

Correspondence F

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1879-1909

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HARVARD UNIVERSITY.

N. S. SHALER, Dean.
M. CHAMBERLAIN, Secretary.



Lawrence Scientific School,

Cambridge, Mass.,
March 8, 1895.

Dear Sir,

Fray

At the April meeting of the American Association for the Advancement of Physical Education I am to give a paper upon the nervous tests to be taken in connection with the gymnastic examinations to make the picture of the individual as an executive organism complete. I should be very grateful to you for references to your publications in connection with this and for any reprints or reports which you may have available for distribution. I presume upon your interest in the cause of physical education in this matter as I feel that the present movement is an important one and that we are on the threshold of a very distinct advance in educational methods of physical training, but I wish to attack this in as broad a way as possible and hope to receive valuable suggestions from your own extensive work.

I had the pleasure of forwarding to you a reprint of an article describing a location reaction apparatus which will show you something of the line of work which I am undertaking.

Thanking you in advance for your kindness, I am,

Very sincerely yours,



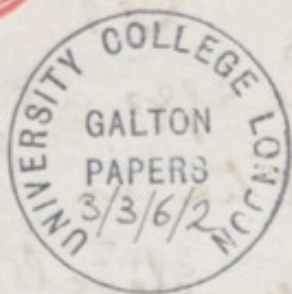
Prof. F. Galton.

Resible signature like G. W. Fray cut out a bit in envelope

Prof J. B. Farmer 11



ROYAL COLLEGE OF SCIENCE, LONDON,
SOUTH KENSINGTON, S.W.



5 June 1916

Dear Mr. Galton

In accordance with the promise I made to you yesterday, I have again estimated the relative number of eggs (oospheres) in a quantity taken at random from healthy plants of which one can predict, ~~but~~ from peculiarities connected with the nucleus, that they will be incapable of fertilisation. I find it comes out to about .2%.

The evidence is of this nature -
The plant extrudes its eggs, & these are

fertilised by addition of sperms
 a certain number of the eggs are seen
 to exhibit abnormalities in the
 nuclei, & these never develop to
 young plants, & so far as I can
 discover, are not fertilised. The
 most common abnormality is when
 the single nucleus of the egg divides
 (I believe by direct, not indirect division
 as shown in the two photos I send
 you. The one of the oögonium, ^(egg-mother cell) shows
 four of the eight-ooospheres, one larger
 than the rest, with two nuclei. The
 other shows an ooosphere ^(egg) which
 was lying in a quantity of fertilised
 eggs, with two ^(3?) nuclei. This is
 an abnormal egg, & ~~it~~ has not been

fertilised.

So far as I understood Prof. Minot yesterday, he agreed with what I said about the rarity of fertilised eggs going wrong, & I was ^{then} under the impression that this was the point you wished to have information on. In plants at any rate, & in those lower animals which I have studied, it is rare to find fertilised cells incapable of development from inherent causes, though of course extrinsic interference may frequently cause them to abort.

But this naturally does not apply to the sexual cells before fertilisation. Thus in a Fern prothallium many more oospheres (eggs) are produced than will ever be fertilised, & it may well be that there is some inherent reason which causes the male to fuse with the one which is successful, & that this may indeed determine its success quite as much as chance.

p. 4

In fern prothallia, occasionally several embryos are formed, but usually only one reaches maturity. This is again probably a question of food supply, but it is of course obvious that a variety of inherent causes may determine ~~which~~ as to which embryo shall be most successful in diverting to itself the lion's share (if ultimately all) of the food. Cases of this kind are very common, but if I understand you aright, they were not exactly what you were seeking. And, having carefully thought over what I said I don't think I can go back from the statement that in plants at any rate, it is ~~is~~ ~~is~~ ~~is~~ that one can discover anything directly in the nucleus, which predetermines the possibility of a sexual cell being fertilised & developing further. ~~Work of the above type is hardly possible to interfere with mutation of the vital gene.~~ Of course I am not now speaking of hybrids, which are incapable of producing, or at least do not



ROYAL COLLEGE OF SCIENCE, LONDON,
SOUTH KENSINGTON, S.W.



produce,

propagules which become further.

Whether in these cases we must
seek for the reason in an inherent
structural disability or in an
accidentally defective nutrition
it would, I believe, be in most
instances impossible to say.

The cases of *Fucus* are the
clearest I have met with, which
seem to fit in with the former
alternatives,

I am not quite sure whether
I have taken up your point aright,

It will I owe you an
apology for the length of this
letter, but if it should be in
my power to give you any
further information you may
desire, I shall be most
happy to do so.

Yours

Yours respectfully

J. B. Farwell

P.S. what I have said as regards the unfertilised eggs of fern prothallia (which subsequently degenerate) is perhaps true of the eggs in the ovaries, &c. of frogs, & other animals; there too more eggs are formed than ^{ovary} ever descend ~~the~~ from them in

a healthy condition - but whether the cause which decides that they ^{ultimately} shall perish resides in their nuclei or whether the disintegration which occurs in this ^{capable} ~~of~~ structure depends on more remote causes, it would

be difficult to say. There is a paper full of information on this subject in Morphologische Jahrbucher 1889 by Ruge, entitled Vorgänge am Eifollikel der Wirbelthiere

P. 2. What I have seen on
 appears to be unfortified
 after a few miles of the
 and perhaps a few
 one of the off. in the
 of the; but the
 have more space for
 one observed the

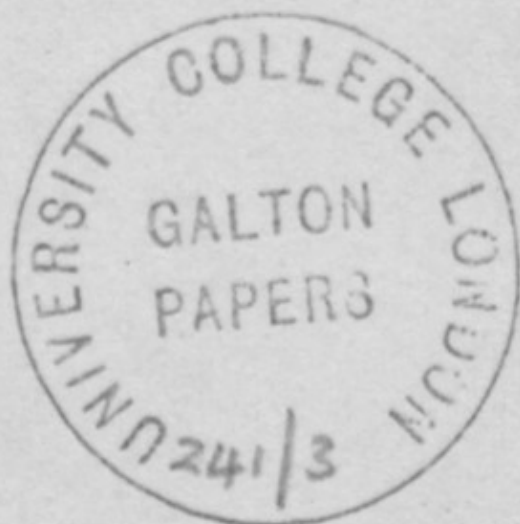
in the
 whether the
 but they are
 in their
 the
 the
 on some
 there is a
 part of
 in the
 range with
 which there

