Afr-Sierra Leone-Nommo-Ruetimeyer-1901-trans

N °. 1. (Plate XVI Fig. 1 in profile; Fig. 2 in face). Sitting idol with exquisite dolichocephalem  
Head, fleeting forehead, forehead bulge, frobi prominent Bulbi, wide flat nose, thick lips and  
closed mouth. At the height of the vertex, a circular opening (diameter 2 cm.) Leads into one  
2.5 cm. deep round cave. Ears big, raw worked. Neck short, thorax laterally flat,  
Umbilical conical strongly prominent. The back slightly concavely hollowed out and apparently with two  
Stick holes (Hoizkiammern?) Made in the back of the head, which apparently served the idol at one  
Postament or pillar. Hands worked very rough (without fingers), they embrace the thighs  
near the knees; Lower legs only worked out to half, listen to the disc-shaped  
Postament on. Penis in the shape of a 6 cm. long prismatic body, enormously exaggerated.  
H. 30 cm. Circumference of the head 36 cm. Material: almost ore-free Cliloritschiefer. Weight: 5613 gr. Inv.  
N. "1113.  
N ° - 2. (Plate XVI Fig. 3 in profile). Negro head (woman?) Of much more delicate and delicate work than  
the other sculptures. The long drawn, almost horizontal on the tall conischen, postament-like  
The neck-worn face, with almost ancient Egyptian features, is characterized by a tall dome-shaped hairstyle  
crowned (marked by rhombic facets), reaching on the right side to the midline  
a comb-like with fine tines and stem provided Agraffe is suggested. Ears barely marked,  
Provide each ear with an earring. Around the neck a wide collar hanging in two corners,  
which is decorated with cyllndrischen fringes. Both side surfaces of the head strongly abraded  
L. 16 cm. H. 18 cm. Circumference 37.5 cm. Material: talc slate with a small amount of ores. mass  
2600 gr. Inv. N ". 1,103th  
3. "(Plate XVI Fig. 4) Idol in a crouching position, the fingers entwined in one another,  
very large hands placed around the flected Knioo. Head dolichocephalic with fleeing forehead,  
on the vertex by a transverse line probably indicated the hairline, otherwise no hair shown.  
The disproportionately large head fine, almost artistically worked out. Eye bulb prominent.  
Nose wide, slightly curved, mouth closed with thick lips. A stubble on the left side of the chin  
attached, the right defect. Ears very big, stylized. On the middle of the vertex a small  
2 cm. deep, blind ending cavity. Thorax very small, but the lower extremities, especially the  
Feet, disproportionately large with five toes. Knee up as truncated. The figure huddles on a  
disc-shaped pedestal. The whole cut out of one piece.  
H. 22 cm. Circumference of the head 35 cm. Material: talc slate. Inv. N. ", 1204.  
N ". 4. (Plate XVII Fig. 5). Negro head. Man, almost life-size. Pronounced, almost cunning ugly  
Negro type. Flat, broad nose, bulging lips, mouth closed. Upper eyelids in shape  
shown thick beads. Ears badly worked out, a ring in the left earlobe. The hairstyle  
marked by square or rhomboid facets, above the middle of the forehead a bead (jewel?).  
At the top of the head is the remnant of a broken off hairpiece, probably of the shape of Fig. 6.  
Head and face horizontal on short, conischer postament. L. 21.5 cm., H. 14.5 cm., Circumference 55 cm.  
Material: Ore-rich talc schist without chlorite. Weight 5647 gr. Inv. N ". 1,102th

their earlier formation at cult or burial places as ancestral pictures or the like,  
seems quite plausible.  
  
It is particularly important to remember that the  
largest of the stone figures, as mentioned above, unmistakable signs of a former installation  
on a pedestal or pillar itself. Also the big heads with  
its upward-looking face and the perpendicular to the sagittal plane of the head.  
