

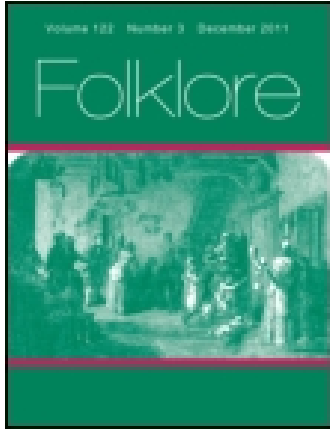
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Book Reviews

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REVIEWS.

THE STUDY OF CELTIC LITERATURE. By MATTHEW ARNOLD, with Introduction, Notes, and Appendix by ALFRED NUTT. Nutt, 1910. 8vo, pp. xlii + 189.

MR. ALFRED NUTT left as his last bequest to the world a new edition, carefully annotated and brought up to date, of Matthew Arnold's famous Oxford Lectures on *The Study of Celtic Literature*. A chance re-perusal of these lectures, now some time after their date of publication, suggests two reflections; first, the immense strides made in Celtic studies and in their general appreciation since Arnold's day, and, second, the important work done by the Editor himself in making the world at large sensible both of the subject of these studies and of their importance in the general current of European literature. The Lectures, delivered over forty years ago, were in some sense an apology for demanding attention to such a subject at all. What points of contact could an Oxford student find in the literatures, if they were worthy of such a name as literature, of countries so isolated, so retrograde, so un-English, as Wales, Ireland, and Western Scotland? What value had these literatures, supposing that they actually existed at all, for him? To-day, when we have learned to look upon these literary 'remains' as fragments of a much greater whole, to which their existence bears witness, we begin to find that, on whatever path connected with mediæval studies we may set out to walk, whether historical or literary, whether ecclesiastical or secular, or whether it be in the more specialized domain of comparative philology, we cannot proceed far without some knowledge of these languages and of the writings preserved in them. They remain the only available sources of information

on a great variety of subjects of world-wide interest. If it is first of all to the original investigators, the linguists and translators, that this change is due, we owe hardly less to those scholars, among whom Mr. Nutt held a distinguished place, who laboured to co-ordinate and elucidate the available material and bring it into its natural connection with the great stream of European culture. In this, as the members of the Folk-Lore Society will always remember, by word and pen, by encouragement to younger workers, and often by actual pecuniary sacrifice, he wrought unceasingly and successfully. The obscure questions of the sources and date of the Ossianic prose tales and poetry, so little understood when he began to write, attracted him hardly less than the origins of the legend of the Holy Grail and other portions of the Arthurian cycle. His series of introductions attached to the volumes of *Waifs and Strays of Celtic Tradition*, of which the substance was re-published in his little "Popular Study" on *Ossian and the Ossianic Literature*, set the whole subject upon a new basis. Here Mr. Nutt entered the lists with Professor Zimmer, who had sustained the thesis that the whole Fian cycle of legends was the outcome of the Norse contact with Ireland, and who asserted that the historical (?) Finn was the ninth-century chief of a mercenary band, half Norse, half Irish. Against this idea, Mr. Nutt contended that the development of the Finn legend owed its origin to the successes of Munster under Brian Boru in the eleventh century, and that the south of Ireland, from which it chiefly hails, discarding the Northern cycle of Cuchulainn tales, which had hitherto been the favourite entertainment of the chiefs, evolved in their own honour the tales of the Ossianic cycle. While admitting that there is probably much in this theory to account for the rapid multiplication about this period of the tales of the Fians, we are not disposed to rely upon it so entirely as its originator would do. Indeed, it is probable that he would himself have added new considerations to his theory, had he rewritten his essays at a later period,—the suggestions advanced by Mr. John MacNeill, in particular, having brought into view some fresh facts by which he was not un-influenced. But his methodical study of the subject remains the most thorough and scientific treatment that the question.

has received, and will always be taken as a ground for future studies.

Even more detailed, and not less scientific, was the investigation which he undertook into the tangled and difficult subject of the Irish pagan and mediæval theory regarding Elysium, with its cognate subjects of metempsychosis and re-birth, the results of which he gave to the world in his two volumes of *The Voyage of Bran* in 1895-97. This is Mr. Nutt's most elaborated contribution to Celtic studies, and the one by which his name will always, probably, be best remembered, although his Ossianic work and his *Studies on the Legend of the Holy Grail* are, to our mind, even more important as contributions to the history of Celtic origins. In this book he reviews all available Irish stories of the Unseen World, whether in the form of Voyage or of Vision, and concludes his investigations by a lengthy comparison with similar material and ideas derived from classical and oriental sources. His enquiry led him into the examination of many side issues, such as the origin of fairy beliefs, the influence of Christian dogma on pagan beliefs, the sacrificial rite, and the worship of agricultural gods in Ireland. Whether or not we may always agree with the conclusions come to, we feel that the method is sound and scientific, and that no data of importance is likely to have been overlooked. An independence of judgment and a careful arraying of all possible facts are characteristics of Mr. Nutt's work.

His notes and appendix to Arnold's lectures, which so greatly enrich his edition of that work, were called forth partly by the necessary corrections required by the advance of our knowledge in Celtic subjects generally, partly by his own dissent from some of Arnold's conclusions and views, which he believed, in spite of the stimulating influence which the lectures have undoubtedly exercised, to have been productive of false and harmful results when too thoughtlessly adopted by younger writers. Undoubtedly, Arnold's dicta have been watchwords for the young generation; and, being often founded on too narrow or on erroneous data, they have misled the heedless. In many ways Arnold's ideal has not been fulfilled. He looked for a closer union and understanding between Teuton and Celt by means of a truer appreciation of each other's ideals, as expressed in their

character and in their literature. It was with the high object of attaining this end that Arnold set out to deliver his lectures. It was, he thought, the task of the Celt to spiritualize the Saxon, of the Saxon to direct the wayward genius of the Celt. With a strange inconsistency, he would have wiped out the languages in which the national genius had found its expression, while he would have preserved the sentiments which those languages enshrined. The languages, being a bar to intercourse with the Englishman, must be sacrificed on the altar of brotherhood, and the Celt must lose his individuality in order to spiritualize the Saxon. As Mr. Nutt shows, the actual accomplishment has been quite otherwise than Arnold anticipated. The revived interest in the national languages and literatures has been accompanied by, may we not even say largely brought about by, a desire to deepen the gap between the two countries, rightly or wrongly believed to be fundamentally antagonistic to each other in aim, in temperament, and in destiny. The motive power has in many cases been, not a desire of closer union, but the purpose of greater isolation. This Arnold did not foresee; but had he foreseen it, we believe, with Mr. Nutt, that it would not have led him to deny his theory, but only to raise it on to higher ground; "that," in the editor's words, "if the contact in these islands of Celt and Teuton has in the past produced results of such signal excellence, it is the best of reasons why we should continue and intensify that contact . . . ; finally, recognising that contact implies friction, he would plead that tolerance, broad-minded sympathy, the resolute will to understand and to think the best, are the only efficacious lubricants."

The appendix to this edition contains a brief but admirable sketch of the outlines of the history of Irish Literature.

ELEANOR HULL.

ENCYCLOPÆDIA OF RELIGION AND ETHICS. Edit. by JAMES HASTINGS. Vol. IV. (Confirmation—Drama). Edinburgh: T. & T. Clark, 1911. 4to, pp. xvi + 907.

