Evans (1922), whom, however, Professor Cole here appears to treat as the final authorities. Local experts would, I feel, be puzzled by the description of the Kayan as ‘the most powerful of all the pagan groups’ in all Borneo, or of the Murut as ‘the wet-land-cultivators of North Borneo.’ Oddly enough, Professor Cole expresses scepticism about the existence of the nomadic Punan, whom he appears to regard as a product of Hose’s imagination. Scientific doubts are welcome, but I can see no justification for this one; indeed, the existence, if not the precise numbers, of these people was fully verified in the 1940 Sarawak Census.

Scepticism is not extended to ethnographic accounts of peoples outside Malaysia, and Professor Cole seems willing to accept some very questionable theorizing from writers on the Assam–Burma field. The general question of how far trait-dispersion can legitimately be interpreted as evidence for the historical migration of whole peoples is, of course, a large and debatable issue. In the present work Professor Cole states his hypotheses fairly evenly, but does not enquire too deeply into the evidential value of his sources.

E. R. LEACH


Kai Donner (1889–1935), like his celebrated father Otto Donner, was a leading authority on the Uralian language and, like his still more celebrated compatriot, the linguist and ethnologist M. A. Castren, a courageous explorer, who shortened his life through hardships endured among the Siberian tribes he had chosen to study. Sibéria (Helsinki, 1932), from which this French version was made, contains only a fraction of the material which the author, in the course of arduous expeditions, had collected on Samoyed anthropology and linguistics, but presents it in a systematic and readable survey. The scope of the book is considerable, yet its title seems too large, because Donner’s researches were limited to the past and present of the West Siberian plain up to the ‘frontier’ of Uralian and Altaic, which, he seems to think, is traced by the incidence of tanga (clerih) patterns radiating from a western (Ruman) and an eastern (Chinese) culture focus. Donner studies the geological history and palaeontological finds (he himself discovered remains of the hairy rhinoceros at Tomsk), then the lie and landscape, the tribes and languages of the Ob-Irtysh region. Paleo-lithic Man of the familiar Mousterian type appears to have left traces of himself near Krasnoyarsk, but these are probably earlier than Aspelin’s Uralo-Altaic archaeology, and this Donner decisively rejects in favour of an hypothesis which derives the Uralians from Europe. Nor could his sanguine temperament countenance the Uralo-Altaic theory in its linguistic aspect, and this healthy heresy caused him to regard the Samoyeds, like their Ugrian congener, the Ostyaks and Voguls, as ancient (Bronze Age) immigrants into those parts, where they have since maintained themselves as hunters, fishers and reindeer-breeding nomads. Donner’s intense interest in the Samoyeds led him to advance his researches into the Yayan mountains, where in 1914 he found the last representatives of the fifth group of Samoyedic, the Kamasses. These, with the Koibals, Karagasses, Mators and Soyots, are now turanized. Turanians too occupy the steppes and piedmont of West Siberia and are commonly known there as Tartars and associated with such place names as Barsba, Kacha (the translator has overlooked the Finnish genitive suffix –n and mistakenly writes ‘Baraban’ and ‘Catchan’), Tobsolsk, Chulym, Kuznetsk, Abakan and Altai. The other West Siberian peoples, none of whom Donner regards as ‘aboriginal,’ are the Altaic Tungs and Yakuts in the east, the Uralian Zyryans (Komi) in the west, and the isolated Paleo-Asiatic Yenisei-Ostyaks (Kets) in the east-centre. The last are mentioned in connection with the Yenisei–Ostyak–Sinotic hypothesis, which affiliates Yenisei–Ostyak to the Chinese-type languages. If this hypothesis is valid, he suggests, antrhopometry comes to its aid with a lower cephalic index for the Yenisei–Ostyak (83–14), which is nearer the Sino–Tibetan average of 80 than the extreme brachycephyal characteristic of North Siberia. To the mainly anthropological chapters Donner adds four on historical record, extending from pre-Christian Chinese annals and mediaeval Arabic accounts, through the sanguinary story of the Russian conquest (the Yenisei–Ostyak word liisse, like the Chukcha kačak, means both ‘Russian’ and ‘‘devil’), down to recent demographic statistics. The anthropologist will consult chapters III (anthropometry), X (social and legal custom), XI (numeration) and XII, which discusses the millennial vitality of shamanism and the records of Siberian man-eating.

W. K. MATTHEWS


A post in the Office of War Information, I pass Dr. Benedict to renew her acquaintance with the Japanese, and in this book she sets out to interpret them to the American public. One of the chief differences between Japanese and Americans is that while among the latter the chief sanction for moral conduct is conscience, in Japan such a thing is unknown. The Japanese spend their lives under the shadow of a fearfully strong sense of shame: what people do or might think of them is all-important. The Japanese owe two sets of obligations: the first, to the Emperor, to parents and to teachers, can never be repaid, though everyone must keep on trying; the second is to all other persons and must be repaid in full. This makes a Japanese reluctant to give or receive even small favours, and to save a man’s life may create a mutual relationship which is intolerable to both parties. Prisoners of war, having lost their lives as Japanese, also lost all sense of shame or obligation to their fellow-countrymen and worked cheerfully for their captors. In the last chapter of a very readable book Dr. Benedict considers the future. She thinks that the majority of Japanese, convinced that war does not pay, are ready to try peace, but the demobilized soldiers, no longer held in honour, are a difficulty and may be a danger.

RAGLAN


Mr. Penniman rightly draws attention in his foreword to the enormous amount of work entailed in collecting the material for this book. The index is excellent and an unusual feature is that each of the ten chapters has its own set of references, these amounting to 476 in all. A large percentage of the authorities quoted are not available to the ordinary reader, whether his approach to the subject is from an anthropological or medical angle, and the book should therefore become one of unequalled value to the student. The author says in the opening words of his preface that it is not to be expected that this book will have much interest to the medical profession generally, as it does not confine itself to surgical anæsthesia. With this one may with some confidence disagree, for no one who has made any study of the physiology of medicine could find to fail in counting items of interest.

In chapter III, 'Psychological Anaesthesia,' he refers to the passing of needles and skewers into various parts of the body while the performers were in a state of 'hypnotic passion' and showed no signs that they felt any pain. The reviewer had opportunities for the close study of this form of religious fervour and can fully confirm the astonishing absence of any sign of pain. The effect of drums on these occasions is dealt with by Lord Curzon in his Tales of Travel ('The Drums of Karwan'). Even Europeans may feel the hypnotic effect of drums, for at one performance a British officer remarked, after drums had been reverberating for an hour, that he himself felt inclined to follow the fakirs, leap into the arena and drive a skewer through his cheeks. In this same chapter Dr. Ellis quotes a 'Holy One' who refused to have an anæsthetic for a painful operation. His tale can be confirmed from India, where a religious mendicant showed no sign of pain where pain—severe pain—would be expected, saying afterwards, 'I was thinking of God; and while I think of God, why should I feel pain?'

Among drugs, stress is rightly laid on the various preparations of