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16. Trade Signs in Christiansborg, Gold Coast.

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ORIGINAL ARTICLES.

Africa, West.

With Plate C.

Hart-Davis.

Trade Signs in Christiansborg, Gold Coast. *By Madge Hart-Davis.*

16

A marked feature of Christiansborg is the trade signs with which many of the houses are ornamented. The village is a suburb of Accra, the capital of the Gold Coast, but boasts its own king, its own fetish hut, and a fetish grove of somewhat sinister fame. Its irregular streets straggle from the old Danish castle, now used as Government House, for some distance along the road to Aburi, the houses varying from the meanest huts to fairly substantial buildings.

The trade signs are cut out of thin sheet tin, and appear as a rule at both ends of the roof. They appear to be of recent origin and represent the trade of the owner, the saw of the carpenter, the hammer and anvil of the smith, &c., but the hand which, either as in 9 or in 12, occurs oftener than any other, has probably a talismanic significance, and occurs also with great frequency on staves of office, state umbrellas, and the like.

MADGE HART-DAVIS.

Andamans.

Brown.

Puluga: a Reply to Father Schmidt. *By A. R. Brown, M.A.*

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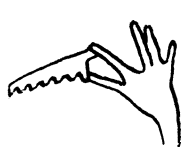
In the January number of MAN (1910, 2) Father Schmidt has criticised a paper of mine on certain features of Andamanese religion. I would have preferred not to reply, if Father Schmidt had not raised the question of method, and complained that I did not explain in my paper what I meant by strict methods in ethnology. I will therefore take this opportunity of explaining very briefly what I mean by strict methods, an opportunity that is the more suitable because Father Schmidt's note is itself an example of the worst methods.

The subject of the controversy may be explained in a few words. After a careful study of the Andamanese mythology, conducted during a residence of several months among the Andamanese themselves, I was forced to certain conclusions concerning a being named by them Puluga (*Biliku*, *Öluga*), conclusions which differed from those drawn by an earlier student of the same people, Mr. Man. Briefly these were that Puluga is a personification of the N.N.E. monsoon, and is one of a pair, the other being Daria, the S.S.W. monsoon. I showed reason to believe that the N.E. monsoon was originally regarded as female, as it is in the majority of the tribes at the present day. I urged that it was a misrepresentation of the Andamanese beliefs to speak of Puluga as resembling an All-Father or Supreme Being. Father Schmidt controverts these statements of mine.

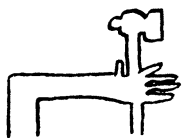
Father Schmidt appears to disbelieve, not only my arguments, but also my observations. He implies that the earlier observations of Mr. Man and Mr. Portman are more reliable than mine. This question, for obvious reasons, is one which it is very disagreeable for me to discuss. In my book I shall describe fully the methods of observation that I adopted, and I shall compare the results of my own observations with those obtained by the earlier writers. For the present, however, I leave aside the question of methods of observation. I will only reply to Father Schmidt's suggestion that some of my information was obtained by leading questions, by saying that there is not a single statement in my paper for which I relied on answers to questions.

The real issue between myself and Father Schmidt does not, however, turn on the question of the facts, but on that of their interpretation. I will therefore explain, as briefly as possible, the methods I followed in my attempt to interpret the Andamanese beliefs, and will then pass on to consider the methods that Father Schmidt follows in his note.

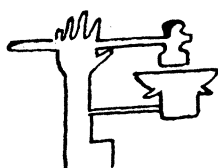
(1) The first rule of scientific method is to approach every new problem with a mind free from preconceived opinions. I have always endeavoured to follow this rule



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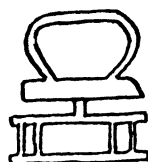
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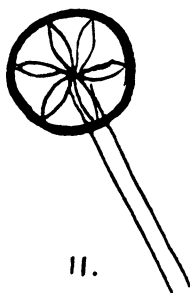
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11.



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TRADE SIGNS IN CHRISTIANSBORG, GOLD COAST.