THIS fourth volume, of over nine hundred pages, brings as far as Drama the accomplishment of Dr. Hastings' purpose "to give a

complete account of Religion and Ethics throughout the World." Such an attempt on such a scale by its nobleness almost disarms criticism, which must also be mindful of the difficulties in enlisting (and humouring) an army of experts, in laying out suitable headings, in avoiding too obvious contradictions by different writers, and in restricting the overlapping of articles. So, if an article occasionally seems the work of a pupil rather than of a master of his subject, or if a discussion is truncated to avoid trenching on another section, or search for an article or reference under, say, Domsday is in vain, we do not feel entitled to complain. It is all to the good that one finds unexpected headings,—such as Consumption (Economic) or Development (Biological),—but we will venture to suggest that an alphabetical list of articles would be a useful preface to each volume. Such a list could be examined much more rapidly than the volume as a whole, and many interesting notes, such as those on Corners and Dew, would be more likely to catch the eye. There is already prefixed a list of authors, (many of them familiar in *Folk-Lore*), with their articles and some of their qualifications. It would be also a great boon if the illustrations,—now confined to rare diagrams,—could be extended. The most important folklore sections in the present volume are,—Cosmogony and cosmology (54 pp.); Death and disposal of the dead (101 pp., including an introduction by Mr. Hartland); Demons and spirits (71 pp.); Disease and medicine (49 pp.); Divination (55 pp.); and Drama (41 pp.). But there are many other valuable shorter articles, such as those under Cross; Cross-roads; Cuchulainn cycle; Cursing and blessing; Deæ Matres; and Door. The article on Creation is disappointingly brief, and the section on funeral chaplets under Crown does not refer to English funeral garlands (*Folk-Lore*, vol. xxii., p. 496). Perhaps a fair test of the volume is to search for its contents concerning a country in which one is interested. For example, China is dealt with under Confucian religion; Confucius; Cosmogony and cosmology; Crimes and punishments; Death and disposal of the dead; Demons and spirits; and Drama. The principal omissions seem to be under Disease and medicine,¹ and under Divination (where at least a reference might be inserted to Cosmogony

¹ See *Journal of the Peking Oriental Society*, vol. iii. (1895), No. 4.

and cosmology, under which the Book of Changes is dealt with; there is only a very slight reference to Chinese methods in the Buddhist section under Divination). But the allotment of 22 pages to China is certainly generous.

This *Encyclopædia* is already so often cited by scholars that it is obviously well-known to many, and ought not to need commendation to the rest. It must remain for many years a standard work of reference, and we wish Dr. Hastings the reward he has earned of general appreciation and large sales.

REST DAYS: A SOCIOLOGICAL STUDY. By HUTTON WEBSTER.
[Reprinted from the University Studies, Lincoln, Nebraska,
vol. XI., Nos. 1-2, 1911.] 8vo, pp. 158.

THIS is one of those monographs on subjects connected with sociology and anthropology to which the American universities are now, with so much advantage, directing attention. In discussions on the origin of the Babylonian and Hebrew Sabbaths it has long been recognised that the rest days observed by primitive races do not originate in considerations of practical utility, but depend upon some superstitious feelings ultimately resolvable into that "feare of things invisible," which Hobbes, foreshadowing modern principles of anthropology, regarded as "the naturall Seede of Religion." In working out the influence of beliefs of this kind on the establishment of rest days, Professor Webster, with abundant learning, discusses the various forms of abstinence and taboo at critical epochs, such as the *genna* of Assam in connection with death rites and other "sacred" times and seasons. He then considers periods of abstinence connected with lunar phenomena, and gives a useful account of the lunar calendar. This leads to the subject of the Babylonian Sabattu and the Hebrew Sabbath. The monograph goes over ground some of which has been covered by Dr. Frazer's *Taboo and the Perils of the Soul*, and may be usefully read with it. Professor Webster hopes to issue the monograph in an amplified form, and invites criticism and fresh material which may add to its value.

SEX AND SOCIETY. Studies in the Social Psychology of Sex.
By WILLIAM I. THOMAS. Chicago, Illinois: Univ. of
Chicago Press, *n.d.* 8vo, pp. vii + 325.

THIS book is a collection of papers dealing successively with the organic differences of the sexes; sex in relation to primitive social control; social feeling, primitive industry, and primitive morality; the psychology of exogamy; modesty and clothing; the adventitious character of woman; the mind of woman and the lower races. These essays supply good summaries of a wide literature, but they add little novel information on these well-worn topics. Exogamy he regards as "one expression of the more restless and energetic character of the male. . . . Familiarity with women within the group and unfamiliarity with women without the group is the explanation of exogamy on the side of interest; and the system of exogamy is a result of exchanging familiar women for others."

ARISTOTLE'S RESEARCHES IN NATURAL SCIENCE. By T. E.
LONES. West, Newman & Co., 1912. 8vo, pp. viii + 274.
Ill.

THERE is a thirteenth-century legend that, when Alexander the Great reached Jerusalem, his teacher Aristotle discovered the hiding-place of the books of Solomon, and learned from them all the wisdom of the Wisest Man. Such was Aristotle's repute before the Revival of Learning and the subsequent unjust contempt for the Greek Sage. Certain of his writings have now been examined afresh by Dr. Lones, who in this volume has carried out a careful and valuable piece of work which, though not primarily addressed to folklorists, will have its uses to them from a twofold aspect. On the one side, it is a summary of Aristotle's writings on natural science, which for many centuries greatly influenced scholars and the Church, and through them popular belief. On the other side, the writings contain much that is evidently not the result of personal investigations, but a record of what was told him by hunters and fishermen, and hence often ancient folklore. For example, Aristotle's belief in

an underground connection between the Caspian and Black Sea dates back the present-day belief of that locality; the importance attached to symmetrical astragali for divination and games is signified by the disproportionate attention paid by Aristotle to those bones in numerous animals; and many popular beliefs appear, such as that the drinking of certain waters by animals affected their colours or those of their offspring, that bleeding at particular points gave relief in diseases of such organs as the liver and spleen, that the nautilus spread its sail to 'catch a favouring gale,' and so on.

THE RELIGION OF THE ANCIENT CELTS. By J. A. MACCULLOCH.
Edinburgh: T. & T. Clark, 1911. 8vo, pp. xv + 399.

THE time had arrived when a book such as Mr. MacCulloch's *Religion of the Ancient Celts* had become, in a sense, inevitable. The large collection of folklore made, (to speak only of comparatively recent work), in Scotland by J. G. Campbell, Henderson, and indirectly by Alex. Carmichael in his collection of Gaelic charms and poems, in Ireland by Curtin, Wood-Martin, and Lady Wilde, and in Wales by Sir John Rhÿs; the similar work of Le Braz, Sébillot, and Luzel in Brittany; and the studies made by Alex. Bertrand, S. Reinach, Dottin, and Gaidoz in the religion of the ancient Gauls in France, awaited co-ordination for the general reader. Probably the work of bringing together and arranging a portion of this accumulated material could not have fallen into better hands than Mr. MacCulloch's. His articles in Hastings' *Encyclopaedia of Religion and Ethics* had carried him over a large part of the field, and his industry and sense of proportion have enabled him to compile out of the mass of material a useful and comprehensive book. It may be doubted whether we shall eventually be satisfied with any co-ordination which takes so much racial identity for granted as the throwing together of material from so many different sources implies; we shall certainly not eventually be satisfied with any survey which places in juxtaposition rites and customs derived from peoples in such various stages of cultural development as, for instance, the Gaul of

Caesar's time and the Breton of to-day ; or, again, of the Ireland or Wales of the beginning of the Christian era, and the ancient Gaul of the same period. The retentiveness of the 'Celt,' using the word in the vague general sense in which it is employed by our author, is, indeed, remarkable ; but even the Celt has gone through modifications by his contact with other races, the near approach of classical and oriental influences in Southern Gaul in the early centuries of our era, especially, having profoundly modified the prevalent beliefs ; and it cannot be too often emphasised that to adopt a dictum of any Roman writer, even of so acute an observer as Caesar, on the religious beliefs of Gaul, and to apply it to the 'Celt' of early Ireland or Wales, is dangerous in the extreme. Even as applying to the district to which it directly refers, caution is necessary, for we are dealing with the verdict of foreigners, by whom the language, habits, and ideas of the people among whom they came as conquerors or travellers were only partially understood. It is only in the meantime, and with deductions, that any such general treatment and illustration of the religion of one country by the beliefs and customs of another can apply ; but for the moment it is useful to have a survey of this kind, so long as we bear in mind that the illustrations are taken from peoples in different stages of civilization. Our sources for a knowledge of 'Celtic' beliefs are, indeed, various ; mere hints from monuments, writings, and folk-beliefs have to be built up into a sort of system. As the author says, "We try to rebuild Celtic paganism and to guess at its inner spirit, though we are working in the twilight on a heap of fragments. No Celt has left us a record of his faith and practice, and the unwritten poems of the Druids died with them. Yet from these fragments we see the Celt as the seeker after God, linking himself by strong ties to the unseen, and eager to conquer the unknown by religious rite or magic art. For the things of the spirit have never appealed in vain to the Celtic soul, and long ago classical observers were struck with the religiosity of the Celts" (p. 2).