K 'brought postament-like neckline may suggest such a lineup  
J and finally it is reported that the figures in mounds in larger quantities, up to  
cu 50 were found, which would again be on such a cult site, of any kind  
to close.  
"However, in such figures the original meaning is often difficult to find out  
to find; Frobenius also points to the original memory image  
00  
fX ') Ratzel: Ethnology, Vol. II. 1895, pg. 47th  
"O, j") Veigl. SHOOTING FACTS: Ancient africanae Tab. VIII Fig. 5.  
Junker: Traveling in Africa Vol. I. pg. 560th  
I. o \*) SCHUKTz: Prehistory of Culture, 1900 pg. 570th  
to a deceased when it is gradually forgotten, along with a general one  
Meaning of a sacred object, resp. of a fetish i).  
A more remote and more specific question would be that of the meaning of the above  
Excavation of the heads. This excavation, whether in the form of a longer or  
shorter cylindric bore, be it a more elaborate, spherical hollow of the skull,  
found itself among the figures present for the examination 17 times with 26 heads,  
So in 737 ".  
In literature, I could not find much about such excavations. Maybe  
here is a note from Dr. Mense2), the wooden fetish figures of the  
Bateke and Wabari near the south bank of the Stanley Pool tells the same thing on the  
Chest carry a deeply cut pit into which one of palm oil and redwood  
existing dough-like mass, which serves as a medicament, is knotted 3). The wooden figure  
serves here as a medical "paste carrier." Further, Cameron 4) says of the Wabujwe  
Amulets: "Both sexes of all classes carry small spells against evil spirits  
carved idols tied around the neck or the upper arm, whose hollow interior of  
filled with dung for the fetish man. "  
But there are such cavities in certain West African wood sculptures,  
which in my opinion explain the meaning of this peculiarity of our idols  
can. So I recently saw in the ethnogi '. Collection of the Trocadero in Paris a series  
very nicely carved wooden fetishes, coming from Mission Cholet in Loango,  
the in cylindrical or round cavities fitted in the belly of the figures, with  
a small piece of glass or pouches closed with resin, some of them  
filled with small shells or snail shells. These figures with their little books  
are shaken by the fetich man and depending on the object, which is at the opening  
Presented, certain statements are made.  
In the ethnogr. Several of the collection of the Basel Missionary House were also very much found  
interesting wooden figures from the abolande mentioned, one of which is a cavity in the  
Back has, while three idols, in the same place of the head as ours, cylindrical  
Have cavities whose exact meaning I unfortunately could not learn.  
At last I saw in the ethnogr. Collection in Freiburg i / B. as the conclusion of this chain one  
also from Cameroon originating wooden figure with cylindrical bore in the head, which still  
contains the above-mentioned Büchschen, as well as a small wooden statuette of the same provenance  
with roundish cavity in the head.  
To connect these cavities, for example, with the round orifices which  
As you know, there are so many heads in bronze cast from Benin and those in the  
beautiful works by Read and Dalton>) on the art of Benin again as postaments  
there is no reason to do so, but it seems to me

As for the meaning of the animals of our collection, so we come  
Here hardly beyond conjecture. These are either pure animal figures  
like elephant and monkey, or a grotesque combination of thiei and  
Human, such as at the idol whose head is half hippopotamus (or monkey?), half human  
seems as the body shows human education. Whether we are here with ancestor cult  
similar to how Wissmann reports i) on the Manjema and Baschilange,  
that the spirits of the deceased are presented as animals? We might have here  
also to think of a type of belief in the migration of souls, a question which L. Fbobeniüs  
at the meeting of the figurines of Thon in Manjema found by Wissmann  
ventilirt? Pogge says that the Manjema did not kill the monkeys in the belief that it could  
the soul of relatives are in it; so could our animal figures,  
if even more material should be taught, maybe in that sense  
interpreted white-the.  
Much more difficult, but also more important than the question of the importance of ours  
enigmatic figures, the second question is: the one according to their age and their origin.  
