

Review: Dutch Guiana

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to civilized ideas which the author ascribes to "the elements of refinement and self-respect which exists even in a barbarian aristocracy."

The final section of the journey was noteworthy, as leading to the ultimate source of the Zambezi, which Major Gibbons was the first to describe. The further route along the Zambezi-Congo water-parting would have been of even more importance but for the fact that the Belgian expedition under Capt. Lemaire had simultaneously chosen this line of country as a field of work. The part of the journey carried out in company with Capt. Lemaire gave, however, a useful opportunity of checking the results of the survey, and Major Gibbons dwells with pardonable satisfaction on the close agreement of his work, done with the humble and often-criticized sextant, with that accomplished by the more elaborate methods of the Belgian officer. Another direction in which his ideas met with full justification, was that of the proper conduct of an exploring expedition in its relation to the natives, his experiences supplying yet another proof of the ease with which an unarmed expedition can, as a rule, make its way among new tribes, and the demoralization often caused by the use of armed askaris. Major Gibbons enters somewhat fully into the question of the height of the Ruwenzori range, which, like Sir H. Johnston, he thinks must reach 20,000 feet.

Major Gibbons shows himself throughout a careful observer, anxious to understand the peoples with whom he is brought in contact, and capable of giving the results of his observations in generalized form. The high ideals which he set before him as to the part to be played by white men in their contact with the black race, enabled him to fully sustain the high reputation enjoyed by British travellers in the past, and his remarks, both in the body of the work and in the appendices, on the missionary question, the mental and moral qualities of the Negro, and the right methods of raising him in the scale of civilization, merit careful attention.

The work is illustrated by excellent maps prepared by the author himself, that of the middle and upper Zambezi basin, on a somewhat larger scale than Mr. Ravenstein's map in the *Journal* for February, 1901, being the most valuable.

AMERICA.

DUTCH GUIANA.

'Gegevens over Land en Volk van Suriname.' Door C. Van Coll, Missionaris in West-Indië. (Bijdragen tot de Taal-, Land-, en Volkenkunde van Nederlandsch-Indië. Deel i. Af. 4.)

These notices appeared a few years ago in the supplements to the newspaper *De Suriname*, and are now reprinted in an enlarged and amended form. Pater van Coll has availed himself of the works of Kappler, Crevaux, Im Thurn, and other authors, to whom he acknowledges his indebtedness, but having passed more than thirty years of his life as a missionary in Dutch Guiana, he has collected much information himself on the manners and customs of the coloured inhabitants. In the first part of his work he describes the aboriginal tribes—the Caribs, Arrowaks, and Waraus. After a short sketch of their history and their relations with the white settlers, he passes on to their villages, clothing, food, and utensils, their feasts and marriage customs, their religious beliefs and myths. The second part contains an equally full account of the Bush Negroes, the difficulties they had to contend with in supporting life in the forest after they had run away from their white masters, and their superstitions. A rich store of facts is collected in these pages which the ethnologist will find useful. The author himself makes little attempt to discriminate between what is of purely native origin and what has been learned from Europeans. For instance, some of the legends he retails as of Indian origin

seem to have a decided European tinge. The third part of the work is of less value, being almost entirely a compilation, in which, moreover, the works of recent travellers have not been utilized; it deals with the whole Guiana country and the surrounding peoples.

THE MISSIONARY IN THE CHACO.

'Among the Indians of the Paraguayan Chaco.' Edited by Getrude Wilson, B. Litt. C. Murray & Co., and South American Missionary Society. 1904. Pp. xiv., 176. With a Map.

Mr. W. Barbroke Grubb and his fellow-workers in the Chaco Mission have provided material for this excellent account of the Indians of that little-known region about the Tropic of Capricorn and west of the river Paraguay. The account, it is true, is merely incidental to the history of the mission up to the present day; but it is well illustrated with many photographs and an engraving. The missionaries do not appear to have any inclination towards topographical description; if they had, the map inserted in the volume could hardly have passed. This shows a large area of central South America, which has no bearing on the subject, except as including the small particular area covered by the mission; and there is a large-scale inset of that particular area. The two representations of the mission area are hardly recognizable as the same country. It is well to be able to record that the Chaco missionaries, aided from without by their successive superintendents, Bishops Stirling and Every, of the Falkland islands, have met with deserved success in their difficult task.

O. J. R. H.

ANTHROPOGEOGRAPHY AND HISTORICAL GEOGRAPHY.

PRIMITIVE TRADE.

'The Silent Trade: A Contribution to the Early History of Human Intercourse.' By P. J. Hamilton Grierson. Edinburgh: Green & Sons. 1903. Pp. x. + 112.

By the "Silent Trade," Mr. Grierson means what the Germans call the "Stummer Handel," that kind of barter that sprang up between primitive peoples before they were, so to say, on speaking terms with each other, while, in fact, the normal attitude was still one of mutual distrust and hostility. References to the subject are very numerous, and range over the whole of literature from classic times (Herodotus, Pliny) down to the last book of modern travel. But they are for the most part of a casual or incidental nature, and Mr. Grierson may rightly claim that in this little volume, a veritable *multum in parvo*, the traffic has for the first time been subjected to systematic treatment. He has not only shown great learning and diligence in bringing together a vast number of passages bearing on the practice from almost every available source, but has also formulated a reasonable theory of its origin and evolution, a theory all the more acceptable since it is not deduced from any preconceived notions, but is a legitimate induction from a careful study of many facts vouched for by the most trustworthy observers. As the *homo homini lupus* stage gets worked out, it dawns upon the primitive hunter that the stranger may be more profitable living than dead. He possesses covetable belongings which may be more easily or more safely obtained by peaceful means than by open violence; and as one good turn deserves another, something tempting is placed within his reach on the tribal borderland, in the hope that it will be accepted as a "gift," which in rude society always expects a *quid pro quo*. If the bait takes, the manœuvre is repeated, the practice spreads, and all the rest follows in natural sequence. Trysting-places become intertribal markets; the clever

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