We are glad to find that the author of this book makes a healthy protest from time to time against the present tendency to dub many of the beliefs and practices of the Celtic peoples, even some of the institutions most closely bound up with their life and

social system, as pre-Celtic, or pre-Aryan. So long as our knowledge of what is and what is not Celtic is so slight as it is at present, such determinations must necessarily be of the nature of guess-work; they endeavour to decide off-hand, and without sufficient data, what the Celts held and what they did not. When we find stone-worship, tree-worship, totemism, the matriarchal system, and even a system so bound up with the whole social life of the Gaulish, the Irish, and the Welsh 'Celt' as the druidical system, relegated by different writers to the pre-Celtic races, we begin to wonder what is left for the Celt, among whom we find all these customs in full swing, to have developed as his own share in his own religion. Coming of an imaginative race, the chances are that he evolved some ideas for himself; though that he may have also incorporated others from the peoples he found existing in the countries to which he came as a settler, no one would without fuller knowledge venture to dispute. But the theory may carry us too far. The author's protest on p. 224-5 seems to us timely; and still more so when he comes (pp. 294-302) to discuss the Druids, and endeavour to reclaim them for the Celtic system. With all respect to the earlier races, about which we know almost nothing, it is difficult to see why a class associated with the religious practices of Gaul, Ireland, and Wales from the dawn of their history should not have grown up and been elaborated by themselves. It is the more likely that this was so, from the fact that we find the Druids occupying a different position and assuming different functions in early Ireland and in Gaul, their position among the more highly developed race being that of priest and teacher, while among the Irish Gaels it was rather that of medicine-man and wizard. Mr. MacCulloch has, however, fallen a victim to the modern cult of agricultural gods, and the sacrifice of animals and human beings to ensure fertility. We do not intend to dispute the point. There are signs that such a belief existed through a long period of Celtic primitive worship. But, when he proceeds further to discredit altogether the so-called 'solar theory,' and the suggestion that the great mythological figures of Celtic romance may have derived attributes from natural objects, and especially from the sun, we cannot follow him. The author is very severe on the ascription to

Cuchulainn of the attributes of the sun-god. Such things can, indeed, be exaggerated; and we are all inclined to overdraw a little in setting forth a favourite theory. But to myself personally it becomes increasingly clearer, the closer we come to the ancient primitive thought of the Gael, that "man did not" in those early times "live by bread alone," and that to the imaginative and spiritual Gael especially, the feeding of his family and the gathering in of his harvest were not the only or even the chief things on which his mind was set. Nor can we imagine that the warrior of the Cuchulainn period thought much about fields or harvests. Probably he had none; we read of perpetual raids for cattle for food, but none that I am aware of, (in that cycle of tales), to reap fields or gather in corn. The 'agricultural god' period probably belongs to a later and more settled age. Though corn seems to have been grown from very ancient times, we do not hear of agriculture being regularly carried on in Ireland until the monastic period, when each religious settlement had its plots of agricultural land for the monks to cultivate. It is characteristic that in the *Voyage of Maelduin*, among all the isles of feasting at which the wanderers touch, it is only the hermit who provides them with 'half a cake' for food; the mention of wheaten bread has quite a Christian touch! It is possible that we may come eventually to distinguish two successive periods,—the period of pure nature-worship and myth, and the period of a ritual connected with agricultural rites,—in many nations; it certainly seems that we must do so in Ireland.

Mr. MacCulloch adopts in a wholesale manner M. D'Arbois' theory about the rule of Dispater in the realms of the dead, and his idea that the Celts believed themselves to be descended from this Dark Divinity. He says (pp. 229, 341),—"Dispater was a Celtic under-world god of fertility, and the statement (of Caesar) probably presupposes a myth, like that found among many primitive peoples, telling how man once lived underground and thence came to the surface of the earth. But it also points to their descent from the god of the underworld. Thither the dead returned to him who was ancestor of the living as well as god of the dead." For all this there is no shadow of warrant in Celtic literature, and it is time that so hypothetical a doctrine should be

given up. A single obscure dictum of Caesar is not sufficient to establish a permanent theory which is not supported by native warrant or tradition. The Irish kings and septs certainly traced their descent from the god or local deity worshipped by their tribe, or from some more universal divinity; but that they believed in an 'underworld from which they came and to which they went at death,' there is, I believe, nothing in the ancient literature to prove. If such a doctrine is given at all, it should be with extreme caution, as a hypothesis, not as a statement of fact. It is a pity to perpetuate a doubtful theory in a popular book.

We sum up a few suggestions that occur to us. In his chapter on *geasa* or tabus, the author omits the tabus belonging to King Conchobhar, which are much the most instructive for his purpose. They will be found in the *Book of Leinster*, fac. pp. 106, 33-197b, 16. On p. 232, he gives the reply of the Celts of Thrace to Alexander the Great (Strabo, Bk. vii, ch. iii, 8) as a hint of a belief in a final cataclysm. But it had no reference to the end of natural things, and was simply an expression, familiar to the Celt of Ireland as of Thrace, of courage and fearlessness. The only sign known to me of an ancient belief in a final catastrophe is in the use once in the *Book of Armagh* of the word *erdathe*, which seems to be a native word applied to the day of doom; but, if such a pagan belief existed, it speedily became absorbed into the universal mediæval Christian doctrine of Doomsday.

The examples given on p. 223 of unnatural unions are largely metaphorical of the union of different qualities, and cannot be taken as proving any state of society in which these conditions were generally practised; some of the practices referred to may, however, be surmised from other sources of information.

To his examples of tree-worship, the author should add the very explicit and interesting example from the poem on Finn's sword in *Duanairé Finn* (Irish Texts Society, vol. vii) speaking of "Eitheor of the smooth brown face" who was called "Son of Hazel," because "this was the hazel that he worshipped" (pp. 36, 137).

ELEANOR HULL.

THE MAKING OF LONDON. By SIR LAURENCE GOMME. Oxford : Clarendon Press, 1912. Cr. 8vo, pp. 256. Ill.

WHEN one takes up a book by Sir Laurence Gomme one is never in any doubt as to whether it is going to be interesting or not. Interesting it is quite certain to be, interesting and stimulating, full of apt illustrations drawn from his encyclopædic knowledge and shedding new light, often from quite unexpected angles, on the subject of which he is treating. The book under review is no exception; indeed, it is so full of topics of interest to antiquarians and folklorists that it is hard to give any adequate account of it within the limits of a review. Briefly, we are invited to consider how London developed and how her history explains the position which she occupies, and the privileges which she possesses or has possessed. That palæolithic man occupied the site where she stands we know from that classic implement which was found "opposite to Black Mary's, near Grayes Inn Lane," and from a number of other discoveries. That neolithic man was there we may assume, though we have no certain indications of any form of habitation attributable to him. With the bronze-using Celts who settled at the junction of the Fleet with the Thames, we begin to see the first traces of the future city in the pile-dwellings erected in that locality. London was "not only a defensive stronghold of the Celts, but, as the centre of a religious cult, possessed the full life of the Celtic tribesmen" (p. 49). Then came the Romans, and Celtic London was replaced by Roman London, which "must always be considered from the point of view of its position as a city of the Roman empire, not as a city of Britain" (p. 56). The city was dependent for its institutions and its greatness on Rome, and "its position has to be measured by these facts, and not by its geographical position in Britain." As a Roman city it had its *territorium*, and over that area London citizenship has always possessed special rights. What is the next chapter in her history? What happened during that most obscure epoch of history which opens with the departure of the Roman Legions? Did she become a "waste chester" like other Roman cities, or did she preserve some form of life, and, if so, what?

