



WILEY

Review: 14

Author(s): A. C. B.

Review by: A. C. B.

Source: *Man*, Vol. 15 (1915), pp. 28-30

Published by: Royal Anthropological Institute of Great Britain and Ireland

Stable URL: <http://www.jstor.org/stable/2787452>

Accessed: 05-06-2016 06:12 UTC

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at
<http://about.jstor.org/terms>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.



Royal Anthropological Institute of Great Britain and Ireland, Wiley are collaborating with JSTOR to digitize, preserve and extend access to *Man*

the south* their customs were likely to be influenced by the ways of their powerful Turkish neighbours. Thus it is possible that the following rite is the imitation of the Khazar custom applied to the more primitive circumstances of a smaller tribe. But, on the whole, I would rather incline to hold the view that we have here the original form of the rite, the form in which it existed among these people when the highest human aggregate known was the village community. In autumn an annual feast was given in honour of the departed souls.† The scene of the festivity was always the house of the eldest and most virtuous man in the village, and—the feasting ended—the host, of his own accord, sacrificed himself to the dead. He was killed and buried in the presence of the whole village and ranked as a saint after his death. The murder was accounted a holy rite and the following day was spent in prayer by the whole village, abstaining from food and common talk.‡ The case of the Votjaks is, I think, the best direct evidence we have§ for the annual tenure of the kingship. Although the murdered man is not called a king, yet no doubt a Votjak village headman has as good a right to this title as many of the petty African monarchs that have thus been dignified by European travellers. A further analogy between royalty and the position of headman in these villages may be found in the part the latter plays in religious ritual.¶ And some significance must be attributed to the season of the year chosen for the murder; it was in autumn, when the declining power of the sun and the fading verdure of vegetation seemed to indicate a corresponding decline in the magical qualities of their earthly representative.

G. RÓHEIM.

REVIEWS.

Archæology: Mediterranean.

Dussaud.

Les Civilisations Préhelléniques dans le bassin de la Mer Egée. By René Dussaud. 14

During recent years skilled exploration has added greatly to our knowledge of early civilizations in the eastern Mediterranean, and in this excellent volume we are given a full and clear account of what has been done and discovered at the principal sites in Crete, the Cyclades, Troy, Greece, and Cyprus, with chapters on Egean influence in Egypt and Syria, on cults and myths, and on the Egean people. There are copious bibliographical notes, brought up to 1912, good illustrations, plans, and several coloured plates. The descriptions of places show a personal acquaintance with them, and all the subjects are treated in a thorough and scholarly fashion.

Study of the stratigraphy, of the development of pottery and of metal industries, has enabled synchronisms to be established, and in a comparative Table (Pl. XIII) M. Dussaud has placed a scheme of nine civilizations in parallel columns, roughly dated by synchronisms, except for Egypt and Babylonia, where historic dates are known. He thinks that the introduction of copper took place generally about 3,000 B.C. Neolithic remains have been found in Crete, Greece, Thessaly, Cyprus, Syria, and Palestine, but not in the Cyclades, although the presence of obsidian implements in the important Neolithic stratum at Knossos shows that some persons

* F. Barna, *A votják nép múltja és jelene* ("Past and Present of the Votjak People"), 1885, p. 7-9.

† Compare Wasiljev, *Übersicht über die heidnischen Gebräucher Aberglauben und Religion der Wotjaken* ("Memoires de la Société Finno-Ougrienne," XVIII.), 1902, pp. 33-35; F. Barna, *A votjákok pogány vallásáról* ("Pagan Religion of the Votjaks"), 1885, p. 16; M. Varonen, *Vainajainpölvetus muinaisilla suomalaisilla* ("Cult of the Dead amongst the Ancient Finns"), 1899, p. 13.

‡ P. Bogajevskij, *Otšerki Religioznich Predstavlenijü Votjakov* ("Religious Conceptions of the Votjaks"), *Etnografičeskoje Obozrenie*, 1890, IV., p. 50 (translated by Dr. Mészáros).

§ Compare Frazer, *The Dying God*, 1911, pp. 113-118.

¶ Wasiljev, *op. cit.*, pp. 22, 44. Smirnov, *op. cit.*, p. 355. Mészáros, *op. cit.*, pp. 66, 141. Krohn, *A finnugor népek pogány istentisztelete* ("Pagan Cult of Finno-Ugrian People"), 1908, p. 158. The now general combination of the offices of leader of sacrifices and shaman seems to be a later development.

must have been working it then at Phylacopi, on the island of Melos. Except from Alagheuz, in Armenia, this was the only place where obsidian could be procured.

Amongst later investigations in Greece a few of those less likely to be known to English readers may be mentioned: Pylos Kakovatos, on the coast near Olympia has been recognised by M. Doerpfeld as the site of the Pylos of Nestor, already forgotten in Strabo's time. The three-domed or beehive tombs there "are perhaps the oldest known." They had been pillaged, and only a few objects remained, such as finely-worked points of silex, boars' teeth for ornamenting helmets, a gold frog and an owl, a sword 92 centimetres long, and an iron finger ring like those found at Vaphio, Mycene, and Phæstos, iron being then rare and precious. A quantity of amber beads (as in the fourth tomb of the acropolis at Mycene) shows intercourse with the Baltic. The pottery was Recent Minoan I and II, but another more ancient form is found there, as at Olympia and the western Greek islands. It is coarse, handmade, and monochrome, with incised designs, quite similar to that of the Italian terramares.

At Tiryns, below the palace excavated by Schliemann, there was another in the same style, also decorated with artistic frescoes of Cretan design. This had been built over five small stone tombs, and still lower were remains of at least two earlier series of dwellings with walls of crude brick on stone foundations and monochrome prehistoric pottery. M. Dussaud does not allude to the filling up of what is now the plain of Argos with alluvium. At one time the sea must have reached almost to Mycene, and Tiryns would be an island fortress.

