

been held for some time by other students. He says, "By the word 'Maori' I mean the brown-skinned race called Polynesian by European writers. Maori was their own word, should always be used . . . The Maoris were the first people to discover the Pacific islands . . . Some writers talk of other races who inhabited these islands prior to their discovery by Maoris. I assert that there were never any people in these islands except the Maori." The Maori were, he claims, an "Aryan-Naga people"; he agrees they are dominantly Caucasian, but is convinced they have a large infusion of Mongolic blood, which they received, according to him, before their emigration, since he classes the Kolarians and Santals as Mongolic. He says, "centuries before India was invaded by Aryans there was an invasion from the north-west by Mongolic peoples called Scythians, or Turanians. These Mongols conquered the black aborigines and extended their dominion all over northern India. Their principal tribes were called Takkes or Nagas, Kolarians, and Santals." It is a pity that he gives no references in support of these wide statements. "In India the word Maori was variously spelt—Mauri, Maurea, Maori, Maoli, Mauli, Baori, Baoli, Kaori, Waori," for most of which he finds parallels in the Pacific, and he gives a large number of place- and tribal names, mainly in Bengal, which are similarly equated.

The author is evidently unaware of the linguistic researches of Father W. Schmidt, who showed in 1906 ("Die Mon-Khmer-Völker") that the Polynesian, Melanesian, and Indonesian are dialects of the Austronesian group of the Austric linguistic family, of which the Austroasiatic was the other group. The latter group includes the Munda, Khasi, Mon-Khmer and other languages. The Nagas may be "dropped colonies of Maoris," but surely allusion should have been made to the Khasis, who alone in Assam speak an Austric language.

Religion, mythology and various arts and crafts are alike impressed to bear witness to the Indian origin of the Polynesians and their migration through the East Indian Archipelago. There is certainly a great deal to be said in favour of the main thesis, and doubtless many of the facts adduced may support it, but the entire absence of references makes it impossible to gauge their value unless the reader happens to know the authorities. A number of parallels are cited which would equally prove an African or American affinity with the Maori. There is a good deal of repetition in this badly-arranged book, and there is no index.

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OUR BOOKSHELF.

Marriage Ceremonies in Morocco. By Prof. E. Westermarck. Pp. xii + 422. (London: Macmillan and Co., Ltd., 1914.) Price 12s. net.

It is to be hoped that Dr. Westermarck will one day give us a general work on the origin and development of social ceremonies. Ceremony is a sort of material complement to social ideas, an action-language embodying and expressing, if not imitating and compelling, the social will. Its roots are in the same soil as magic.

This very complete study, by the historian of human marriage, of the marriage ceremonies of the Moroccan peoples, includes a mass of detail, none of which is unimportant. The wealth of ceremonial possessed by Arab and Berber folk-custom is extraordinary. But in most cultures marriage tends to be more ceremonialised than any human happening. Even modern Germany, as Reinsberg - Düringfeld's "Hochzeitbuch" shows, is in this respect nearly the equal of Morocco. Most of these are what anthropologists ten years ago styled customs, but the formal "solemnity" of practically all social and most individual acts in semi-civilised societies has now been well established. It is the main character of the "religious" or "magical" stage of culture.

The betrothal, the negotiations about dowry or bride-price, the preparation of the trousseau, the arrival and reception of the bride, the meeting of bride and bridegroom (as a rule they have never set eyes on one another), these and other scenes are set off by continuous and minute ceremonial. The preservation of so many thousand details by oral tradition is an astounding feat of memory, which deserves the attention of psychologists.

In dealing with the ideas embodied in these ceremonies, the author refers to the magical theory advanced by the present writer in "The Mystic Rose," and to Mr. Van Gennep's theory of *rites de passage*, *rites de séparation*, and *rites d'aggregation*. But he recognises the extreme probability that they may have a mixed origin. Some may be prophylactic or purificatory, others mere expressions of emotion, others again may be positive and intended to promote welfare. The author does not aim at a general philosophy of ceremony; but the many points of view which the material and the comment suggest should lead to important conclusions.

The work is a splendid monograph, worthy of its author. A. E. CRAWLEY.

A Text-book of Geology. By Prof. James Park. Pp. xv + 598 + lxx plates. (London: Charles Griffin and Co., Ltd., 1914.) Price 15s. net.

PROF. PARK'S mining researches have increased rather than lessened his interest in the wide fields of geology, and the present text-book adequately covers the range required for students of mining colleges and secondary schools. It is systematically divided into paragraphs, headed in thick type; facts are concisely stated, and the author's personality is not permitted to intrude.