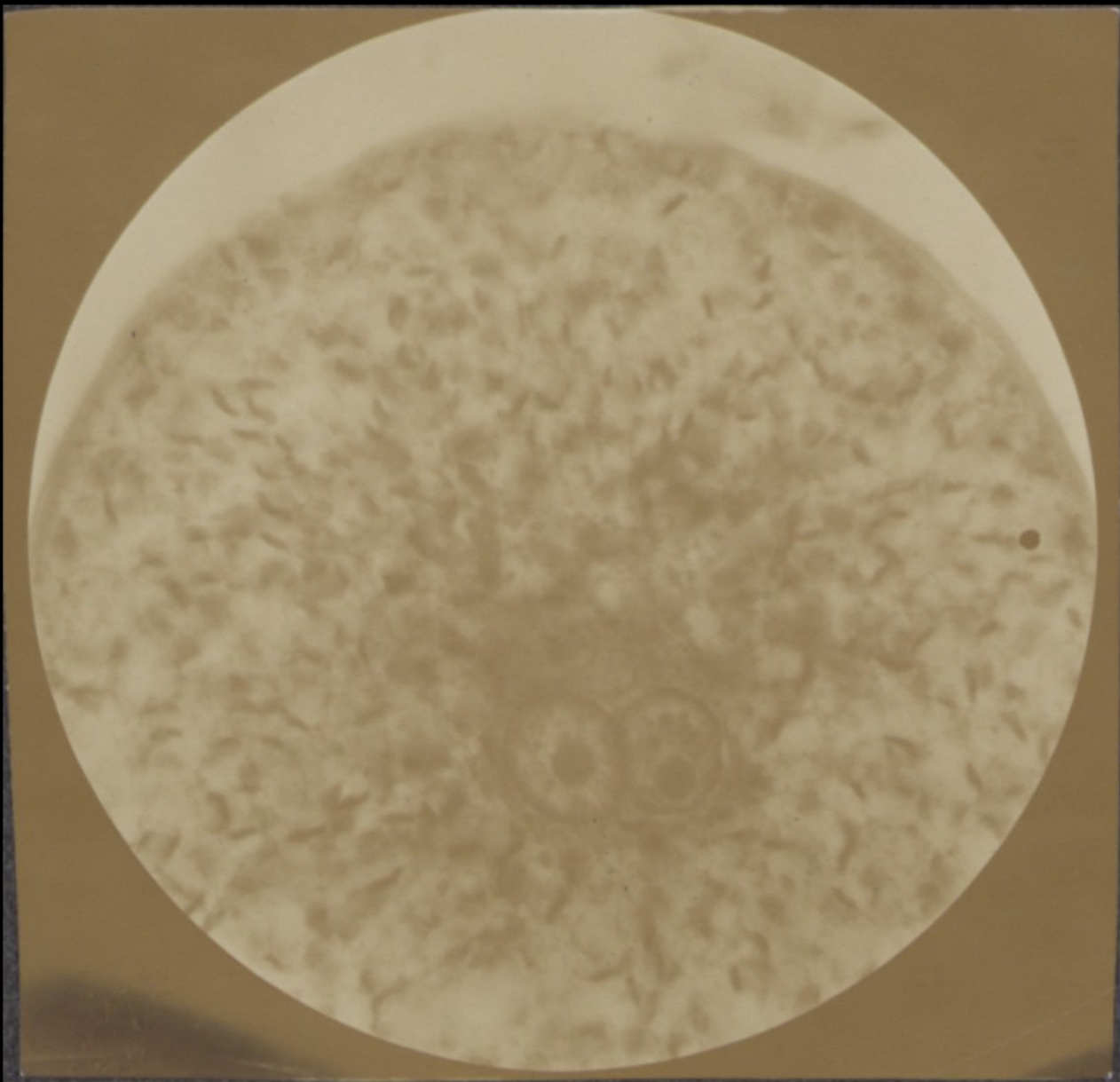


f.9v

Fucus vesiculosus
osiformis, one cell
with 2 nuclei - abnormal.

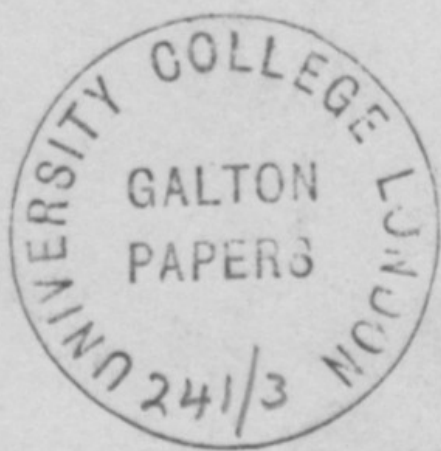
X 800





f.10v

Fucus vesiculosus
oospore (abnormal) with
2 nuclei. x 1800!?



Galton 3/3/6/3

2F1

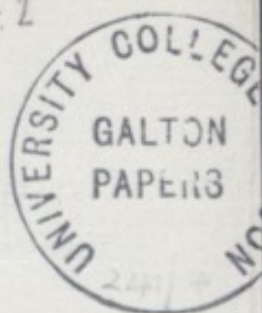
12 April 1894

STATION GOMSHALL S.E.R.
TELEGRAPH ABINGER HAMMER.

ABINGER HALL,
DORKING.

My dear Galton,

May I draw on your
abundant good nature by
asking you if you can
tell me where I can
find an account tolerably
intelligible to an ignoramus
like myself of the upshot,
if there is any, of the
Weissman controversy.
It turns up in so many



quarters that I should
much like to know if
there is anything new
established by it.

The pros & cons as
they appear in letters
in Nature are very
bewildering to me: whilst
I see confident references
to the Weismann theory

as if it had added
something very certain
and very important to
what Darwin left us.

Don't take any trouble
but if you can refer me
to any readable papers I
shall be much obliged

Yours sincerely yours

Farrer

F Galton Esq FRS

f5

L^d Farrer 15th April 1894

STATION COMSHALL.S.E.R.
TELEGRAPH ABINGER HAMMER.

ABINGER HALL,
DORKING.

My dear Galton

Many thanks for your
kind and full note.

From what I have read
in Nature I am not

surprised at it; for it
seemed to me that at

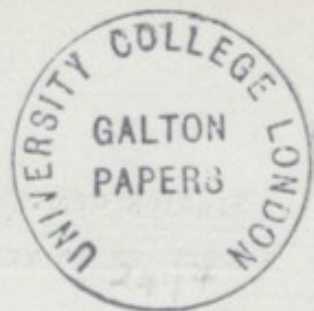
each step in the

controversy the ground was

shifted, and that hypothesis

upon hypothesis accumulated

F Galton Esq FRS



till it was difficult to understand how much of the first hypothesis was left. -

Vita longa, vita brevis -
especially at 74; and when
next I read a dogmatic
explanation of all that
has puzzled mankind
founded on the absolute
and undoubted truth of

Weismannism. I shall shut
the book and wait until
those who know most
about the subject are
able to tell me, that
there is some generalization
of facts evolved out of
the controversy which they
can accept and which
I can understand.

So you have at any
rate relieved me from
the night-mare of an

all - important and
 established truth which
 I am in danger of
 neglecting.

