

tion. We ought to have from British East Africa and Uganda, from British Central Africa (Rhodesia and Nyasaland) and each separate colony or protectorate of British West Africa, works similar to that under review, giving in the leading native language or languages the designation of the striking and commercially important trees and plants, and side by side the correct botanical identification.

Dr. Dalziel's book is the model to be followed. It possesses an excellent index which reverses the process of identification by supplying a long list of the botanical names of trees and plants with the number of the page on which they are dealt with. It also throws much light on native drugs, poisons, and aphrodisiacs, and is further a useful catalogue of the outstanding features in the flora of Eastern Nigeria.

Hitherto botanical research—and linguistics—have not been sufficiently encouraged by the Colonial Office in our African possessions. Perhaps after the war—if those of us now writing and working live to see an after—we shall be wiser. We shall realise that Africa is as important to us and the rest of the world for its flora as it is for its minerals, and do everything we can to increase native and European knowledge of the same.

H. H. JOHNSTON.

A GERMAN PSYCHOLOGIST ON THE EVOLUTION OF CULTURE.

Elements of Folk Psychology: Outlines of a Psychological History of the Development of Mankind. By Wilhelm Wundt. Authorised translation by Prof. E. L. Schaub. Pp. xxiii + 532. (London: George Allen and Unwin, Ltd., 1916.) Price 15s. net.

PROF. WUNDT has been a voluminous writer on psychological and philosophical subjects, and has had a profound effect in Germany and to a large extent also in the United States of America, but of the real value of his psychological investigations this is not the occasion to form an estimate. The "Elemente der Völkerpsychologie" (1912), of which the book under notice is a translation, breaks new ground, and we have to thank Prof. E. L. Schaub for rendering it available to the English-speaking public.

The book gives a synthetic presentation of various stages of human civilisation and of the mental products which are created by communities of human beings at these several stages. The author divides the development of civilisation into four stages: Primitive Man, the Totemic Age, the Age of Heroes and Gods, and the Age of Natural States and Religions—the first three being alone dealt with at length. Prof. Wundt makes certain deductions from the data which he adduces, but before framing hypotheses it is as well to make sure of the premises, and it has been a surprise to the present writer to find upon what inaccurate data—one can scarcely term them "facts"—the superstructure is in many cases reared.

When dealing with primitive man we find various astonishing statements, thus: "If one were to connect the discovery of this primitive man with any single name, the honour would belong to a German traveller and investigator, George Schweinfurth. He was the first to discover a really primitive tribe." "When the Veddah enters into marriage, he binds a cord about the loins of his prospective wife. Obviously this is nothing else than a form of the widely current 'cord-magic' . . . to secure the faithfulness of the wife." As a matter of fact, "the bride gives her spouse a waist string of her own making" (Seligman), which may or may not have the significance Prof. Wundt attributes to it—we simply do not know. The Veddahs do not use poisoned arrows, as he states they do. "Even marriage between brother and sister was originally not prohibited"; but, as Dr. and Mrs. Seligman point out, Hugh Neville said in 1886: "Much nonsense has been written by persons who ought to have known better, about marriage of Væddas with their sisters. Such incest was never allowed and never could be." He goes on to explain that "the mistake arose from crass ignorance of Vædda usages."

Further on we read that the Australian spear-thrower is a "grooved board," but of the numerous varieties of this implement in Australia not one has this construction. Again, "the shield of the Australians is long, and usually raised toward the centre. It covers the entire body." There are several kinds of shields in Australia, the most widely distributed being little more than a parrying stick. We are told that "the Papuans are the first to change the digging stick into the hoe . . . it is the man who makes the furrows with the hoe . . . and the woman follows with the seeds, which she scatters in the furrows." But the hoe as derived from the digging stick was unknown, and seeds were never sown in New Guinea until the arrival of civilised people. Another misleading statement is that "to the bow and the lance they [the Polynesians] have added the knife and sword; to the long shield, the small round shield." If Prof. Wundt had stepped across from his laboratory to the excellent Museum für Völkerkunde he need not have made these blunders. The statement that the Malays came from "the mainland of India" is incorrect; if he meant Further India he should have said so—but that, in any case, is a foolish term. There is no evidence that "the Malaysians were the first to create a perfected form of boat."

It is unnecessary to give further examples of misstatements. There are also a considerable number of statements of the origin or evolution of customs and objects of material culture which are given with all the assurance of ascertained facts, though they are merely the unsupported statements of the professor. On the other hand, there are many valuable suggestions and inferences which are worthy of the attention of students.

A. C. HADDON.