If, on the former question, we have a certain modern material for comparison  
For the second, this simultaneous comparison material is missing.  
As far as the age of our idols is concerned, they are undoubtedly African  
To speak meaning, to designate "prehistoric", of course, not to forget  
that with the mostly more or less faceless negroes, where only vague  
Tradition replaces historical records, the prehistory is often very little far behind  
the date of the first contact of primitive peoples with the Europeans.  
The present natives of the localities (how long they are already sitting here and  
which former tribes have expelled them here is unknown to me) have the  
according to the researches of Mr. H. Ryff far back tradition of father  
on son, that their find brings luck. Also, there is no trace of her memory  
Production more available, and the current tribes living there would be quite  
unable to create such sculptures.  
From the European side, no time determination can be given as they, like  
mentioned, only since c. 10 years and only a few Europeans are known. I think so  
but in agreement with Mr. H. Ryff, that they have an age of centuries  
is to be awarded. It is probably also a find to commemorate, only a few  
Years also in West Africa, in Lamin Koto, on the right bank of the Upper Gambia  
have been done. 2) There were found, in the high grass, apparently very old, so-called sacred  
Stone circles of c. 6 mm in diameter, formed by pillar-like, 2 m high stone columns  
of rectangular cross section. On a hill was also a tremendous rectangular  
Stone as a so-called sacrificial altar. These finds are even more important than we are so far  
they did not know such things, but only from the northern edge  
Africa. Whether at those mounds, the primary sites of our idols, also similar  
') L. Probenius, I.e. p. 23rd

') L. Frobenius: The ceramics and their position on wood carving in the southern Congo Basin. Intern.  
Archive f. Ethnogr Vol. Vn pg. 23rd  
,,, , u, -100-,, .o-  
) Negotiations of the Berlin. Society for Anthropology, 1887, pg. fa2o.  
For this there are many in the Congo section of the Ethnographic Museum of Leiden  
Examples. Red.  
<) Citirt after L. Fbobenius, I.e. pg. 23rd  
t ^.  
») Read and Dalton: Antiquities from tho city of Benin. London, 1899. - According to recent researches  
I. This interpretation seems to be incorrect, and the bronze heads are probably victims as a sacrifice instead of more virile  
It seems that these burrs and hollows had a similar meaning as  
those of the modern wood sculptures of Cameroon and Loango, so to a certain magic  
Divination practices served.  
As for the meaning of the animals of our collection, so we come  
here hardly over suspicion

At parallels with those over immense lands and ancient times  
There is no shortage of effective relations in Africa.  
I remind z. B. to a lecture Bastian's J) from 1878, where he a  
Holzidol, which Pogge brought from the area of ​​Muata Yamvo, whose  
Headdress reminiscent of a very similar, known as Ateph ancient Egyptian  
along with other carvings in a kind of Egyptian style. Known  
are also the Central African sickle knives, as Schweinfueth from Mombuttu  
Similar to Chätak in paintings of the XII dynasty in the hand of the  
Pharaohs are depicted -). In a later work 3) Bastian points out how  
more and more conspicuous a central African type appears, the one at Schematisiren  
the Egyptian style eight and exactly expresses. Also we own in our collection  
some typical examples of these "relationships, such as a copper sickle knife or" pharaonic  
Scepter "from Kassai and small drawing axes of peculiar shape with acute-angled  
bent stalk from the middle Congo, where they are used for shipbuilding, a  
Instrument which Schweinfukth ^) found in Mombuttu, which is still in Nubian today  
Nilthal is needed and which in the beautiful frescoes in the famous tomb of the  
Tih in Sakkara (V Dynasty), in exactly the same form and for the same purpose  
used, is pictured.  