My question arose out of
 Kidds book on Social
 Evolution - an interesting
 book, as books on such a
 subject are apt to be: but
 in my judgment most
 pretentious; most degenerate
 & most inconclusive.

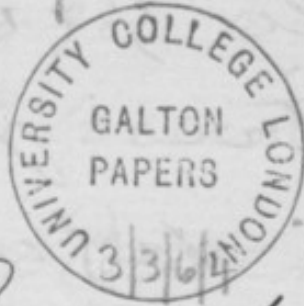
My wife desires my
 kind remembrances

Your fr. & sincere
 Farver

Prof Féré

1893

Fl



37, BOULEVARD ST-MICHEL

Cher Monsieur

J'ai reçu votre lettre
et votre livre et le
Journal ; je vous
en suis très reconnaissant,
tant. Je connais
désormais le livre
qui m'avait été
communiqué par
M. Piéret et qui
m'a beaucoup
intéressé comme

tout ce qui s'en suit
 de votre plume
 je l'ai tiré de
 une impression
 de mon article, *Grise*
 se paraitra dans
 le journal *Anatomie*
mè.

Je tiens bon pour
 la fréquence bilobée
 de forme primaires
 chez la régénérée.
 M. Forgeot a
 fait de observations
 confirmatives de
 même. Je l'ai

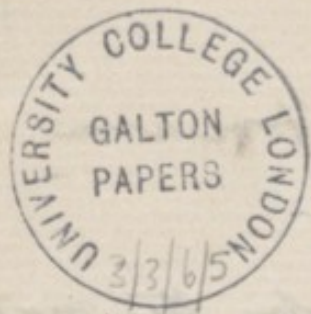
F3

encore à vous adresser
son souvenir.

Merci encore
Cher Monsieur et
puisse agréer je
vous prie l'assurance
de mes sentiments
le plus distingués

M. Féré

16 Fev. 93



Harlton Preston
Cambridge

29 May 1896

My dear Sir

Your letter in "Nature"
of this week leads me to think that
the following may interest you.
Some thirty years ago I was vicar of
Chinstead in Essex. There was a woman there
a labourers wife who told me that
when she was in the family way a
beggar came to her cottage and
thrust the stump of a handless arm
into the partially opened door. It
"gave her a turn" and when the
child was born, a daughter, she
was born without a hand. The
daughter married and lived close
by the mother and I have seen
the deformed arm which as far
as I recollect was deficient from

about the middle of the forearm
downwards.

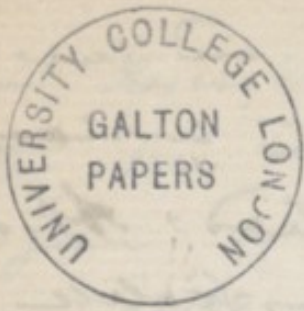
I know of no reason why the mother's
tale should have been made up. She
got nothing by it & had no reason
to expect to do so. The daughter evidently
believed the story.

I remain
yours faithfully

Osmond Fisher

Francis Galton Esq.

I think we have met in our
undergraduate days.



Newton Preston
 Cambridge
 1 June 1896

Dear Galton.

As you address me
 without formality I venture to
 return the compliment. I suppose
 but few of our contemporaries are
 now alive. One feels the more
 drawn towards those who are.

Many years ago I had a very
 pleasant ramble with your
 brother Sir Douglas & Sir Joseph
 Peacock over the Isle of Portland
 where he was investigating the
 quarries with reference to shooting
 building stone for the Law Courts.

Physical Geology is my subject
 and my magazine paper "Physics
 of the Earth's crust". A. R. Wallace
 wrote a very laudatory article
 on the book in the Fortnightly
 Nov. 1892.

I am not a physiologist and give
 no opinion ~~of~~ upon the various
 circumstances at ~~involved~~. At any
 rate it was a remarkable
 coincidence. But the belief in
 "mother's milk" is almost univer-
 sal and according to the Bible
 narrative an experiment similar
 to what you suggest was tried
 with success by Jacob on Laban's
 flock. I do not mean to imply
 that I should cite this as a
 convincing argument, but at any
 rate it shows the high antiquity
 of the superstition - if superstition
 alone it be.

After all I do not see that
 my story ^{as a case of prophet hoc} has left probability
 thus open in "nature". A
 mental peculiarity like that which

you described must be connected
with the brain since is a bodily
organ so that the development of
the child's brain must have been
affected by an infection made
on the mind of the mother during
gestation.

Believe me

Sincerely yours

Osmond Fisher

CANTERBURY MUSEUM
CHRISTCHURCH
NEW ZEALAND

25 June 1889



51
be unable
July 10/89

H. O. Forbes
Dear Mr Galton,

An exhibition illustrating the Progress of this colony is to be held in the month of November in the present year in Dunedin on the occasion of the Jubilee of the Province of Otago. A large number of the visitors from this colony as well as from Australia will have been born in the Colonies. The influence of the climate and conditions of life in Australasia and especially in New Zealand have affected introduced species, both animal & vegetable, in a surprising degree. Believing, therefore, that some interesting anthropological data might be obtained from the institution of an Anthropometrical Laboratory similar to that established by you here at the Health Exhibition, I have proposed to the Commissioners and they have agreed to the erection of a small court for the purpose of measuring Colonial born visitors.

Being to my short residence in New Zealand I was not aware till quite recently of the ^{date} of the Exhibition, & that my proposition comes late in the day, and too near the date of its opening to allow of more than any exchange of correspondence with England on the subject.

I take the liberty now of writing to beg your

CANTERBURY MUSEUM
CHRISTCHURCH
NEW ZEALAND



kind influence in obtaining for me, if possible, a loan of the few instruments which cannot be constructed or obtained here - e.g. a spirometer and graduated callipers; and chiefly to request the benefit of any observations or suggestions additional to those in your papers in the Anthropological Institute, which from your great experience, you may consider would heighten the value of the observations which we hope to secure.

May I ask you to communicate your reply in regard to the loan of these instruments to my agent Mr E. W. Janson, 35 Little Russell St. London. In the event of a loan, he would receive them, & having packed them send them to the Agent General's. Please address any suggestions to me here.

My name may perhaps have escaped your memory, ~~as it~~ I was seldom in England during your Presidency of the Institute. After my return from New Guinea last year, I was appointed to the Directorship of the Museum, where I have fallen a very pleasant work in trying to identify ~~some~~ some of the numerous other species of birds that became extinct with the Moas.

apologising for the trouble I am asking you to take
Believe me
Yours faithfully
Henry Dyer



137 Forster

Glen Williams August 28th 1892

Francis Galton Esq.
London, England.



Dear Sir, Having noticed your scheme for communicating with Mars leads me to regard you as being an astroman of enterprise. This is why I take the liberty to write you.

I have devoted some years privately to the enlargement of the telescope. Those in use are mere toys when compared with the work to be done.