Sir L. Gomme has no doubt on this point. When London ceased to be a Roman city she did not continue as the capital city of a state; if she was anything she was a petty state herself (p. 77). As a small state, so to speak, and on Roman lines, she lived on during the period of the Saxon invasion and occupation. Yet she was able to keep the Danes from entering and occupying her walls, and to make them settle down without those defences. This was not done by Anglo-Saxon organisation, "and the only possible source for such an organization must have been the old Roman system kept up through these years of neglect" (p. 104). Roman London rose with such rapidity that historians have been at a loss to account for her progress. English London emerged so slowly from the mists of the Saxon period that historians have thought that the city for a time had ceased to exist. Sir Laurence explains the first difficulty by pointing out that London, like Winnipeg or Chicago, made extraordinary leaps and bounds of progress when she got the chance in Roman days, and that in later days she was left alone until the moment arrived when Aelfred's genius, recognising the supreme strategical value of her position, brought London into a position of national importance which she has ever since occupied. "Anglo-Saxon kings had ignored London, and London had carried on her existence in a sort of constitutional independence—an independence not granted to her as a matter of state policy, but created by her as a means of existence. Ælfred broke into that independence by bringing London into definite relationship with English national life" (p. 95). Hence Stubbs' view that London sprang into life as a collection of communities is not correct. London herself, the city, according to this thesis preserved her own constitution, her own organization, and this was founded on and descended from the Roman organization when it was an empire city. But where, all this time, were the Anglo-Saxons? Their advance, by way of settlement, commenced at some distance from the city and in the lands surrounding it, and spread inwards, gradually approaching the walls of the city. Of this form of occupation Sir Laurence has much to say, and draws a most interesting picture of Park Lane,—of all places in the world!—when it was made up of acre-strips of cultivation, and

shows how this ancient method of land-division has left its traces upon that far-famed highway.

Next came the Normans and William's charter to the city, nominally a declaration of liberty, actually the commencement of thralldom, if such a term be not too harsh and too strong to apply to the condition of things then inaugurated. At any rate the city had no need to beg for the freedom which she was granted, for she had that already, and the real object of the charter was the assertion of royal rule where doubt as to that rule might have existed. Further, the Norman Castle rose just outside the walls but near enough to exercise its control over the city.

Finally, in our own days, the sovereign is crowned outside the city and asks afterwards for admission into it. "In these two connected ceremonies, coronation at Westminster and admission to the city, we have the last remnants of the ancient constitutional position of London—the monarch elected in English fashion outside the city, and then being admitted within the city in London fashion. The quasi-independence of London could not be better illustrated. It comes to her from her Roman past. It shows that it was the same system of government passing on from Roman to Norman times, not a different system altogether. It dominates her present conception of necessary aloofness from the developed London which surrounds her. It is a factor in modern politics" (p. 197). Such is Sir Laurence's thesis in briefest outline. That it will be accepted point by point by all is perhaps scarcely to be expected, but this may be said, that those who touch his shield for the combat will need to arm themselves for the fray with care, for they have a doughty warrior to meet, and one equipped with a copious armament of facts for the defence of the position of which he is the champion.

BERTRAM C. A. WINDLE.

BEOWULF AND THE FINNSBURG FRAGMENT. A Translation into Modern English Prose. By JOHN R. CLARK HALL. Swan, Sonnenschein & Co., 1911. 8vo, pp. lxvi+287. 25 ill. + map.

THERE is no sort of need to emphasise the importance of Beowulf to historians, antiquaries, and students of national life, so that we may confine our notice of this book to stating that it is very clearly printed and well illustrated, and supplied with copious notes and a map illustrating the geography of the poem. The first edition of this translation appeared in 1901, and the present contains the author's revisions and additions. Perhaps one of the most interesting portions of the book, apart from the translation, is the "Index of Things Mentioned in Beowulf"; herein are notes on shields, houses, corselets, and a variety of other things, with a number of illustrations and references to the occurrence of the terms in question in the text of the poem.

There is a copious bibliography of books on Beowulf which will be of great service to students.

BERTRAM C. A. WINDLE.

THE OXFORD BOOK OF BALLADS. Chosen and edited by ARTHUR QUILLER-COUCH. Oxford: Clarendon Press, 1910. Sm. 8vo, pp. xxiv+871.

SIR A. Quiller-Couch's name as editor and chooser of this collection of ballads makes for certainty as to its adequacy as a collection from the literary point of view. And from that standpoint, which is, of course, that of the editor and the publishers, we have nothing but praise for this delightful and prepossessing little volume, in which lovers of this form of poetry will find all their old favourites. Personally, and still from this point of view, we may venture to express our great appreciation of Book IV., which consists of carols and such like songs. What could be more splendid in this *genre* than "Jolly Wat," or "I Saw Three Ships," or "The Twelve Good Joys"?

But from the folklore point of view also, though that was not

the first object of the book, there are a hundred and one allusions which are of great interest to students of that branch of learning.

Let me quote the "one," for it brings back to my memory the echoes of the "fairy controversy" and Mr. MacRitchie's use of the quotation in his *Testimony of Tradition* :

" I am a man, upo' the lan',
 An' I am a silkie in the sea ;
 And when I'm far and far frae lan'
 My dwelling is in Sule Skerrie."

There are plenty of such passages for the folklorist to delight himself with.

BERTRAM C. A. WINDLE.

LES RELIQUES ET LES IMAGES LÉGENDAIRES. Par P. SAINTYVES.
 Paris : Mercure de France, 1912.

M. SAINTYVES is already known to students of comparative religion by his books on Supernatural Birth and on the Saints as cultural successors of pagan divinities. In the present volume he treats of relics and sacred images to which a tradition of miraculous origin attaches. His subject is not entirely confined to Christian relics and images. One chapter is devoted to relics of Buddha, and frequent reference for purposes of comparison is made to Buddhism and to the paganism of classical antiquity in the other chapters.

Here, as in his former works, the author is preoccupied by the continuity of religious ideas and practices. The *Ficus Religiosa* was a sacred Hindu tree before Gautama obtained enlightenment beneath its branches ; and Mr. Crooke is quoted to show that it is still the sacred tree of modern Brahmanism. The footprints of the Buddha were almost all originally attributed to Vishnu ; and the honour has, since Buddhism has been driven out of Hindustan, reverted to the ancient god. The worship of talismans and relics fallen from heaven, widely practised in Europe, is deduced from the veneration of aeroliths and weapons of the Stone Age current

among the pagan nations of antiquity. Although M. Saintyves does not hesitate to charge conscious forgery in many cases of such relics, he shows that that is only what the most orthodox ecclesiastics have done before him. The spirit in which he writes is that of regret that the cultural recognition of these objects should be tolerated by the Church. He indulges the hope "that this somewhat scandalous exposure may serve to hasten the day when Catholicism, once one of the hearths and homesteads of the ideal in the world, shall abandon all these false relics. A fair woman who has been covered with false jewels will deign to wear them no longer the day she learns that they are nothing but poor glass beads."

The subject is one on which a large book might well be written. M. Saintyves has made a small one, not for want of erudition, but in order to put his argument concisely. In this form it will appeal to many besides avowed students of tradition, who would not have time, nor perhaps patience, to read a longer work. The authorities on which he relies are duly cited at the foot of the page. The author's attention, however, should be called to an apparent confusion of dates on pp. 174-5. A certain relic is said to have been found thirty years after the sack of Rome (1527), that is to say, in 1557. "Some thirty years after its discovery,"—that is to say, about 1587,—ladies of quality having demanded to see it, a miracle took place, which is said to have drawn attention to the relic, and "*cette même année 1559*" a further miracle took place. Ought the words "*quelque trente ans*" to be read *quelque deux ans*, or should the date when the further miracle took place be 1589?

E. SIDNEY HARTLAND.

THE FAIRY FAITH IN CELTIC COUNTRIES. By W. Y. EVANS WENTZ. Henry Frowde, 1911. 8vo, pp. xxviii + 524.