These and similar relationships are flat if you do not want them to be pure  
In addition, what seems to me personally not quite plausible, probably to explain so,  
that during the tremendous migrations of the African peoples from the Nilthale ago  
Devices, customs and traditions spread far and wide into the heart of Africa  
there, while in many cases in the intermediate countries and also in the motherland  
disappeared. A drastic example of such, reaching over tremendous distances  
Bastian also leads 5) by adding Jakobsen to an American tribe  
of the high north from the Kotzebue Sound found the lip-peg, which one from the  
Aztec tombs and disappeared in the intermediate area.  
Geographical distance from a source of such ergo influences to  
The place of their effect plays a relatively minor role in ethnography. Why  
So let us consider the fact that stone sculptures of African provenance  
except the powerful millennium-long active center of this art in Egypt  
only found in our little West African areas, can not assume  
that once from that center an impulse should be felt as far as West Africa  
have made? It is also such a cultural Irradiation from the old Nilthal after  
West not without parallel, as recently Delafosse ^) in its very interesting  
Work: "Sur les traces probables de civilization egyptienne et d'hommes de race blanche"  
la Cote d'Ivoire ", in which, it seems to me, has set out very concisely  
after, as with the Baules in the hinterland of the Ivory Coast, in the most diverse ethnographic  
DomaineS in house building, in the patterns of the fabrics, in petticoats, handicraft  
') Preservation of the Berl. Ges. F. Anthiop., 1878 p. 96th  
») Vorgl. also Wilkinson, the Ancioiit Egyptians, Vol. I p.  
'\ Züitschria for Ethn. 1884 p. 67th  
\*) Sf.HWKi.vKURTH, Artet \* afric. Tab. XVIII, Fig. 11.  
») I.e. p. 6, 7.  
\*) L'Anthropologie 1900 N ». 4-6.  
- 213 -  
to get jewelery in gold and copper, then in wooden sculptures, musical instruments  
and above all in worship and burial rites, quite striking relations with ancient Egyptians  
To establish Vorbiklern are. At the end of his essay he still describes that of  
Pearl Mountain visited him at the village of Giangomenu, where the people of West Africa have been for centuries  
so famous and venerable, often valued by the Negroes as higher than gold Aggriperlen  
have been found in greater numbers and yet, a hill that is on its summit  
shows clear traces of an old necropolis.  
The Aggriperlen, to which a whole literature attaches, mentions the Basel traveler  
Bbaun 1) for the first time, which exchanged it in Benin in 1614.  
Delafosse now provides evidence by chemical analysis that these aggri beads,  
which were thought to have been centuries ago by the Venetians  
imported in Africa and India, in the composition of their very peculiar  
Glasflusses alone, and that exactly, coincide with ancient Egyptian  
or Assyrian pearls. Especially for Giangomenu he takes Egyptian fabrication of the  
There found Aggriperlen as completely secured, by seeing it out in the original  
Reason believes that we are here with an ancient Egyptian branch and necropolis  
to be done, originating from Egyptians who may have emigrated here in Roman times.  