On account of the absorption of light, imperfections in glass, Chromatic aberration, &c. I have devoted no thought to the refracting telescope.

I started out with the idea that the reflecting telescope is our only hope on a monster scale and after careful research I am confirmed in the idea, but Speculums must not be made in the old way, what is the use of a reflecting surface four or six inches thick. Think of the expense, weight, casting, annealing, grinding, &c. - To avoid spherical aberration the focal point has been far removed from the mirror, wasting light and giving reflected rays a chance to wander. I have an unmistakable way of striking the true curve for a mirror and why have the focal point further from mirror than

diameter of same when the rays can be returned nearly parallel through ^{an} aperture at vertex, by a small convex mirror.

To be abruptly brief, I will state that I firmly believe it practicable to build a speculum 24 ft. in diameter; focal distance 24 ft. also, of perfect figure and not exceeding 6 tons in weight, nor costing more than half the money Lord Rosse's famous reflector did.

If you should see fit to favor me with a reply to such an apparently wild letter, I might in return give you a convincing point or two.

Hoping to be favored re.

Very respectfully yours

B. J. Forster

Glen Williams

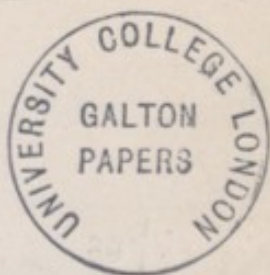
Ontario

Dominion Canada



B J Forster

293



Glen Williams, Coleridge 10th 1892
Dear Sir,

Yours of the 11th ult. received, - Thanks; was pleased with your remarks. I look up to a far reaching ^{mind} when ballasted by Caution and Criticism.

I have just written Lord Rose. When I commence to explain to him I will forward you duplicates.

You will have noticed that a French savant has the same kind of a project in hand

which he hopes to have
Completed in time
for Paris exhibition
of 1900

I hope to require a
much shorter period
and very much less
Capital

Yours faithfully
B. J. Forster

B. J. Forster

f6



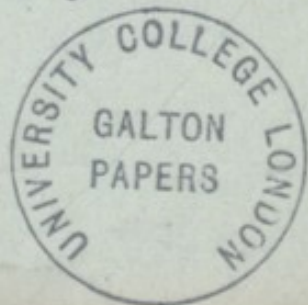
Glen Williams. Nov 14th. 92.

Dear Sir, I wrote Lord
Rope and he replied
opening up a correspon-
-dence. Am writing his
Lordship to-day simply
outlining what I will
explain in the future
D. & I write you
to explain delay.

Faithfully yours.

B. J. Foster

Francis Galton,
London,
Essex,





Forster

F 2

Glen Williamson Nov 21st 92

Dear Sir.

Figures 1. 2. & 3.

after inspection will explain themselves. Tube is supposed to be absolutely straight, with diaphragm in either end with small holes in their centers to secure a parallel beam. The radiant R. is furnished with a hood to exclude or supply external light as desired when striking curve in a dark room. Light from R. falling on small plane mirror M. is required to be reflected to F. if reflected rays are thrown in or outside of F. they can be controlled by the adjustable rod passing from optical center

F9

to Mirror, which has a screw at
C. center to lengthen or shorten
rod as required. By lengthening
rod. Mirror M. will move from
C. center &c. Mirror rod passing
through vertex is also adjustable
by a screw device to allow Mirr-
-or^{to} approach or go from axis,
at the same time the screw
device is hinged at V. to allow
Mirror to approach or recede
from C. center. Rods governing
tube are adjustable by same
kind of device at axis,
You will readily perceive that
this device will strike and prove
the exact curve required. By
using very small convex mirror
to return focalizing rays of large
Mirror. through opening at vertex,
an exceedingly short instrument
could be secured.

Francis Galton Faithfully yours
London
England

B. J. Forster

2 F 12

Fowler

Glen Williams D.D. 12th 1892

Dear Sir. Enclosed please find sketch of Speculum Skeleton. A is tubular hub of cast iron. The eight principal arms butt against outside and are made fast with strap bolts which pass through to inside of hub. Arms are made of 1 x 12 or 1 x 18 in. stuff for very large Speculums. are left full size at hub. Are inclined forward enough to allow cutting away for figure and leave sufficient strength. Outside of skeleton is provided with eight secondary arms to keep the cath solid. The section attached shows this requirement.

The strength of a dished or concave wheel is daily manifested by the common wagon wheel, and the stability of plastered surfaces is shown by ceilings of great age without a check when they have been properly put on. The reflecting surface can be a silver

F.13
-ed one, or what we deem better
would be to cast Speculum Metal
in very thin sheets, anneal highly,
then pulverize into a powder ab-
-solutely fine. Suspend powder in
a thin. transparent and very
powerful cement of a glassy na-
-ture when set and applied under
high temperature with brush
sparingly and rapidly. and when
set to be repeated under same
conditions five or six times. Then
polish. Or reflecting surface co-
-uld be fused on groundwork of
powdered flint-glass

