condition of intuition (defined by the author as the sum total of the processes by which one person becomes unwittingly aware of any cognitive activity taking place in the mind of another) be assumed, and Dr. Rivers himself cites the conduct of a Melanesian boat crew that might be explained in this manner. This particular instance, as the author admits, is not very convincing, but the fact remains that natives themselves, and many white men who live among them, do believe in such intuitive states or faculty. It happens that the writer has been corresponding lately with a missionary having a long experience of the Zulu: he, at least, believes that the minds of many Zulus are affected intuitively in a way that the minds of white men are not.

Dr. Rivers' book should give a fresh impulse to the study of such unusual and little recognised conditions, and to the anthropologist its great and outstanding merit will be that it provides a scientific and unempirical starting point for such studies.

C. G. S.

Europe: Archæology.

Tyler.

The New Stone Age in Northern Europe. By John M. Tyler, Professor Emeritus of Biology, Amherst College. London: G. Bell and Sons, Ltd. 1921. Price, 15s. net. **102**

This is a chatty and readable account of some of the remains of the neolithic age in north-west Europe with a fuller account of the speculations which have been made as to the modes of thought and living of the people of that time. It should appeal to the general public and perhaps to the historians, sociologists and "eager young students," for whose delight it has been written. They will not find it a dry-as-dust tome, dealing exclusively with flints and sherds, for only two of its twelve chapters are concerned with such matters. The remainder is devoted to the customs and beliefs of our ancestors, not only in the newer stone age, for the author surveys the history of life from the *Amphioxus* to the American Constitution.

Specialists will regret that the author has confined his attention to works in volume form, and has neglected papers appearing in the scientific journals; they

will note, too, that he has read little which has appeared since the outbreak of the war, and approaches the problem from the standpoint of 1912. Under these circumstances detailed criticism would be out of place, and one can only regret that the author has perpetuated certain exploded heresies, such as that the Rhone Valley formed a highway across Europe in the neolithic age, and that he has devoted a chapter to Megaliths without any reference to the works of Elliot Smith and Perry.

H. J. E. P.

PROCEEDINGS OF SOCIETIES.

Anthropology.

British Association.

Report of a Discussion on Sir Richard Temple's Paper "An Appeal for a School of Applied Anthropology," which took place on September 8th, 1921, in Section H, at the Edinburgh Meeting of the British Association.

103

As Sir Richard Temple was unfortunately unable to attend the meeting of the Association, his paper (*see* MAN, 1921, No. 93) was presented by SIR EVERARD IM THURN. At the close of the paper, extracts were read from a large number of letters received by Sir Richard Temple in reference to the proposal, of which the following in particular may be noted:—

SIR REGINALD WINGATE, G.C.B., G.C.V.O., late Sirdar of the Sudan:—"I entirely concur in all you have written in your admirable paper and cordially endorse your suggestion for the institution of an Imperial Bureau of Anthropology. Although I left the Sudan nearly five years ago, I can now re-affirm most emphatically all I wrote you in support of this scheme when you last invited me to give you an expression of my views. . . ."

SIR JAMES WILSON, K.C.S.I.:—" . . . My experience in India made me realise how important it is to obtain as thorough a knowledge as possible of the customs and ideas of the many different races and classes with whom we have to deal, as without such knowledge it is difficult to help them to improve their condition, and there is often grave danger of serious injustice unwittingly being done. . . ."

PROFESSOR C. G. SELIGMAN, F.R.S.:—"In a suggestion that the publication of the results of observation would be one of the more important functions of a Central Bureau] " . . . I know of at least three pieces of first-class work, two African and one Pacific, held up because no publisher will take them without a substantial subsidy . . . there is no doubt that publication would not only benefit science, but would greatly assist administrators dealing with the people concerned. . . ."

COLONEL T. C. HODSON:—" . . . Anthropology has been admitted to Universities in India. It has got to be directed, inspired and stimulated by support from this country, and an Imperial School alone, conceived on broad and wise lines, can provide the necessary stimulus and guidance. . . ."

In opening the discussion, SIR EVERARD IM THURN expressed his general agreement with the proposal. He pointed out that "savages" was used in a technical sense, and that both the teaching bodies and the central organising body would deal with peoples in all stages of civilisation. This would involve an elaborate organisation for which Government assistance—not merely financial assistance, but, above all, assistance in organisation—would be essential.

SIR WILLIAM RIDGEWAY referred to the petition presented to the Prime Minister when he himself was President of the Anthropological Institute in 1908. The Royal Anthropological Institute was the natural and proper place for the Central Bureau, and should be in receipt of grants for the collection, collation, and publication of scientific reports.