He was also assured that at other burial places on the Tano river,  
he did not visit himself,



Maximum characters exceeded

5000/5000

2207 characters over 5000 maximum:

bliotheque de la Compagnie de Jesus, Bruxelles, 1890-1900), Henri Cordier (Bibliotheca sinica, Paris 1878 — 1895), Fr. von Wenck- STERN (A Bibliography of the Japanese Empire, London , 1895) und Innocencio Francisco da Silva (Diccionario Bibliographico Portuguez, Lissabon 1858 — 1894) nicht aufgeführt ist. Bei Sommervogel findet sich das Buch weder unter den „Anonymes", obgleich das Stichwort „Copia" hier (Bd. IX) vorkommt, noch unter den Namen der einzelnen Briefschreiber; mit Bezug auf das Werk von Cordier bemerkt Dr. Nachod, dass für China aus dem in Rede stehenden Buch hauptsächlich das, als „Informacion de algunas cosas... del Reyno de la China" ... (S. 36—42) bezeichnete Schriftstück, welches Ferüao Mendes Pinto zugeschrieben wird, in Betracht kommt. Dasselbe findet sich u. A. auch in einer äusserst seltenen Lissaboner Ausgabe von 1555 welche Cordier (Bd. HI, SuppL Col. 1639—1640) aufführt. Für Japan sind von Wichtigkeit die den grössten Theil des Werkchens (S. 2—36) füllenden zwei Schreiben von Melchior NüSez und je eines von Pedro Alcaceva und dem weit umhergetriebenen Mexdes Pinto, dessen Buch in ihm den Entdecker Japans sehen will, eine wahrscheinlich nicht aufrecht zu erhaltende Angabe. Aber weder in dem Abschnitt „Christianity in Japan" in von Wenckstebns Werk, noch in dem demselben beigefügten Neudruck der „Bibliographie Japonaise" von Leon Pages (ui-sprünglich Paris 1859) ist die Ausgabe der Leidener BibUothek erwähnt. Das oben erwähnte sehr umfassende Werk da Silva's (Diccionario etc.) beschäftigt sich eingehend mit Mesdes Pi.n-to (Bd. II [1859] S. 285-289 und Bd. IX [Suppl. 1870] S. 220—221), sowie auch mit den Sammlungen der alten Jesuitenbriefe in portugiesischer und spanischer Sprache (II, S. 42—50 und IX, S. 52), aber sowohl dem mit dem Gegenstande gut vertrauten da Silva , sowie den späteren Herausgebern seines Werkes, scheint das mehrgenannte Werk unbekannt gebheben zu sein. Nur an einer Stelle, schreibt Dr. Nachod, ist des Buches bisher Erwähnung geschehen; nämlich in dem , an seltenem Quellenmaterial so reichen Werke von P. A. Tiele: „De Europeürs in den Maleischen Archipel" (Bydr. T. L. & Vlkk. van Ned. Ind., IVe Volgr. 4e deel [1880] S. 296).

In Bd. X.  
this magazine pg. 262 we described one  
Elfenbeinsclmitzarbeit older date from West Africa,  
the ethnogr. Reichs-Museuni from the  
Reichs Museum of Antiquities in Leiden received  
would have. As provenance was "Loanda, West Africa"  
given up; we believed it as the "cover of one  
Bechers ", and indeed to that  
Belonging to group of ivory carvings that  
a few centuries ago in the mentioned area  
originated under Portuguese influence and  
which we shortly before u. A. in the museums  
seen splendid examples to London and Berlin.  
By Prof. von Luschan was soon detected  
that our assumption is erroneous by itself  
not a cover but a foot  
a cup, and was further discovered  
that this and similar pieces come from Benin  
(Interim Consecrated Anthropology Society 1898 pg. 159).  
Mr. Hegeh then mentioned the same piece as  
of the first belonging to this category, the  
been described, and spoke the same again  
as a lid of a mug (Old ivory works  
from Africa. Mitth. the anthropological. Society. Vienna  
XXIX Volume [1899] pg. 10. ^)). We close now  
first interpretation.  
217 -  
In consequence of, in the above-mentioned works  
We also remembered some of the antique ones  
Ivory Liornes in the museum to ZwoUe, through us  
in the catalog of that collection pg. 48 N ". 15 [354] short  
also described his whole habitus  
should come from Benin.  
More such pieces came up against us  
Not to be seen here at the beginning of this year,  
more remarkable than Dr. Andree (globe  
79th vol. Pg. 106) was proven to be quite certain  
is that many of these, present in German museums  
Carving their way across the Netherlands  
have taken.  
Finally in March d. J. our attention  
by the director of the Museum for Niederl.  
History and Art in Amsterdam, Mr A. Pit,  
on a carving work in his museum:  
an a jour worked out, two on each other  
closing pieces existing type mug  
steered, the gentleman named as "African", and  
Although he spoke specifically Benin's work and therefore the  
Minister of the Interior suggested the betr. Piece  
the ethnogr. Incorporate Reich Museum, what  
recently held.  