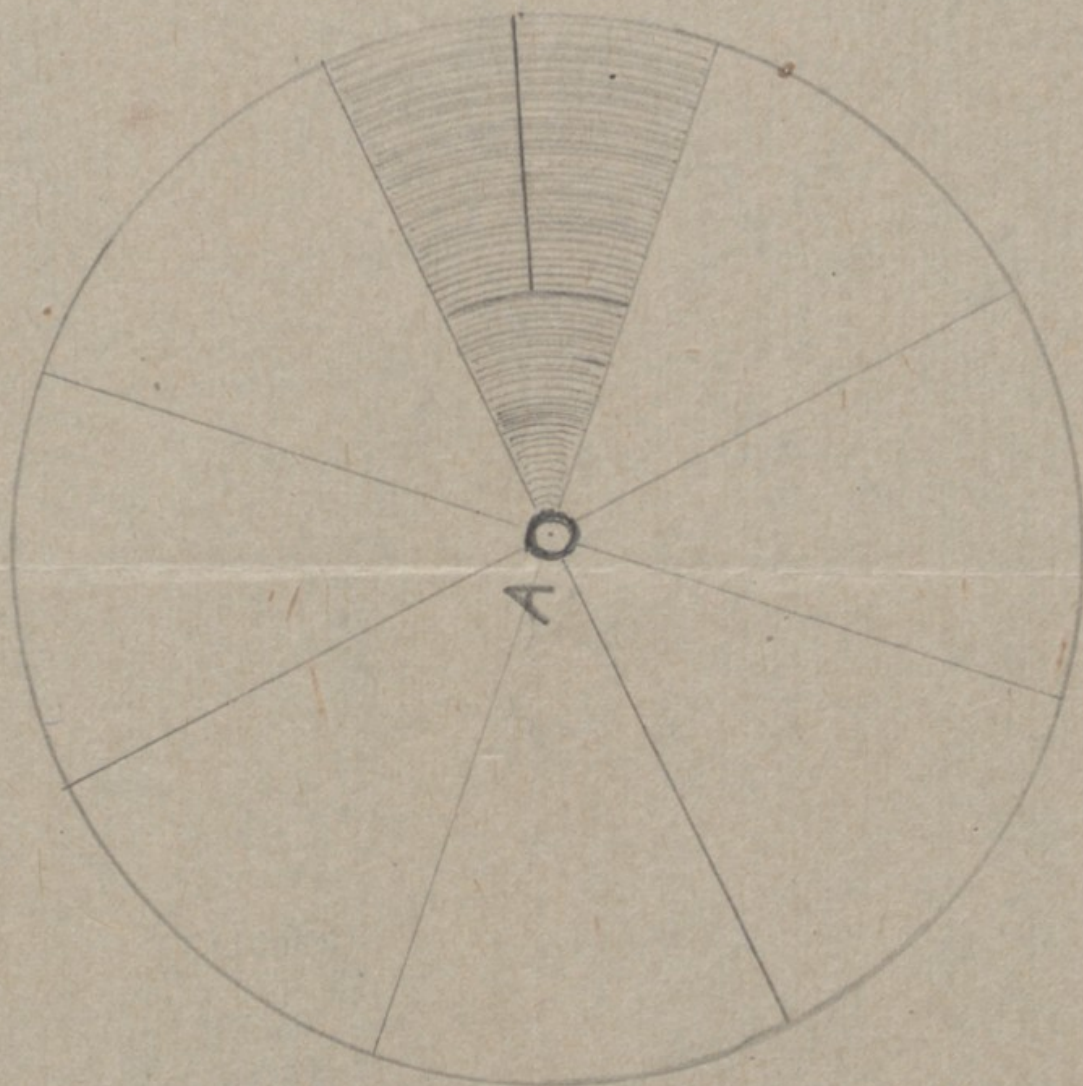
We do not suppose brief and
bungled descriptions will have
conveyed our true meaning but
if you would favor us with a
brief criticism favourable or other-
-wise, it will be highly appreciated.

Yourself and Lord Rose are the
only persons outside of my family
who are made acquainted with
this matter.

Francis Galton
London.
England.

Yours faithfully,
B. J. Foster.

A16



Courtney

f1

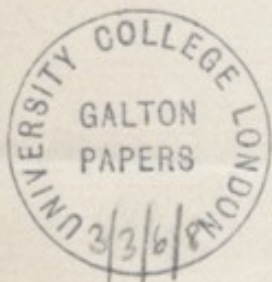
Telephone No 2711.

Address for Telegrams "PICKWICK, LONDON."

FORTNIGHTLY REVIEW.
CHAPMAN'S MAGAZINE.

CHAPMAN & HALL, LIMITED,
11 HENRIETTA STREET, COVENT GARDEN,
W.C.

Oct 2 1896.



My dear Sir,

I accept with pleasure
your article "Intelligible Signals
between Neighbouring Stars"; &
if possible I shall get it into
next month's number, but of
this I am not quite sure.

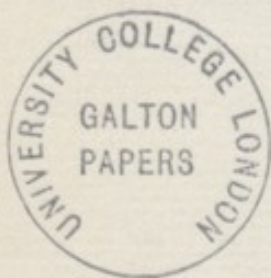
Would you mind if I omitted
the opening sentences & made

The paper read like a genuine
account, only disclosing at
the end that it was imaginary.

Believe me,

Very truly yours

W. H. Courtney.



Francis Galton Esq. F.R.S.

Courtney

15

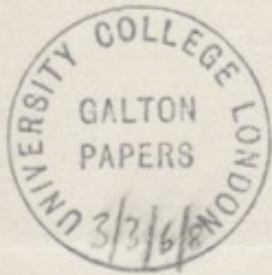
Telephone No 2711.

Address for Telegrams "PICKWICK, LONDON."

FORTNIGHTLY REVIEW.
CHAPMAN'S MAGAZINE.

CHAPMAN & HALL, LIMITED,
11 HENRIETTA STREET, COVENT GARDEN,
W.C.

Oct: 12. 1896.



My dear Sir,

Many thanks.

By all means let your article stand as it is at present. mine was only a suggestion for you to consider.

You will observe that a small portion of the article comes on to the ninth page. I wonder if you could possibly

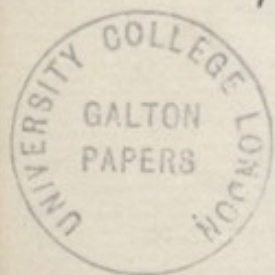
reduce it so as to make
 exactly eight pages. I ask
 this from the editorial stand-
 point & the necessity of
 making up the Review. If
 you would rather not do
 not hesitate to say so.

I return you the article for
 that purpose & beg you to
 forgive me for troubling you.

Believe me,

faithfully yours

W. H. Courtney.



Francis Galton Esq. F.R.S.



18, DALEHAM GARDENS,
HAMPSTEAD, N.W.

22. ix. 98

Dear Mr. Galton,

I enclose a letter I received from
Chrus a few days ago propounding
Comandments about the doings of the
Kew Sub. Com^{ee} on Thermometry. Perhaps
the resolutions he quotes are not quite as
verbally consistent as they might have
been made, but I feel clear about the
intention of the Committee and Sub. Com^{ee} -
I have accordingly sent Chrus my interpretation
and enclose a copy of the part of my letter
relating thereto. This is merely for your
information and requires no answer
unless you think I am wrong as to what
the Com^{ee} intended. Yours very truly,
G. Carey Foster.

Carey Foster
New Observatory: Sub-Committee on

F.2

Thermometry.

Copy of part of letter, G. C. F. to D.

Chree, 22nd Sept^r, 1898

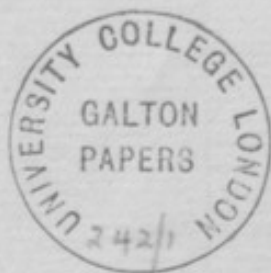


1. Harker's present pay at the rate of £12 a month is to run to the 30th Sept^r.
2. If he has then finished writing up the account of his Siöres work to the satisfaction of the Sub-Committee, his engagement as "special assistant to the superintendent" at the rate of £200 a year will immediately begin, and he is to proceed to Siöres as soon as may be in order to continue the experiments.
3. In case A. H. has not completed his report by the 30th Sept^r, he

is to go on at the old rate of pay till he has done it [the Sub. Committee of course being satisfied that he is using proper diligence], and the engagement as "special assistant" does not take effect till the report is complete.

4. The engagement of a "special assistant" was sanctioned for one year. It was also decided that the "special assist." should in the first instance be D. Harker, but if it should turn out that there is not a year's work for him to do, or that it would be

desirable to have some one else
instead of him, his engagement
can be terminated at a month's
notice.