"Do fairies exist? and if so, can we see them?" are the questions which Dr. Evans Wentz sets forth to answer in *The Fairy Faith in Celtic Countries*. In order to collect material for the book which contains his reply, Dr. Wentz tells us that he first, on coming to

this country from America, spent a year at Oxford under the guidance of Sir John Rhÿs, and then travelled in Wales, Ireland, Scotland, and Brittany, penetrating later into the Celtic fringe of Cornwall and Man, visiting in every case the most remote parts, and collecting from cottagers and wanderers tales, dreams, legends, and traditions. The material so gathered he has arranged under the headings of the different countries, each division being prefaced by an introduction written by a representative folklorist from the country under consideration. Thus we have brought together a considerable mass of folk-legend, some of it new, and a series of brief pronouncements on the subject of fairies by Dr. Douglas Hyde, M. Anatole Le Braz, Sir John Rhÿs, Dr. Carmichael, Mr. Henry Jenner, and Miss Sophie Morrison, for which, quite apart from any conclusions or theories by the author himself, we have to thank him. All this is solid gain.

The arrangement of the book into countries, though probably the best that could be devised, has the corresponding disadvantage of breaking up material that, if placed side by side, would have helped to elucidate the subject, and has, we think, prevented the author himself from seeing as clearly as he otherwise might have done certain points of connection which would have helped to determine his conclusions. It must have been disappointing to him to find that, out of his six chief authorities, only two, Mr. Jenner and Miss Morrison, and these tentatively, confess to any sort of personal fairy belief, though all are ready enough to chronicle the fairy faith of others. Like the author himself, the remaining two agree to a small residue of belief when the major portions of the testimony have been explained away. Personally, I think that, in the case of his peasant contributors, an even larger margin of deduction must be made for the effects of solitude, and of reflection and imagination moving in very limited circles, for the strength of tradition, and for the results of special kinds of landscape upon the mind. It is undoubted that certain types of scenery produce certain kinds of character and temperament; in Ireland or the wilder parts of Gaelic Scotland the soft dreamy atmosphere, the moving cloudland, the perpetual mist, induce a spectral feeling; the difficulty is not to see fairies, it is to help seeing them, crowding in multitudes, as the Gael sees them, on every thorn-bush, or

beneath every wave. The curious and instructive thing is, that the Breton, living in a very similar atmosphere and scenery, does not see fairies, he only sees ghosts. To my own mind, it is along the path of enquiry suggested by this fact, which the author under the guidance of Dr. Anatole Le Braz has touched upon, but of which he has not, we think, sufficiently considered all the bearings, that the true explanation of much of the fairy faith is to be found. As regards the testimony of the Irish "seer" upon which Dr. Wentz lays so much stress, more deduction is perhaps to be made for the effects of a pose than he would admit. We do not doubt that the "seer" sees fairies, but we cannot forget that it is interesting to be thought to do so. In his conclusions, Dr. Wentz follows, in general, the hypothesis of M. Flammarion in his *Mysterious Psychic Forces*. In that book he says,—“Either it is we who produce these phenomena, (and this, Dr. Wentz adds, ‘is not reasonable’) or it is spirits. But mark this well: these spirits are not necessarily the souls of the dead; for other kinds of spiritual beings may exist, and space may be full of them without our ever knowing anything about it, except under unusual circumstances. Do we not find in the different ancient literatures, demons, angels, gnomes, goblins, sprites, spectres, elementals, etc.? Perhaps these legends are not without some foundation of fact.”

We do not know why Dr. Wentz interjects ‘this is not reasonable,’ considering that one of the most satisfactory explanations of many psychic phenomena is that we do, under certain conditions, ‘produce the phenomena’ ourselves, *i.e.* that they are subjective, not objective. But, putting this aside, we confess to a sense of humiliation in the suggestion that the Banshee, or the Ankou, or the Washer at the Ford, or the Hopper-noz, personages whom we have always believed took an intimate personal interest in the affairs of mankind, attached themselves to his destiny, and forewarned him of his fate, should be mixed up and confounded with the ignorant and senseless ‘spooks,’ without heart or cohesion of idea, who agitate tables, make our sponges walk up and down our walls, or otherwise behave in the aimless manner of idiots. Fairies, in Ireland at least, have ideas of cleanliness and order which would put a sanitary inspector to shame, and their sense of morality

is often far in advance of that of the people among whom they condescend to dwell. The idea that "we must explain it somehow" leads to strange theories.

While fully recognizing the value of the data collected by Dr. Wentz and his own enthusiasm and simplicity of purpose, we think his conclusions might have been more convincing had he followed another trend of thought, that which we have indicated above, or which is suggested by the instructive application to the same mounds in Ireland of the words *uamh* (a cave, or tomb), *brugh* (a dwelling-place), and *sidh* (a fairy-haunt). The connection between the buried inhabitant of the tomb and the still living spirit or fairy power presiding within it must never be forgotten. Beyond this, for other sections of the wide-embracing fairy belief we may quote Dr. Hyde's words from his introductory essay,—“If we concede the real objective existence of, let us say, the apparently well-authenticated ‘banshee,’ where are we to stop? for any number of beings, more or less well authenticated, come crowding on her heels, so many, indeed, that they would point to a far more extensive world of different shapes than is usually suspected, not to speak of inanimate objects like the coach and ship. Of course there is nothing inherently impossible in all these shapes existing any more than in any one of them existing, but they all seem to me to rest upon the same kind of testimony, stronger in the case of some, less strong in the case of others, and it is as well to point out this clearly” (p. 26).

ELEANOR HULL.

SPECIMENS OF BUSHMAN FOLKLORE. Collected by the late W. H. I. BLEEK and L. C. LLOYD. Edit. by the latter. Intro. by GEORGE M'CALL THEAL. Translation into English, illustrations, and Appendix. George Allen & Co., 1911. 8vo, pp. xl + 468. Col. and other ill.

HITHERTO the only trustworthy account of Bushman folklore accessible to students, (and that only to a few who are the happy possessors of the rare copies that exist), has been comprised in

the late Dr. Bleek's two reports and Miss Lloyd's further report to the Cape Government printed after his death. It is consequently a great boon, for which we have long been looking almost in despair, to have an instalment *in extenso* of the texts so painfully collected years ago by the Father of Bantu philology and his devoted sister-in-law. Dr. Theal has contributed an admirable introduction on Bushman migrations and on Dr. Bleek's work in rescuing their language and folklore from oblivion. Miss Lloyd's preface supplies details on the latter subject and the necessary explanations, so far as it is possible to supply them in print, of the clicks and other phonetic peculiarities indicated in the texts.

Many sides of Bushman life are illustrated in the volume before us. Not the least interesting are the naïve and touching accounts, dictated by the poor fellow whose name is translated "Dream," of his capture and imprisonment, his kindness to his brother's orphan child, and his affection for his family and home. These bespeak for an outcast race a measure of human sympathy essential to the complete understanding of its thoughts and aspirations, of its organisation and inner experiences.

For students of philology, the printing of the Bushman texts face to face with the English rendering and that of the parsing of a portion of the tale of the Resurrection of the Ostrich are valuable. For students of folklore, if there are any beside Miss Lloyd and her nieces who are initiated in the mysteries of the Bushman tongue, they may be occasionally useful. It is therefore a matter of congratulation that the texts and parsing have been printed. And it is probably desirable that all the rest of the texts should be printed too. It is assuredly desirable that the translations should be printed. But it is not necessary for students either of philology or folklore that the remaining texts should be printed face to face. Space might be saved in future by printing them either at the foot of the page or in an appendix in smaller type. Many of the remaining texts appear to be of great interest; some few, (such as the Hottentot legends referred to in Dr. Bleek's Report of 1875), are of none, except possibly for philological purposes. It would be an irreparable loss if the former were not made available to anthropological students. Somewhat

fuller notes are also required for the elucidation of Bushman customs and modes of thought. Miss Lloyd is probably the only living person who can explain them. I have looked in vain for any account of Birth Rites, Marriage Customs, the superstitions connected with Death and the Dead, Family relationships, Taboos, and so forth, on which our information is lamentably vague. May I appeal to Miss Lloyd to publish translations of the remaining texts, and to illustrate them with notes on these important subjects? This would be to render the utmost service to anthropological science. Few peoples in the world are in so nearly primitive a condition as the Bushmen; and with the present generation they will to all intents and purposes have passed away. It is therefore urgent to put on record whatever may be known about them; all the more urgent, since the knowledge is in the possession of so few of the white race.