To our not surprising result  
a comparison with the work of Read & Dalton:  
^ Antiquities from the City of Benin "one  
Confirmation of the presumption of Mr. Pit, by  
on board II flg. 2 a pg. 35 described mug  
which is equal to ours of two  
Apart and its carvings, apart  
of little things, with ours almost completely  
matches. The principal part of the representation  
form ours, just like that  
London piece two European warriors on rich  
harnessed horses; the one is in our piece with  
a rifle, with which Londoner with a sword;  
the second in both pieces with a spear,  
whose downward point is three-sided,  
armed. Below the spearhead is a  
third European in a sitting position, in the right  
Hand holding a tree branch, and with the left  
clasping the left leg, presented; the clothing  
it agrees with that of the two riders  
and consists of an aermellos folded pleat,  
from the sleeves and the lap of the patterned  
Rockes come to light. The  
Beinbekloidung shows diagonal stripe pattern, the  
Shoes show roundish and irregular cuts.  
Between the rump of the two horses is  
on the upper part of the carving a naked native  
, with sex against sex  
presented by hand; above and between the  
Heads of both horses can be found in front, on the bowl-shaped  
Part of the mug, the bust of a European  
en relief, with upturned hands.  
The two parts of the piece discussed here  
enclosed a can-shaped space; an illustration  
it contains our annual report for  
1900/1901.  
XVI. A rare book about Japan,  
China etc., in the Leiden University Library.  
- Dr. Oscab Nachod, himself  
in recent years, through research related  
on the history of Japan's oldest relations  
Proudly known to the European states  
did, found in a recent presence,  
in the local University Library, occasionally  
seeking older Jesuit accounts,  
a work of which the same immediately believed believed  
to be allowed to exist on its existence so far in none  
Bibliography noted.  
The same is entitled "Copia de diversas  
cartas de algvnos padres y hermanos  
de la Compafiia de Jesus. Resebidos el  
Aiio de MDLV ", appeared in Barcelona, ​​1556  
and contains 52 double pages.  
Now Dr. Nachod us with that his  
Assumption has proved to be correct by  
the work in the authoritative bibliographies of  
Carlos Sommeebogel (Bi

Tiele handles here  
critically the work attributed to Mendes Pinto,  
the "Peregrinagoes" (original edition, Lisbon  
1614) and the arrival of the first Portuguese  
Japan. Tiele's relations to the Leiden library  
of course explain his knowledge and use  
this, otherwise unnoticed, rare  
Book.  
As for the content, to which, besides that already  
two other documents from Brazil  
belong (pp. 43-52), it should be noted that the letters  
also in some others, but also rare  
Occurring books. J.D. E. Schmeltz.  
IV. REVIEW BIOLOGICAL LIOGRAPHY. - BIBLIOGRAPHICAL OVERVIEW.  
Pour les äbriviations voir pag. 26, 71, 127, Ajouter: A.K.M. = Anthropological Reviews and Miscellanies.  
Supplement de A.I. BuU. E. 0. = Bulletin of the Ecole Frangaise d'Extreme Orient. - C.L.  
Cesky Lid. - For. = Finno-Ugric research.  
GENERALITES.  
VI. M. le docteur Rudolf Martin (Anthropology  
sds science and subject) pablie un discours  
acad ^ mique sur l'etude et l'enseignement de ranthropologie.  
M.J. Gray (A.I., XXXI P. 111: Cephalometric  
Instruments and Cephalograms) decrit une  
nouvelle method cephalometrique. S. A. publ  
of the 6th tude of M. Ad. Bloch (II p.73: La transformation  
d'une race dolichocephalic and a race brachycephale,  
and vice-versa); de M. PaulGodin (p.  
You röle de l'anthropometrie en education physique);  
you Dr. Atgier (p.143: Observation of Scaphocephaly  
sur le vivant. Av. flg). et du dr. Felix Regnault  
(p.147: Variations de l'indice cephalique sous l'influence  
you miheu). A.G. Corr. (p. 47) rend compte  
d'un discours du dr. Hopf sur les nains et les pygmes.  