Fothergill

sent to me by
a friend,

f1



77, Northgate,
Darlington.

May 12th 1889

Dear Sir

In reading your
address at the Anniversary
Meeting of the Anthropological
~~Society~~ Institute reported
in "Nature"; I wondered
whether it had ever occurred
to you, that the human
teeth and their relations
to the surrounding parts,
especially the Maxillary
bones, would form a fine

field for studying, heredity
Correlation and variation?²

I also think they might
be of service in questions
of personal identity, —
Already they have figured
in several medico-legal
cases. The fact that it
is perfectly easy (with a
little practice) to make an
accurate cast in plaster of
Paris of the teeth, is particularly
favourable for purposes
of record!

Every dentist is familiar with cases of the inheritance of dental peculiarities, — often of a very striking character.

With regard to variations supernumerary teeth are not at all uncommon in the human subject, whether they frequently occur in other animals I do not know. Charles Jones mentions their occasional occurrence in dogs — (Dental Anatomy 347-8). They occur in a great

variety of situations; sometimes they are mere reduplications of the adjacent teeth, but more frequently are quite aberrant in form.

I could send you specimens and casts if you are at all interested in the matter.

At the meeting of the British Dental Association there will probably be a large collection, as they are one of the special features of the Annual Museum

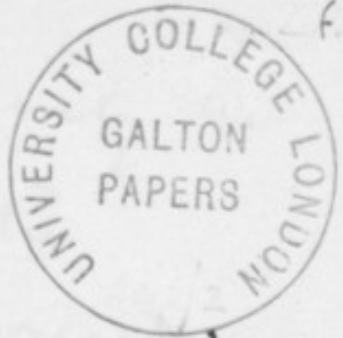
this year.

I do not know of any literature on the subject



5

f.5



77, Northgate,
Darlington.

from this point of view
except a paragraph in
Darwin's "Descent of man"
(page 26) where the
wisdom teeth are discussed.
There is a pretty full
description of Supernumerary
teeth the 3rd edition of
"A System of Dental Surgery"
by Sir John Tomes & Mr.
Charles Tomes (page 106)
F.R.S.
And some interesting cases
of similar variations
occurring in the same

family are given.

If you think the
matter of any scientific
value & that it has not
been worked out, I
should be much obliged
if you would send
me a line or post card
to that effect before
Thursday, as I am
going to show a
specimen at a large
gathering of dentists
and should like to

F7

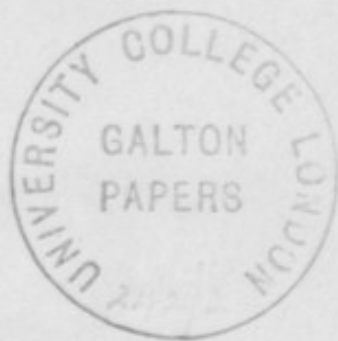
have your authority in
urging on others the
advisability of preserving
models of ^{interesting} ~~such~~ cases.

Believe me

Yours faithfully

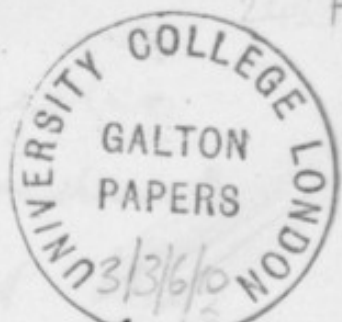
John A Fothergill

(M.R.C.S. and L.D.S.)



Fothergill

77, Northgate,
Darlington.



May 24th 1889

Dear Sir

I am much obliged for your letter of May 13th. It has not been answered sooner because I wished to see "Natural Inheritance" before doing so.



I have only had time to glance at the book & as I have no turn for Mathematics or Statistics, it will require careful attention. However I think that I sufficiently understand and

your method of investigation
to answer the questions
you put -

I do not think that
the "bite" would be a feature
of much value, because
it varies so little! In by
far the majority of cases
it is normal i.e. upper lower
teeth come just over the ~~upper~~
A small proportion of people
are "under hung" & a still
smaller have an intermediate
or "neut bite".

To the eye of a dentist

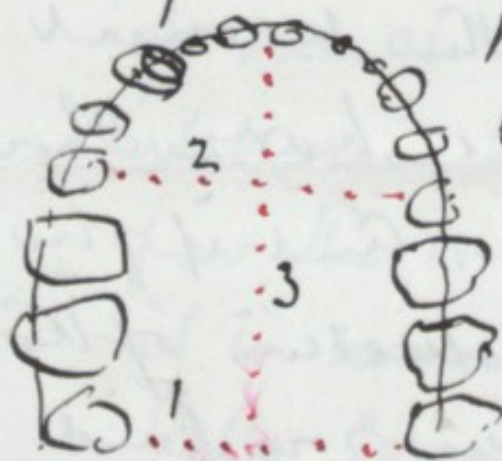
The most characteristic features of an individual dentition are first the size and shape of the arch, and secondly the size shape and colour of the front teeth -

With regard to the first point the normal arch is about horseshoe shaped . And if you examine a collection of the skulls of savages you find but little deviation from this form. But in civilized populations you find not unfrequently a ^{distinctly} V shaped arrangement. 

Dr Langdon Down says this

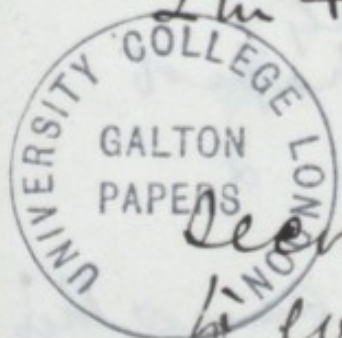
is characteristic of congenital
idiots, but it is frequently found
in highly intelligent people.
And you get every variety between
this and the normal arch.

It would be easy to express
both shape and size
by three measurements,



Thus: draw a
line behind wisdom
teeth and another
between 2nd premolars
then a third from
the first to central

incisors. In a well developed
lower jaw I find them measure
2 in + 1 1/2 in x 1 3/4 in roughly



With regard to the
second point: it is familiar
to every body that

(57)
77, Northgate,
Darlington.



The microns tend to vary
very greatly in size and
shape, and colour.



The two first could be
roughly expressed
by measuring the vertical
and transverse diameters.

The colour could be
estimated by three standard
shades.

I still think that
for accuracy it would
be difficult to find a
more useful field
of investigation.

Without having paid
any special attention
to the matter I should
say that the teeth
characters do not blend.
In my own case - father
& mother had distinctly
marked types of teeth.
Mine are like my mother's
as are general features
the eyes same colour
as my father -

If you think
the matter worth
pursuing, perhaps you

would be willing to
 contribute a short paper
 stating the necessary
 conditions of investigation
 to the Annual Meeting
 of the British Dent: Association
 — I feel sure it would
 be very acceptable.

