Egyptologists, but which are nevertheless worthy of more detailed examination. His opinion is that many of the fundamental religious ideas of the ancient Egyptians are derived from the ancient Sudanese and from the Semi-Bantu settled in Nigeria, even if both of these do not find their root in the Cro-Magnon race. His case becomes less trustworthy, when he deals with chronology. The Egyptians certainly appear to have derived various culture elements from the Sudan, but in other respects Egypt, which evolved the first civilisation, also gave much to the African negro.

Next follows the further history of North Africa and Nigeria from the oldest times up till now, and in this is incorporated the history of each individual people.

Vol. II and III, which are by far the biggest, contain the sections on ethnology. Vol. II deals with the religion of each of the peoples of the region, and contains a systematic and detailed description of all the religious notions of each tribe. The second chapter of this volume gives a summary of and introduction to the religious beliefs of the Nigerians. On p. 15, the author says, “Strange enough to modern thought is the fact that the more primitive the tribe, the more nearly in many respects is it allied to monotheism”.

Just this juxtaposition of the beliefs and practices of each of the peoples living so closely together shows the great differences prevailing among them, and at the same time indicates the different roots out of which those religious forms have sprung. Actually we have three races or culture strata mingled together — the Sudanese negro, the Semi-Bantu and the Bantu.

In Vol. III information is given in comprehensive fashion about the social structure of these peoples. Ergology and economics are dealt with very concisely.

Vol. IV is devoted chiefly to the principal statistics and to the civilising labours of the Europeans, but there is also a chapter on the languages. A classification of these is attempted on the basis of vocabularies, while the individual languages are set forth in a list. This work is, therefore, of less significance to linguists, but it is of some service as a survey.

The maps are very useful and indicate the distribution of the Sudanese, Bantu and Semi-Bantu tribes in a clear manner.

The principal value of this work lies in the fact that it is a thorough sketch of the different peoples of this region, who influence one another strongly both in language and in culture, and that it reveals their affinities and differences. It is a thoroughly comprehensive work, a real source of material for the ethnologist.

F. P. Schebesta, S. V. D.


The first three chapters of this book, to which Sir Arthur Keith contributes a foreword, give a concise general introduction to Prehistory. In the fourth chapter Homo Rhodesiensis is discussed in some detail, and the opinions of scientists quoted about its antiquity and status in Prehistory. The author adopts Keith’s conclusion that Homo Rhodesiensis was the ancestor of Neandertal and modern man, and that it represents a Pliocene stage in human evolution. To Jones, who is seeking the original maker of those stone implements found in Rhodesia which are equivalent to the European Chellean and Acheulean — he regards the eoliths as pre-palaeolithic — this discovery is very convenient as, relying upon Keith, he is able to claim that HomoRhodesiensis was their author. Other ancient finds are, of course, unknown in Rhodesia.

In the fifth chapter the stone implements of the Lower Palaeolithic in Rhodesia are described and illustrated. The sixth chapter is of most interest to the student of ethnology, as here the Bushmen are linked up with the Palaeolithic Period as it occurs in Rhodesia. The author mentions the two theories according to which (a) the Bushman belongs to the Aurignacian, whose home was originally in North Africa, from which he branched off to
the North (Europe) (Grimaldi) and to the South (Bushman); (b) the Bushman is derived from and was probably contemporary with Mousterian man; he inhabited the southern half of the continent, and spread to the north, especially where we find the cave paintings, whether in South Africa (Bushman paintings) or in North Africa and Europe.

The Bushman paintings are then more fully described and their identity with those of Europe shown. In this we fully agree with the author; but it is doubtful whether the old and good cave paintings should be attributed without question to the modern Bushman. For nowadays the Bushmen do not execute such paintings; the modern paintings are inferior, so that one is forced to attribute the older ones to some other people. In my opinion this was an Aurignacian race which, coming in from the North, intermixed with a stock somewhat similar to the African pygmy; this mixture resulted first in the Bushmen, with a larger proportion of pygmy blood, and then in the Hottentots, with a larger proportion of the invaders' blood. Certain elements in Bushman mythology certainly indicate that blending with an invading race took place, and this race is the light-coloured element of the Hottentots (cf. in this connection "Antropo", XVIII—XIX, 1923—1924, p. 114 ff.).

F. P. SCHEBESTA, S. V. D.


This book is based on the investigations which the author was able to make during the years he served as an official among the Lango. It is a thorough and profound study of the people written in a sympathetic spirit.

It is difficult to understand why the author thinks it necessary to apologize for the terms Nilotic and Hamitic, which he uses in the course of his description, for it is certain that the Nilotic Group forms a rigidly defined entity and the Eastern Hamites are also easily conceived as a unity — in fact, Driberg enumerates the different tribes which belong to each of these groups. The terms are therefore decidedly appropriate. Personally I would have greatly liked a more detailed study of the ethnical composition of the Nilotes, as it seems to me that they are not merely a mixture of Negroes with Hamites. They are older than the Hamites. The Lango in any case belong to the Nilotes, and Driberg frequently has occasion to refer to the group, especially to the Shilluk.

The book falls into three parts, of which one is ethnological, another linguistic, while the third consists of texts.

The Lango, like all the Nilotic peoples, are cattlekeepers and practise primitive agriculture only incidentally and through necessity. In contrast to the Bantu, the men work the fields, while the women engage in lighter occupations.

Following upon a chapter devoted to the history of the tribe and another to the description of the geographical and climatic conditions, the material and spiritual culture of the Lango is dealt with in great detail.

Although no antropological measurements are given, the bodily appearance of the Lango is fully described and their physical and psychical characteristics discussed at length.

Driberg himself regrets that he could not penetrate more deeply into the religion of the people. One reason for this is that the Lango do not very readily initiate strangers into their religious practices; even natives who have much intercourse with Europeans are excluded from the ceremonies on the ground "that they have been contaminated by white influence". Truly a fine opinion which the "savages" have of the Europeans! In spite of this difficulty, the author gives a good description of the religious ideas of the people. One is inclined to wonder, though, why nothing is said of the tribal ancestor-worship, as we are accustomed to find this cult especially prominent among the Nilotic peoples.

Although Driberg, since he is no linguist, does not profess to give a thoroughly scientific account (in the true sense of the word) of the language of the Lango, yet it