In the north, at Haghia Marina, not far from Cheronea, M. Sotiriadis examined a site that covered an area from 100 to 159 metres in diameter and 10 metres high. The lowest stratum, 3 to 5 metres thick, was eneolithic, like that of Orchomenos, and contained triangular copper poniards and pottery painted with bright red or dull black. A fine jar of this type and period from Cheronea (Fig. 137) is covered with a wave design painted in red on white. The dwellings were simple huts, with bones of ox, goat, fowls, and deer. Over this, a layer of 3 m. 50 d. deep had stone dwellings and a special pottery with designs in white on a lustrous background, also sherds of Minoan pottery. Above, to the thickness of a metre, the late Mycenaean period was represented, and on the surface, in disturbed earth 40 centimetres thick, were modern sherds.

The very early hand-made pottery, blackish, with designs filled with white matter and burnished, has been found in Thessaly, Cyprus, the first town at Phylacopi, Knossos and Malta, predynastic Egypt and Troy I. It accompanies objects of the Neolithic period and passes on into the Copper Age. The date of the two earliest settlements at Troy appears to be still a debated question. M. Dussaud gives reasons for thinking that Troy I is of the Copper Age. Troy II is "Full Bronze period," the bronze having a good proportion of tin. Doerpfeld places Troy I at 3000-2500 B.C., and Troy II 2500-2000 B.C., but 50 centimetres of earth lie between the two strata and Troy II may be slightly later, whilst Homeric Troy (VI) is 1500-1180 B.C. (p. 120).

The many varieties of graves and methods of burial point to ethnic differences as well as length of time. In the Cyclades the earliest type of grave is about a metre square, 50 centimetres deep, and is lined with six marble slabs. From the position of the bones, the bodies must have been placed in a crouching position. There is no mound or other surface indication. In Paros, Naxos, Amorgos, Siphnos, and Melos these tombs contained coarse incised pottery, hand polished, of the Copper Age. Professor C. Stephanos found a complete set of toilet utensils in a Naxos tomb (p. 85). There were obsidian razors, small copper instruments for tattooing, and little pots for colour, one still containing blue. In Crete the earliest burials yet found seem to be of Early Minoan II. The great tholos or beehive tomb at Haghia Triada, 9 metres in diameter, was filled with piled-up bones (in a very friable condition) repre-

senting about 200 individuals—men, women, and children. With them were figurines; vases of marble, granite, steatite, and terracotta; obsidian knives; copper poniards; and seals of ivory, bone, and steatite. M. Dussaud considers this tomb older than the first palace at Phæstos, and that the origin of the type may go back to the Neolithic period, though Mr. Boyd Hawes thinks it Recent Minoan. The discoveries by M. Xanthoudidis at Roumasa and the early Minoan beehive tombs at Siva, south of Phæstos, he believes confirm his view that the tholos is early Minoan II—about VI Dynasty. An interesting example of a burial of the First Iron Age is given in Fig. 201 from Curium, Cyprus. The tomb is of the bottle shape that French archæologists call silo. The vases and pitchers from it have good shapes and painted linear ornament.

Of the language of these ancient populations "Not only cannot the least word of the several thousand minoan tablets be read, even eteocretan texts engraved in Greek characters are still scarcely legible, but Mr. Conway (who has specially studied the inscriptions of Praesos) and E. Meyer agree that they are not in an Indo-European language." The two inscriptions on the cypriote lintel at the Louvre have been partly rendered into words by M. Vendryes of the Sorbonne, but the meaning remains to be sought. The arrangements of sounds and syllables suggests affinity with Pacific tongues. The Achæan invasion, about the 16th century B.C., brought an Indo-European dialect into Greece (p. 441), and this survived as the Arcadian-Cypriote dialect. M. Dussaud suggests that there was a prototype alphabet from which the Phœnician and the archaic Greek alphabets developed separately, and that the Sabeian alphabet was derived from the archaic Greek. "Nothing can be said as to the primitive peopling of the Egean except that it dates from the Neolithic period and shows a direction towards the east." A fresh inflow came with metal. Sir A. Evans' Three Minoan periods are correlated with the Copper, First and Second Bronze Ages.

In his remarks on idols M. Dussaud seems to use the term rather loosely. What does he mean exactly by idol? Is it an object of worship, a material representation of a divinity? The figurines illustrated look more like votive offerings or fetishes. It is a pity to turn every little clay figure into an anthropomorphic deity. Then the plain fact that the nymph Melissa nourished the infant Zeus with honey, is called *la reduction d'une déesse-abeille crétoise*.

It is not easy to keep in touch with the specialist publications constantly brought out in many languages, and M. Dussaud has earned the gratitude of all interested in these ancient civilizations for presenting the main facts and comparative references so well, and for the good and numerous illustrations. The use of the editorial *we* throughout is somewhat puzzling to an English reader, accustomed to it as a sign of divided responsibility.

A. C. B.

Africa, West: Folk-lore.

Edgar.

Litafi Na Tatsuniyoyi Na Hausa. By J. Edgar. Vol. III (Mayne, 1913). Price 10s. 6d. **15**

The two preceding volumes have been noticed in MAN, and we are glad to note that the success which has attended their publication "has warranted and encouraged" the author to issue this further instalment. Like Vol. II, this book has no notes, the author having considered them to be unnecessary, but Major Edgar's knowledge of the language is a good deal above the average, and we think, therefore, that most of his readers will entirely disagree with him. It would have been as well to have added a glossary also, explaining words which have not been incorporated in the dictionary as yet. Discrepancies in the spelling are noticeable, but generally they are intentional, Major Edgar very sensibly writing the words as they were pronounced by the narrators