The research recentes sur le cräne du  
Neanderthal sont traitoes par M. F. von Lüschan  
(LXXIXp 277: G. Schwalbe's new investigation  
of the Neanderthal skull). At the. A. publie des articles  
de M. D. S. Lamb (p.294: Mummification, especially  
of the brain); et de M. Walter Hoegh (p.342: The  
Development of Illumination).  
M.E. SiDNEY Hartland (Man. »43) rend compte  
de la deuxieme Edition entiörement revue du livre  
M.G. Frazer, The Golden Bough. A. R. public  
la fln des 6tudes do critique de M.E. Hardy (IV  
p. 193: The History of Comparative Religious Research);  
et de l'ötude de mythologio compar6e de  
M. W. BoussET (p.229: the heavenly journey of the soul).  
The subject analogues sont traittis par M. Julius of  
Negelein (Z. V. V. p. 263: The journey of the soul into  
Beyond. Suite; Eq. LXXIX p. 357, 381: soul as  
Bird); et par le dr. R. Lasch (p.108: The whereabouts  
the souls of those who died in the week-bed.  
M. le docteur K. Th. Preuss (E LXXX p.  
Fantasies about the basics of culture) discute  
les fondements de la civilization. M. Duncan B. Macdonald  
(As., P. 195: Emotional religion in Islam  
as affected by Music and Singing) donne la traduction  
d'un chapitre du livre d'Al-Ghazzali sur la musique  
et l'extase. M. P. Garnault (S.A. II pp. 105):  
Sur la possibilite of the idea hygieniqucs dans la haute  
antiquite) soutient, a propos de la brochure du dr.  
LoiR sur la circoncision, la signification purement  
religieuse de cette operation. Le meme auteur (S.A.  
p. 135: Le livre de Strack sur le sang et le crime  
rituel of the Israelites) public of notes critiques qui  
portent non à l'argument principal do M. Strack,  
corn a son manque de critique historiquo. MM. N.  
Vaschide et H. Pieron (pp. 194) publishes une  
etude sur le röve propliotique dans les croyances et  
les traditions of peuples sauvages.  
Le livre do M. Yrjö Brain (The Origins of Art.  
London) est une etude psychologique et sociologique  
on the philosophy of art, ou l'ethnologie prend  
une place trfts large. M. Paul Sebillot, dans Les  
Litterateurs populaires de toutes les nations (PI. XLIII),  
consacre une otude compar6e au folklore des pöchours.  
M. Paul Kretschmer (A.G. Vienna XXXI p.  
The fairy tale of Bluebeard) döveloppe l'origine et les  
- 219 -  
diffused versions de ce conte populaire. M.F. Starr  
(p.359: Notes upon the Mandrake) donne un resumo  
des differentes Communications sur le mandragora.  
Un sujut de folklore est tniitö encore par le from  
Buchwald (E LXXIX p.293, 318: The Origin  
deis Rundlings).  
M. L. Manouvkieb (R.E.A.XI. p.229) publie des  
notes on the protection of the antiques sepultures et  
of the gisements prehistoriquos. M.H. Stopes (A.I.  
XXX p. 299: Unclassified Worked Flints. Av. pl.)  
decrit of the specimens de l'age de la pierre. M. Otto  
Hekman (A.G. Vienna XXXI p.38: The catchiness  
the fish fences and fish traps. Av. 23 fig.) Publie  
des observations on various instruments de peche. Le  
may Journal (p. 71) donne of the necrologies detaillees  
de feu M. 6. Bancalari et du feu dr. Max Muellee.  
EUROPE.  
M. August Koken (A.G. Corr., P  
norvyegischer soldiers) publie des observations  
anthropologiques, qui prouvent que dans la plupart  
of the Cas la croissance continue jusqu'e I'agG de 28 ans.  
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