Of course one could
 not tell whether sufficient
 members would be
 interested to furnish
 you with useful data.
 One difficulty is to find
 large accessible families
 with sufficiently perfect
 dentitions! But if you
 entertain it I will

Write to Mr Charles Jones
who I know would
be interested.

If you reply will
you kindly tell me
exactly what you
mean by "Constants".

Yours truly

John D. Ferry





F.1
Foundling Hospital
March 20. 1868

Dear Sir,

I regret - that from circumstances I
have been unable to reply to your letter
of the 14 Inst: before. In answer to your
several points, however, I have to remark -

1. The children are generally well-looking,
the girls more especially so; but there is
nothing particularly attractive in their ap-
pearance beyond that which may be fairly
attributable to a healthy condition and
careful training of mind and body. —

2. Attraction winning ways are certainly not, as a rule, characteristic of the children. During their abode in the Hospital they have no opportunity of displaying any feminine peculiarities either in fondness for dress, or otherwise; as their dress is uniform, and the girls' department is separate from that of the boys. Probably, had they the opportunity, they would show the same tendencies as all other girls. It may be remarked, however, that a certain quietness and sobriety in dress is rather a characteristic of those who have left the hospital for active life.

f3

3. The third point may be emphatically answered that the tendency to the mother's fault, as a rule, is not observable. The instances of girls brought up in the hospital who fall in after life are singularly rare in themselves, marvellously so when taken into comparison with the great body of women in their own station in life, or of those brought up generally in the Schools available for their class in this country.

It is not always possible or easy to institute a comparison between the mother and the children with whom we are concerned. There are occasional broad types

of character or person,
 whose resemblance may, without difficulty,
 be traced; but the average condition in
 life, and personal or mental qualities
 of the Mothers are rarely so marked
 or decisive as to suggest a comparison with
 their offspring. There are of course some such
 cases occasionally occurring, but they
 are exceptional, not the rule.

I am yours very faithfully.

Brownlow

Secretary

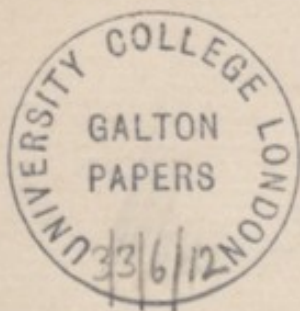
By this Post I return your Pamphlet.

Francis Galton Esq.



N. S. Fox

2111



New University Club,

St James' Street, S.W.

1 April
1891

Dear Mr. Galton.

I enclose a letter
received from Mr. Clements
Markham . . . If you
consider that we should
accept the offer he makes
at the close of his letter,
would you mind sending
a reply to him direct
in order that he may
receive it before his depen-

ture for Staley.

In writing to you yesterday I should have mentioned that we ~~also~~ have asked Dr.

Warner for a paper on his particular subject of Infanctile development, and that Dr. Engel (Bey) is preparing a paper on "Leprosy", from a statistical point

of view.

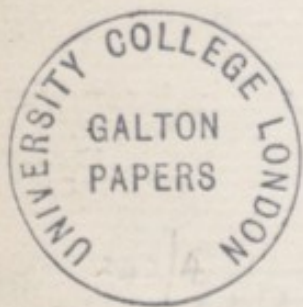
As regards the head
"Antrhopometry", would
it not be well to request
Dr. Keddoe of Clifton for
a paper? Doubtless you
know him by name &
possibly personally.

Yours very truly

Stephen. N. Fox

Stephen N. Fox

L. 15



New University Club.

St James' Street, S.W.

14 April
1891

Dear Mr Galton

I enclose proof
Programme as for desired.
I doubt if the note at
the end should allude
to Italian, as French,
German & English are
the recognised languages
of the Congress.

Upon your returning the
Proof to me, I will
get it translated into

French & German -

M^r. Fellou of Edin-
burgh (whom M^r. Howe
has mentioned) consents
to write a paper on
"The Feasibility of Tropical
High Lands" for European
Settlement

Sir Philip Magnus
recommends M^r. Swiss
Smith as an authority
on "How to Salvage" &c.

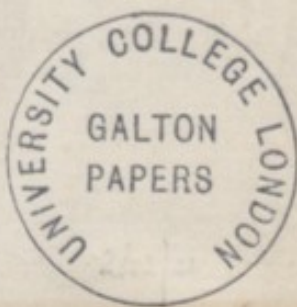
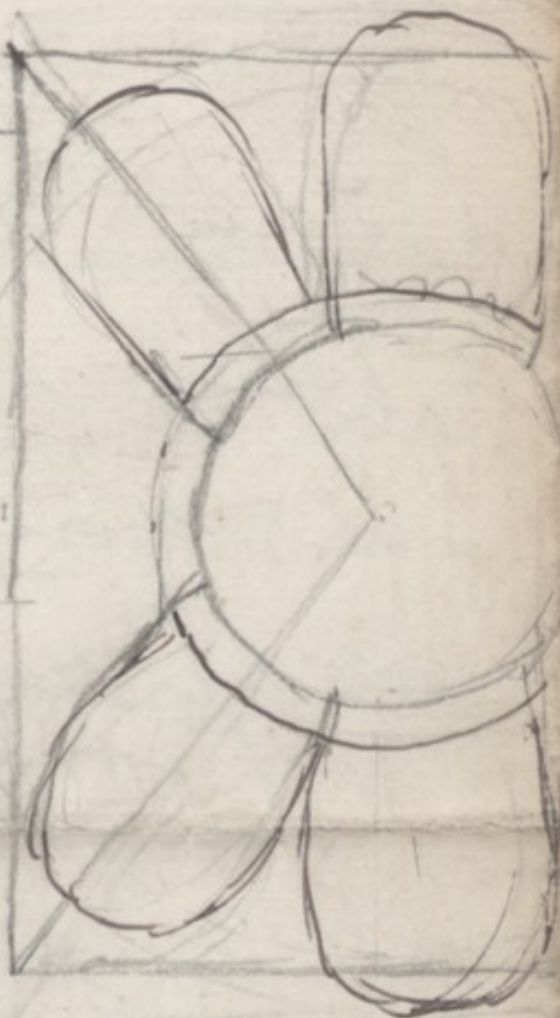
I am about to write
to him.

Yours of AB

Stephen. H. Fox.

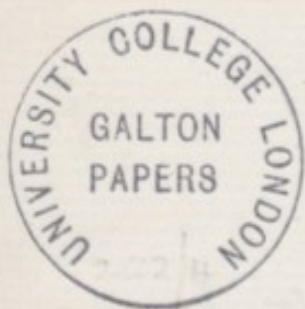
FD

Internat:



N S Fox

20 F9



New University Club.

St James' Street. S.W.

22 May
1891

Dear Mr. Galton

I enclose a letter
for your perusal, I have
not yet answered it.

