

pounds, the charge or density of electrons is above a certain limiting level, and high carcinogenic power is associated with high electron density or charge. This hypothesis, if further substantiated, should lead to better understanding of the underlying mechanism of the actions of carcinogenic substances.

Prof. Lacassagne's last chapter contains descriptions of many different substances which have produced tumours in animals. These include carbon tetrachloride, hydrochloric acid and sodium hydroxide in mice, glucose and sodium chloride in rats, and zinc chloride in cockerels. This list of odd carcinogenic agents would give the impression that carcinogenesis is not a specific property associated with definite chemical structures. Most of the work carried out in the field, however, points to definite correlation between structure and carcinogenic action, although the basis of the relationship is as yet unknown. Any comprehensive theory of carcinogenesis must also account for the action of the ionizing radiations, as well as the hundreds of known carcinogenic substances, the hormones and possibly the viruses.

In these monographs, Prof. Lacassagne has stated the main known facts of the subject and so revealed the gaps in our knowledge, and also the way to better understanding of this fascinating corner of science which is so important to mankind.

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DOGON PERSONALITY

Les Âmes des Dogons

Par G. Dieterlen. Pp. viii+268+15 plates. 100.70 francs.

Les Devises des Dogons

Par Solange de Ganay. Pp. viii+194+9 plates. 100.70 francs.

(Université de Paris: Travaux et mémoires de l'Institut d'Ethnologie, Tomes 40 and 41.) (Paris: Institut d'Ethnologie, 1941.)

THE social and religious institutions of the Dogon, a cliff-dwelling Negro tribe of Mendi origin who occupy the Bandiagara escarpment of the French Sudan, have formed the subject of extensive study by members of the Institute d'Ethnologie of the University of Paris under the leadership of Prof. M. Griaule. Their eight years of field-work, perhaps the most extensive and sustained yet undertaken in Negro Africa, is now beginning to bear fruit; "Jeux Dogons" and "Masques Dogons", both by Prof. Griaule, appeared in 1938; "Organisation social des Dogons" by Mme. de Paulme-Schaeffner in 1940, and these were followed in 1941 by the two monographs now reviewed, which only recently reached Great Britain.

The first, by Mme. Germaine Dieterlen, is on the Dogon conception of the soul, and is a clear and lucid exposition of a very complicated subject. A Dogon, in addition to his shadow (*kikinu bumone*), has two conceptions to which the term 'soul' could be applied: his *kikinu say*, an oversoul or true soul and a kind of super ego, and his *nyama*, a life-force or under soul, equivalent to his ego or personality. At death the *kikinu say* goes to join the ranks of immortal spirits and ultimately becomes an ancestral spirit, while the *nyama* is transmitted to his descendants. Thus the object of Dogon ancestor worship is to maintain the goodwill of the ancestral *kikinu say* and to sustain the power of his *nyama* among his

descendants. For the *nyama* is not reincarnated intact in a particular descendant. A man's *nyama* is a complex affair derived from a number of different sources; part of it comes from the father who begat him, part from a particular ancestor transmitted to him while still in the womb, and part again from the clan and lineage ancestors imparted to him after birth at his naming ceremony.

The second work, by Mme. Solange de Ganay, is a study of the titular forms of address (*tige*) found among the Dogon. This custom of using special terms of address towards a person, or in many cases towards an animal or natural object, is characteristic of the Mandingo, Mossi, Joloff, Susu and other peoples of the French Colonies of Sudan and Senegal; but this is the first specialized study that has been made of it. A Dogon can be addressed by no less than twelve different kinds of *tige* indicating respectively his tribe, village, family and other social groupings, his occupation, his personal idiosyncrasies and even particular parts of his body. The particular *tige* used will show how well known he is to the speaker, and the degree of familiarity that exists between them. The author concludes that these *tige* are no mere empty titles or honourable names recording a particular or a memorable feature, but contain enduring and supernatural qualities which have been transmitted to the bearer from other individuals or groups or supernatural beings, qualities which he bears during his life-time and then transmits to his descendants. As such they are analogous to the complex of *nyama* which compose his personality. To address a person by one of his *tige* is not merely a form of politeness but also an efficacious formula for placing oneself in accord with his personality.

Of the 250 pages of Mme. Dieterlen's monograph fifty are taken up with details of the mythology connected with the foundations of the various component villages of the Dogon tribe. This could well have been relegated to an appendix or omitted altogether, as it has no bearing upon her subject. Had she given instead an outline of Dogon social or economic structure, some background against which this study of their religious beliefs could be set, she would have left the reader with a more adequate and complete impression of Dogon personality. As it is, her study, like the shorter one by Mme. de Ganay, remains an expert piece of dissection of a part of Dogon ritual and belief, but one necessitating a perusal of the three previous works for its proper appreciation.

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PERSONALITY

The Cultural Background of Personality

By Prof. Ralph Linton. (International Library of Sociology and Social Reconstruction.) Pp. xii + 102. (London: Kegan Paul and Co., Ltd., 1947.) 10s. 6d. net.

THE late C. P. Scott and H. W. Nevins were once exchanging stories which had never been printed; Nevins complained ruefully that when he was sent to report the 'Black and Tans' in Ireland, he was shot at by both sides. Prof. Linton takes a greater risk; in his brave attempt to cross-fertilize several different studies, he may be attacked from three sides. Obviously he cannot be ignored.

During man's long effort to understand himself, there have recently arisen the disciplines of psychology,