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 wheter 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 "Anthropos", 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 apologise 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 anthropological 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
must be admitted that he has produced an excellent piece of work; even the phonetics are very good and fully adequate, while the grammar and vocabulary are very extensive. The texts given in the last section consist of fables in Lango and English.

It will be seen even from these few brief remarks how significant this book is for the study of the Nilotic peoples.  

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


The data incorporated in this book were obtained by the "University Museum's South American Expedition" during the years 1913—1916. The manuscript was finished by FARABEE in December, 1921, and was put into print in 1922, shortly after he had proceeded to South America on a new expedition. He returned home in 1923, seriously ill, and owing to his illness was unfortunately not able to revise his work in the light of his improved knowledge.

The book is a rich store-house of information about the spiritual and material culture of the Central Caribs, and its utility has been greatly enhanced by the praiseworthy lucidity of its arrangement and the terseness of its style.

Special attention is paid to the Makusi. In the section on what FARABEE terms "Material Culture" many interesting details are given of the building and contents of the huts, of basketry, spinning and weaving, and of agriculture, food and drink. Under the heading "Social Culture" he then describes clothing and adornment, music, dancing and games, political organisation, the medicine men, birth, marriage, the couvade and death. A short grammar is also given of the language of the Makusi, together with a list of phrases, texts and a vocabulary (English-Makusi and Makusi-English) of about 600 words. The texts are exclusively of a religious nature with Christian content (Gospel of St. John, IV, 46—54; Epistle to the Thessalonians, I, 1—10; the Credo, morning prayer, Te Deum and Psalm 94).

The Waiwai are dealt with next. A general survey of the tribe is first given, and then follow remarks on dancing, drinks, quipus, fishing, hut-building, art, burial rites, etc. An English-Waiwai vocabulary of 150 words is added.

The Paruku, Diaz and Apalaii are then described in the same way, while several other tribes are very briefly touched upon. In addition to the vocabularies already mentioned FARABEE gives also the following: English-Paruku (70 words), English-Chikena (60 words), English-Diau (160 words), English-Kumayena (60 words), English-Urukuena (60 words), English-Apalaii (500 words), English-Azunara (80 words), English-Porokoto (80 words).

The last forty pages of the book are devoted to observations on the physical Anthropology of the Central Caribs, a bibliography and a detailed subject-index. The beautiful plates call for special mention. This book, in short, merits every praise, although it may be said that its innate excellence is the best recommendation it can have.

F. GEORGE HÖLTKE, S. V. D.


Drei Jahre weilte LEDEN als ethnographischer Forscher vom Fach in Kiwatin, dem "Land des Nordwindes", nordwestlich von der Hudson-Bucht. Seine auch stilistisch gut geformte Reisebeschreibung liest sich wie der Roman eines Abenteurers, bleibt aber immer wohltuend sachlich und ist reich gespickt mit wertvollen, ethnographischen Einzelheiten aus dem Kulturleben der dortigen Eskimos. Es seien unter anderem genannt: der unheilvolle europäische Versuch zur Süßhaftmachung der nomadisierenden Eskimos (S. 15); die (totemistische?) Namengebung nach Tieren (S. 49); ein Spielzeug aus Treib-