

"Animus" (p. 50), sometimes platitudinous, as in many of the remarks about paths (pp. 68-69). Much more could probably have been gleaned from a few verbatim native statements.

In Part Two, "Hypotheses", and Part Three, "Practical Consequences of Hypotheses", M. Shirokogoroff gives a valuable account of Tungus religious ideas and practices, although he will not countenance the terms 'religion' or 'magic' for Tungus phenomena (pp. 46-47). Chapter xvii, called "Souls and Their Managing", describes the disposal of the dead. The author regards Part Four, "Shamanism", as essentially a continuation of Part Three, both being concerned with "various methods of practical solution of problems resulting from the recognition of a series of hypotheses expounded in Part Two" (p. 241). Students of Shamanism, whether or not they endorse this theoretical approach, will find a great deal of

useful information in this latter half of M. Shirokogoroff's work, particularly when the tribe to which the observations relate is indicated, as for example in the description of *chorea imitatoria* cases (p. 248), of occasions for shamanising (pp. 311-314) and of individual shamans (pp. 383-385). The absence of such indication for the greater part of the material in the book is apparently due to the underlying assumption that a Tungus "psycho-mental complex" exists, that there are combinations of traits and attitudes equally characteristic of these widely scattered tribes, living under varied conditions, whose only objectively established relationship is linguistic. Supporting this assumption there is only the author's subjective conviction that he "could directly penetrate into the Tungus complex", that "*all Tungus notions were understood in the Tungus system and mind, in the Tungus complex*" (p. 40). E. J. L.

Mammals of Ceylon

Manual of the Mammals of Ceylon

By W. W. A. Phillips. Pp. xxvii + 373 + 38 plates. (Colombo: Colombo Museum; London: Dulau and Co., Ltd., 1935.) 10 rupees; 15s.

THE author occupied his time, while a prisoner of war in Turkey, in collecting and observing the animals near his camp. Since his release, he has employed his leisure in a similar study of the mammals of Ceylon. A catalogue issued by a great museum enumerates all the species of the organisms belonging to a few or a single family, and is founded necessarily on the specimens in its own and in other museums; it is hence largely morphological and classificatory. In contrast a 'local' monograph such as this requires of its reader a certain acquaintance with the locality and its environments, and lays its main stress on the adaptation of the described species to these.

In Ceylon there are 109 species of mammals, and they are briefly classified into sub-orders, families and genera. The fur, colour, sexual difference and variation in size of each species are described, so that they are easily recognisable. Then the reader is taken to the living animals and made to consider at greater length the distribution of each species in Ceylon and elsewhere, its food, breeding and habits. These sections show the author to be a naturalist of high attainment and great enthusiasm; their value, since Ceylon like every other country is evolving, with consequent extension of human occupation and restriction of wild Nature, cannot be over-estimated. We

venture to select at random those relating to the lorises, the sloth-bear, the mole-rat and the pangolin, feeling how aptly they may be used to illuminate many a dull lecture.

Of especial interest is the chapter dealing with the distribution. In Mesozoic times, Ceylon was part of Gondwanaland, which was broken up before the Tertiary period. Then there would seem to have been a temporary connexion in the late Eocene. In the Miocene, Ceylon was a much smaller island, and there may have been a renewed connexion in the Pliocene. In the early Pleistocene there was a subsequent invasion from India followed by subsidence, re-elevation and land connexion, finally the topography as we see it to-day. These four land connexions each provided its quota of mammals, which are now distributed in three climatic regions of Ceylon, namely, the dry zone influenced by the north-east monsoon, the wet zone by the south-west, and the wet central mountain zone. Each has its appropriate fauna, outside which it is seldom found, the mountains being the stronghold of the 'relics'. There are a very few forms common to all three, most of which have a local race in each zone. This is entirely contrary to the teaching of "Age and Area" (Willis), but 109 Ceylon mammals cannot be compared with about 2,800 species of plants, especially since the organisation of animals usually requires even minute adaptations to enable them to survive both varying physical conditions and the ravages of their carnivorous brethren and of other vertebrates.