The Bushman mythology, as represented by the stories here, is concerned chiefly with animals, with the heavenly bodies, and with the men of an early race said to have preceded the Bushmen in the occupation of the land. The legends concerning the early race are very obscure. We are reminded of the Alcheringa ancestors of the Arunta. It does not indeed appear that the early race were progenitors of the Bushmen. They are sufficiently modern, according to Miss Lloyd's Report of 1889, to be contemporary with the Korannas. Their deeds are indistinguishable from those of the Bushmen; nor, so far as I have discovered, is there any account of how they ceased to exist. The suspicion, therefore, is aroused that the expression "the early race" merely covers the Alcheringa ancestors (if I may use the phrase) of the present Bushmen. This is a question on which Miss Lloyd may be able to throw some light.

Of animal tales some of the myths of the mantis have been published elsewhere; but they are here in authoritative form. The myths of the ant-eater have been reserved for the present. They are perhaps as valuable as those of the mantis. I am not sure whether they may not be even more illuminating, since it appears from Dr. Bleek's Report of 1875 that the ant-eater legislated (at least for the lower animals) on food, marriage, and other habits. Hints of totemism are hardly discoverable elsewhere; they may

be found here. Miss Lloyd printed two myths of the wind in the *South African Folklore Journal* many years ago. They are here reprinted with minor corrections, and the full text of an additional statement by the narrator. The wind is of course anthropomorphised. Its name must not be mentioned, or it will blow violently. This it can only do by lying down and kicking; and the accompanying noise is the sound of its knee. The Milky Way was made by a girl throwing wood-ashes into the sky. The Bushmen were great observers of the stars, and myths concerning them are numerous. The student will be grateful for all that is here told us relating to the girls' puberty customs, though both Dr. Bleek's Report and Miss Lloyd's own suggest that there is more to be known. Had the boys none likewise? We get various hints on the Bushman religion; but on this subject the texts (as translated) do not carry us very far. The rites at the rising of Canopus and Sirius and those paid to the moon are very important. Dr. Bleek tells us that no rites seem to be paid to the mantis; were none paid to any other animal? The story of the Origin of Death as here given differs widely (as Dr. Bleek notes) from the Hottentot version, though with curious resemblances which suggest that the two are not wholly independent. Other interesting texts are those on hunting observances, the treatment of the bones of game, presentiments, the making of pottery,—(was there any secrecy about it as among the Suk of British East Africa? and what is the meaning of the use of springbok's blood?),—rain and thunderstorms, and many other matters that the student will discover for himself. The plates with which the book abounds are excellent. The photographs and the chromoliths of the narrators preserve traits that we would not willingly lose. The native drawings add very much to the value of the volume.

It is earnestly to be hoped that this volume will be followed at an early date by the remainder of the material. Its speedy publication will be a pious work, due to the memory of Dr. Bleek, and not less due to that of a luckless race unable to adapt itself to civilisation, and therefore shattered by the contact. The value to science will be enormous. If the commercial value of the work proves to be inadequate, owing to the small demand in

proportion to the expense, then here I venture to suggest is a case for the help of the Folk-Lore Society.

E. SIDNEY HARTLAND.

THE TAILED HEAD-HUNTERS OF NIGERIA. By Major A. J. N. TREMEARNE. Seeley, Service & Co., 1912. 8vo, pp. xvi+342.

THE value of this account of experiences among a savage race lies in the fact that the author has qualified for the diploma of anthropology in the University of Cambridge. Three chapters are devoted to Customs and Superstitions, one to Courtship, Marriage, Divorce, and Childbirth, and one to Hausa folklore, all of which deserve study. The custom of head-hunting he explains by the belief that the ghosts of the victims must serve the slayer in the next world, this advantage being also gained to the living from skulls thoughtfully collected by their pious ancestors. He gives some details of initiation rites which do not disclose much intimate knowledge. If a child be an idiot or cripple it is drowned; "if after you have thrown him into the water, you go away, and then come back silently and hide yourself, you will see the child lengthen out until it becomes a snake."

A GLOSSARY OF THE TRIBES AND CASTES OF THE PUNJAB AND NORTH-WEST FRONTIER PROVINCE. By H. A. ROSE. Lahore, 1911. Vol. II. 8vo, pp. iv+573.

THIS is the first instalment of an important work, which promises to supply for the Punjab an account of its people similar to those already issued in the course of the Ethnographical Survey for Bengal, Madras, and the United Provinces. A second volume will complete the Glossary, and a third will contain a reprint of the valuable ethnographical chapters contributed to the Census Reports of 1881 and 1891 by the late Sir D. Ibbetson and

Mr. E. D. Maclagan. Mr. Rose's book modestly announces itself as based on these authorities, but, as might have been expected, he has added much important information collected by himself.

The Punjab, as a field for ethnographical enquiry, is more interesting than might have been expected. In the plain country, it is true, Brahmanism and Islam, now the predominant religions, have obliterated much of the primitive beliefs; but it must be remembered that the province lay outside the bounds of the Holy Land of the Hindus, and, as was shown in later days by the rise of Sikhism, the people never came so completely under priestly control as was the case in the Ganges Valley. In its hill tribes, also, partly of Tibetan origin, partly refugees from the plains, there is an interesting opportunity for exploration of primitive beliefs and usages.

Mr. Rose's book is purely ethnographical; he does not attempt to deal with physical types, possibly because he has realized that craniometry is not a satisfactory test of race. The tribal history from the earliest times is a record of constant migrations, by which the elements out of which the present population has grown have become so inextricably mixed that it is almost hopeless to attempt to discriminate them. The chapters which fall within the present volume on the more important tribes,—Brahmans, Chuhras, Gujars, Jats, Khattris,—are full of interesting matter connected with religion, rites and ceremonies, folklore, and superstitions, to which it is impossible to refer in detail. The completion of the work will be awaited by all anthropologists with interest, and it must rank as one of the most valuable contributions to the knowledge of the Indian races.

If I may venture to add a word or two of criticism, I would suggest that, as the book will be widely used by students unfamiliar with Indian dialects, the text should be, as far as possible, relieved of the numerous vernacular terms which serve only to embarrass the reader. It is only necessary to give these in parentheses, and thus many of the numerous footnotes would be no longer required. Secondly, it would be advisable to give cross-references to accounts of those Punjab tribes which have been described in other volumes of the series. The new series of Gazetteers of Rajputana and the United Provinces might have

been used with advantage. Lastly, a protest may be allowed on the *format* of the book. When a hard-worked official, with little or no extra remuneration for work of this kind, devotes to it his scanty leisure, the least he may reasonably expect is that his book shall appear in a respectable form, and not with the inferior paper and second-rate printing which the Government has provided in the present case. In this age of cheap reproductions of photographs a series of illustrations of typical castes and tribes would have made it much more valuable to readers unfamiliar with the Indian peoples.

W. CROOKE.

THE COCHIN TRIBES AND CASTES. Vol. I. By L. K. ANANTHA KRISHNA IYER. Madras: Higginbotham & Co., 1909. 8vo, pp. xxx + 366. Ill.

USHERED into the world as this book is under the auspices of Dr. Beddoe, who writes a preface, and of Dr. Keane, who writes an introduction, anything of the nature of criticism of its contents is surely audacious. But audacious we must be, for we cannot accept and assimilate it every word, assured of its scrupulous accuracy in the region of fact, and we must face the risks. The author, quaintly spoken of by Dr. Beddoe and also by Dr. Keane as "Mr. Iyer,"—which, by the way, is a designation and not a name at all,¹—treats separately of the Kâtars, —called by him Kadars,—inhabiting the dense forest and the outskirts of the hills forming part of the Western Ghats which lie within the Cochin State, as well as of peoples of the lower castes of the plains,—some at length, as in the case of the Izhuvans to whom 65 pages are devoted, and some briefly. Photographs of all are supplied, and from these it is easy to believe that with few exceptions the peoples here described are allied in blood to each other and scarcely, if at all, distinguishable from the ordinary Madras Malas, or Pariahs, who are genuine Dravidians. Dr. Keane thinks they reveal

¹ "Iyer" is merely an affix to a name signifying the particular sub-sect of the Tamil Brahmins to which a man belongs.

“Negrito traits in a very striking manner.” There seems to be, nevertheless, some resemblance to the Arunta. Is it mere coincidence that, while the head men of the Arunta are *pinnarus*, the ancestral spirits of the Dravidians all along the line, from the Khonds southwards, are *pennu*, or *pinnu*? Also that the regular Dravidian rule of marriage, (and not only Dravidian in S. India), is identical with that of some of the Australian tribes,—that a young man should marry his mother’s elder brother’s daughter? Amongst the Koravas an outsider wishing to marry a girl must make a specific payment to the boy who has this right to her before he can marry her.

Dr. Keane’s discourse is, of course, full of interest, but in dealing with the question of Negroid blood in S. India what does he mean in saying that “black blood is conspicuous” amongst the Kolarians? For the Savaras, one of the two peoples of S. India always spoken of as true Kolarians, (who live, by the by, about 900 miles away from the Cochin State), are distinctly fair, even when compared with the Aryan Uriyas (mixed, no doubt, with Dravidian blood) of the plains below them; I mean the genuine Savaras, of the inmost hills rarely penetrated by any European on account of inaccessibility and deadly fever, and not the black-looking mongrels called Savaras who are found on the fringes of the hills. He is right in classing this distinctly Mongoloid people quite apart from Dravidians, but, as their language has never yet been mastered by any European, perhaps, after all, the term Kolarian as applied to the Savaras may be fanciful. At all events they are not black or Negroid.

Perhaps he will speak of them in a succeeding volume, but in the one before us no mention is made of the Koravas,—not west coast people or natives of the State it is true, as they came generations ago from the eastward, but quite as much so as many who are described in this book as such; for the Koravas, who are found all over the middle and south of India, from beyond Indore to Cape Comorin, designated variously, even so markedly so as Erikalas and Yanâdis in what is practically the same locality, but *always* found to be subdivided into the same four sub-tribal divisions, are the only people of South India,—and perhaps in all India,—who practise the couvade. We cannot, therefore,

but feel disappointment that they are not mentioned in this book.

It would have added to the interest of the book had the author told us how he collected his facts, whether through the medium of others or face to face, for it would seem from internal evidence that many of them came through the former channel; for example, his Kâtars do not appear to be the genuine folk of the forest fastnesses where the wild elephant is at home in huge herds, where, indeed, it is scarcely possible for a Brahman to penetrate while preserving his caste, owing to difficulties in procuring cooked food and because of unavoidable contact with people who, from his point of view, are vilely impure. A striking peculiarity about the Kâtars is that they alone of all the peoples of South India malform their teeth; they hack the front teeth into points, thus making them resemble the teeth of a shark. Many of the customs described are not peculiar to the people in connection with whom they are mentioned. It is, of course, always a difficult matter to determine whether a custom or a feature in a ceremony, and so on, is really one which has grown up, as it were, with people of the most inferior castes, who, having little grit or character of their own, are always apeing their betters. It is only in salient points of certain ceremonies, especially those connected with birth, marriage, death, *i.e.* in fact those most deeply imbued with their nature, that we may hope to find something really their own; and, unfortunately, this is just where the author fails us. Thus, in describing the Puliya's marriage ceremony he does not say *who* ties the bride's *tâli* (the marriage token). The bridegroom's friend tightens it, but who ties it? And there is omission of ceremonies which are strictly peculiar to a caste; *e.g.*, when speaking of the Kammâlans, he disappoints by leaving out the one in which the Kammâlan (carpenter) is and must be the protagonist in the charming and, of course, interesting prelude to habitation of every new house. It is rather staggering to be told that the Nayâdis are skilful hunters! It is true they may, as the author expresses it, "hunt" toads and tortoises, but hunters in the English sense they certainly are not. It is difficult to convey to the mind of the Englishman at home the condition of utter degradation in which the Nayâdis are, not only in the Cochin State, but in British India.

One is apt to think the king's highway free to all and everyone. It is not so at all, and people who are even higher in the social scale than Nayâdis dare not use it on the ultra-conservative south-west coast of India. As for the Nayâdis, their sole métier in life is standing in the fields 100 to 150 yards away from a high-road, howling at the top of their voices to passers-by to throw alms into their little cloth, which is spread out by the roadside. When no one is in sight, the Nayâdi runs and collects his harvest of small copper coins. A Nayâdi cannot approach a Brahman nearer than 300 feet without polluting him; that is to say, a Brahman finding himself ever so little within this distance from the Nayâdi would be obliged to bathe and change his clothes, putting on clean ones, and performing various ceremonies before he could mix with his fellows, enter his house, partake of food, or engage in any of the ordinary affairs of life. And, of course, if a Nayâdi were to approach a Brahman within ordinary conversation distance, the consequences to the latter would be unspeakable. It is odd that it is the young male Nayâdi, and not the female, who wears a token denoting eligibility for marriage; a fact not found in this book. Although the bride price is only one rupee (one shilling and fourpence), the young Nayâdi is often obliged to wear for a long time his white shell ring, suspended to a string, round his neck. One does not wish to multiply omissions, however important, but there is one more which it would be as well, perhaps, to state here. It is this, and probably a sign of racial differentiation; the people of all the very inferior castes of the plains, as well as the genuine hill folk of the Malabar coast, are unable to pronounce the Malayâli guttural 'r,' transliterated by 'zh'; they make it 'l.' It is always so, even though the Malayâli language has been the vernacular for generations. Mr. Anantha Krishna Iyer speaks of the Puliyanas as Hindus; but they are never classed as Hindus: the line between Hindus and those outside the pale is drawn far above Puliyanas. He classes Tîyyans and Chôvans with Izhuvans. It is invariably a claim of the latter that they are identical with the Tîyyans, but surely there is racial difference between, say, the N. Malabar Tîyyan, whose stature averages 165.0, and nasal index 77.7°, and the Izhuvan, whose stature is 159.6, and nasal index 82°? The Chovans are probably lower in the scale; there has

never been opportunity to measure them. Among the Tiyans are to be seen government officers of position and vakils, while the Chovan women wear a skirt of grass.

The mantras which are given on pp. 166, 167, and the tables of predictions on pp. 203 etc., of good or bad fortune following pubescence on certain days, according to months, weeks, and period of the lunar asterism when the symptoms were first observed, are interesting. So, too, is it that at the *tâli*-tying ceremony, symbolic of marriage, the parties of the Kammâlan bride and of the bridegroom vie with each other in singing indecent songs. The book is distinctly interesting, but it is not a very safe guide.

F. FAWCETT.

RUINS OF DESERT CATHAY. Personal Narrative of Explorations in Central Asia and Westernmost China. By M. AUREL STEIN. 2 vols. Macmillan, 1912. 8vo, pp. xxxviii + 546, xxi + 517. 333 ill., xiii colour plates and panoramic views, and 3 maps.

FORTUNATELY it is neither necessary nor permissible here to deal with most of the matter contained in the eleven hundred and odd pages of these two splendidly illustrated volumes. Any review must be swollen to inordinate length by more than a casual notice of the geographical explorations and surveys during two years and a half in Chinese Turkestan and Kansu; of the moving tale of adventures amidst cowardly Chinese and truculent Turki mutineers, and in crossing the thirsty Sea of Sand, scrambling through well-nigh impassable river gorges, and finally wading thigh-deep through snows which crippled the author with frost-bite; and of the archæological and artistic investigations which continued and extended for nearly a thousand miles eastwards those detailed in the two magnificent volumes of *Ancient Khotan*.

Greek arts and ideas of classical times were spread in many ways of war and peace from the west of Europe to the centre of Asia. The ships of Sennacherib bore Greek sailors down the

Euphrates, and Alexander's conquests seated Greek culture in north-west India and Bactria. But the Chinese acquisition, at the end of the second century B.C., of part of Bactria opened a fresh outlet for a flood of Greek influence which caused the sudden blossoming of Chinese art under the emperor Wu Ti, and was only stayed by the shores of the Pacific, leaving behind it even in far Japan such unmistakable traces of its passage as the familiar Grecian Key ornament. This classical current took its course through the ae-long caravan route between East and West over which Marco Polo journeyed and around which has lain Sir Marc Stein's work on his two expeditions of 1900-1 and 1907-9.

The indebtedness to Greece of ancient Persia has been a commonplace, but there is still much to learn about that of China, and the study of that Asian culture-complex in which Hellenic, Indian, and Chinese elements were mingled and Buddhism and various forms of Christianity strove for mastery will gain enormously from Sir Marc's excavations of documents in several languages with classical seals and Græco-Buddhist wood carvings and frescoes, when these have been fully reported upon by the army of scholars to which they are now affording employment. Discussing his finds, the author suggests (vol. i., p. 476), with much probability, that the non-Oriental winged angels he illustrates from Miran are affected by early Christian iconography. Other figures from the same site resemble the Greek Eros and Persian Mithras, and frescoes of the Jātaka legend of King Vessantara are inscribed as the work of Tita,—obviously Titus, a Westerner.

The most remarkable acquisitions, however, were won, not by digging, but by diplomacy exercised upon a wary but corruptible Taoist priest at the sacred "Caves of the Thousand Buddhas," to the south-east of Tun-huang, where a honeycomb of cells showed Indian and Greek influences in their fresco work and stucco statuary of the date of the T'ang dynasty (A.D. 618-907). About five years before Sir Marc's visit, there was accidentally discovered an immense mass of manuscript etc. rolls concealed in a rock chamber apparently walled off from the passage of one of the cave-temples in fear of invasion early in the eleventh century of our era. Some of the writings date back to the third century, and one antedates printing from wooden blocks to at least A.D. 860.

Sir Marc, aided by his Chinese secretary, after long and skilful negotiations, spread over many days and at different times, bore away about 9000 manuscripts in Chinese, and others in Tibetan, Iranian, Sanskrit, Old Turkish, and unknown languages, a collection of moral tales of animals and men in Runic Turki and not later than the eighth century, and, above all, a roll containing the Confession-prayer of the Manichæan layman. The last named is at present the only complete document known to exist of the faith of the Persian who called himself the Paraclete, though Dr. von Lecocq obtained fragments of both Manichæan and Nestorian texts in his excavations at Turfan in 1904-7. In addition to writings, Sir Marc obtained over 300 religious pictures, painted or embroidered on silk and linen (mostly dating from the seventh to ninth centuries), *ex votos* and temple banners of silk and brocades, and many other art relics. This mass of material must solve, and raise, many problems, and cannot fail to yield results of the greatest importance to the study of culture drift and of the history of religion.

The persistence of sacred rites and sites is often illustrated. At the desert station of the (Mohammedan) "Pigeons' Shrine" holy birds are now fed in place of the sacred rats of Buddhist days (vol. i., p. 161). Amongst the Kirghiz of the Turfan region, a shrine with the usual Mohammedan votive offerings also contains a slab carved with a male figure holding a curved sword, said to depict the wife of Kaz-ata, an ancient hero himself represented by an inaccessible rock pinnacle above the shrine,—an indubitable relic of a more primitive worship (vol. ii., p. 425).

Turning to non-religious folklore, one regrets very much that the author's time and objects did not allow him to hunt after superstitions and traditions as diligently as he did after river sources and antique frescoes. Evidently living folklore was even more abundant than the archæological remains for which at times he raked over ancient but still evil-smelling rubbish heaps, and we pick up from his casual notes stray ears from the great sheaves that might have been reaped. In one place he himself exclaims (vol. i., p. 39),—"What a rich harvest could be gathered here by the student of old customs and folk-lore!" When he sees a polo game at Chitral he remarks that "plenty of fairies were said to

have been seen flitting round the polo ground at the previous match played two days before" (vol. i., p. 36), and that their appearance foreboded deaths and violent events. The defeated side in the same game has to dance for the amusement of the victors, and shortly afterwards he sees a Kafir dance in which small axes are whirled. He is visited by a Mongol who will not face the camera (vol. i., p. 468), and his followers are disturbed at night by the sound of dragons (vol. ii., p. 321), and believe in "old towns' buried by the sands, and full of hidden treasure," guarded by demons and not to be found a second time, (a legend referred to by the traveller Hsüan-tsang in the seventh century). His Chinese secretary, when bringing to An-hsi the corpse of a companion who has died on a journey, burns "a well-penned prayer to the dead man's spirit, asking him to preserve the corpse in fair condition for a week [till a coffin can be got] and to prevent a breakdown of their cart" (vol. ii., pp. 340-1). One record left by a Tibetan garrison of a thousand years ago specifies a medicine of "boiled sheep's dung mixed with butter, barley-flour, and other savoury ingredients." Such chance items whet the appetite for a more connected account of Central Asian folklore.

For physical anthropologists Sir Marc supplies many valuable photographs ranging from the Chitrali representatives of the *Homo Alpinus* to the western Chinese, and has made numerous records which will see the light later. It is noteworthy that, even under the elaborate Chinese civilisation of the third century, fire was still made by churning or rotating wooden pegs in blocks. Around the towers of the ancient frontier wall near Tun-huang were found tallies, gambling or divination cubes, and broken earthenware mended by string and leather thongs laced through holes, mixed with records dated in the first century; and elsewhere domestic furniture and appliances of early periods were unearthed. From the cave-temple hoard already mentioned came ancient damasks with Western patterns, probably prepared specially for export like the "Old Japan Ware" treasured at Dresden (vol. ii., pp. 209-10).

In conclusion, one is glad to find that in transliterating non-Chinese names the diacritical marks which are so irritating and useless to non-expert readers have been omitted. The volumes

before us contain a great mass of fascinating narratives of exploration, adventure, and archæology, and it is to be hoped that an abridged edition at a popular price will be issued later to interest the general public in Sir Marc Stein's remarkable discoveries.

A. R. WRIGHT.

SHORT NOTICES.

Some Zulu Customs and Folklore. By L. H. SAMUELSON (Nomleti). The Church Printing Co., Burleigh Street, Strand, W.C., 1912. Sm. 8vo, pp. xii + 83.

THIS unassuming little book, by a missionary's daughter who has lived for many years in Zululand, gives in a simple and interesting manner accounts of weddings, burials, feasts, and many other matters, and concrete, and therefore valuable, examples of the working of such native customs as slaying twins, "sending home" the aged, and sacrificing to spirits. There are also accounts of the *inkata* or palladium of a tribe, of the weeping of the girls on the day of the Heavenly Princess, a specimen of the mazes drawn on the ground, etc., etc. Miss Samuelson's book is worth a place in every folklore library.

The Mother of the Gods. The Oldest Religious Symbol of the Cultured World. By FITZ STEGMUND DHU. Hugh Rees Ltd., 1911. 8vo, pp. x + 151. Ill.

THIS volume is not what might be expected from its title,—a study of the myths of Rhea, Cybele, etc.,—but its interest is for the seeker after the curious. It suggests that in the Land of Woe (Poland) arose the beginnings of civilization and the Primitive Empire, to which "refer all cosmogonies, all the myths, mythologies, and mythical conditions of humanity." Yggdrasil is "neither the tree of knowledge nor the tree of life, but only the genealogical tree"; Heimdall is the patriarch Noah; amulet "means the sign A, or in Lithuanian, the clover"; and so on.