Did you read a
communication from
Mr. Holt Hallett upon
"right work in Indian
factories," which appeared
in Wednesday's "Times."

I think it might be
well to ask him for
a paper, he is an au-
thority on "Factories"
especially Judicium res.
What do you think?

Yours very truly

Stephen. N. Fox

Stephen N. Fox

2013

Monten Hotel

Titbory

22 Aug.

1891



Dear Mr. Galton

Very many thanks
for four kind lines. I
sent off the topics
of yr. address, as you desired
& hope they reached
you safely. I shall
always consider it
a great privilege to
have been associated

work for in the work
 of our division of the
 Congress. The closing
 meeting on Monday
 passed off well & I
 hope I contrived to
 secure prominence for
 some of our foreign demo-
 craphers - T. W. K. K. K.,
 I. M. K. & T. W. K.
 G. K. K. all having
 an opportunity of being

their eloquence.

I took some trouble in editing the papers & discussions of our division before leaving town & I trust that Dr. Shelly, the editor of transactions, will do us justice.

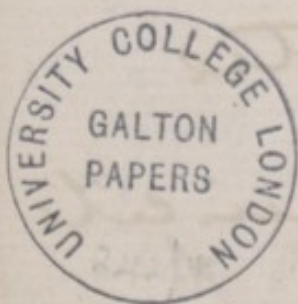
For our breasting the air of bicycling, whilst I am enjoying the more bracing climate of Scotland & I

Expect we are both
especially pleased to
be away from
the turmoil of London.

Trusting that I
may have the pleasure
of meeting you in
the late autumn.

Believe me

very faithfully yours
Stephen. D. Fox





TRINITY COLLEGE,
CAMBRIDGE.

10th. Nov. 1884

Dear Mr. Galton

Thank you very much for your letter. It is most kind of you to give so much attention to my little book. I do trust that your illness is slight and that you will soon be perfectly restored to health. I look forward with interest to your symbolical expression of the phratries and subphratries. Considering the complexity of these laws it seems probable that the savage has some simple mode of expressing them, which, if we could ascertain it, might possibly throw light on the way.

f.2

in which these laws originated. The
puzzle of all is just that indirect
descent for which you
have found a simple expression,
and I therefore expect it with
special interest. But pray
do not overtax your strength.

With regard to the phratries,
within the last day or two I have
found a statement that the Ipai
and Kumbo are patricians, and the
Muri and Kubi plebeians. This
statement is given on the authority
of the Rev. W. Ridley (a high
authority) by Prof. Müller of Neund.
I have not seen the early work
of Mr. Ridley to which reference
is made, but on referring to Mr.
Ridley's own statement in a later
work I find that he makes Muri
the highest grade and Kubi the

lowest. He adds "So every family^{f3}
passes, in two or three or four
generations, through the highest and
lowest grades - a curious combination
of the ideas of aristocracy and levelling;
but the difference of rank is slight."

This statement I had till now
entirely overlooked, having trusted to
Mr. Fison to have absorbed all
Mr. Ridley's information in his (Mr.
Fison's) book on the tribe in question.

But Mr. Fison seems not to
have done this. The fact of the
distinction of ranks between the
subphratries is of great importance,
and may well have influenced
the marriage laws. The only other
case in Australia that I know of
where a distinction of rank appears
to exist is that of the Ikula
tribe (p. 75); but there the
distinction is not between the
subphratries but the clans.

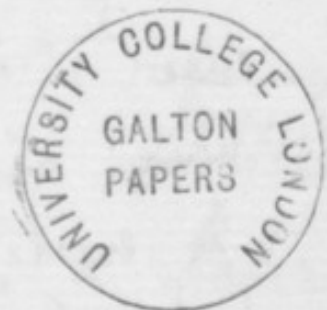
F.4

Your suggestion of a map of the world showing the prevalence of Idemism is a good one, and in the event of a second edition being wanted I might perhaps induce the publishers to carry it out. A comparison between such a map and an ethnological map of the world might be fruitful.

Yours very sincerely

James G. Frazer

Francis Galton Esq.



James Frazer

F5



TRINITY COLLEGE,
CAMBRIDGE.

8 March 1885

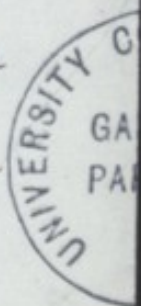
Dear Sir

I send by this post my paper addressed to you at the Institute 3 Hanover Sq. You will see that that the latter part of the answer (p. 18^{seqq.}) is cut very short. Though I have not read the paper aloud yet (having been working against time), I was afraid that it would be too long if I inserted the references in the latter section as fully as I have done in the preceding. However

I intend to write ^{out} the latter part
 in full; if the paper proves to
 be not too long, I can read it,
 but if, as I fear is the case,
 it is already rather long, I
 shall at least have my references
 ready to answer questions. The

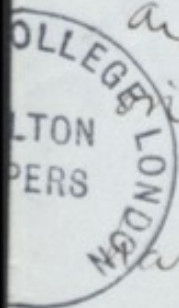
points which especially require
 proof ^{in this last section} are 1.) the custom of
 burying in effigy, and 2.)
 the habit of spirits to enter
 and depart by the roof. On
 both points I have evidence
 to adduce.

I did not understand, ~~that~~
 though of course I ought to have



done so, ~~that~~ the purpose for⁶⁷
which you wished the paper
sent in as soon as possible. I
thought it was a enable the
assistant secretary to prepare an
abstract for the paper, and as
I sent ~~me~~ him one and he
apparently did not desire
more, I thought it unnecessary
to send in the paper itself. But
even had I known, I fear
it could not have made any
difference as I have been working
at it up to the last moment
and could hardly have sent it
a post earlier.

As the paper is already long, I
have dropped completely the
general question of the taboo, as
too vast to be tackled on a
paper dealing with a subject which

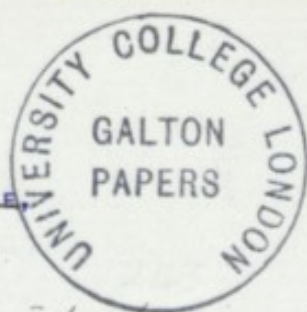


forms only a small part of the taboo system. The points to which I would invite your attention in my paper with a view to discussion are these

1. the origin of purification (my theory of)
2. morning apparel &c.
3. of fasting in morning

Whatever be the ~~result~~ ^{decision} of the Council of the Geographical Society tomorrow, I shall always esteem it a high privilege and honour to have been allowed to read a paper before the Anthropological Institute. I am deeply sensible of the honour done me by the intention or wish of yourself and the other distinguished men whom you mention to hear my paper. That Herbert Spencer should be one of them is more gratifying to me than I care to say, for my intellectual debt to his writings is deep and will be life long. That I should be able even in prospect to interest one from whom I have

TRINITY COLLEGE
CAMBRIDGE



derived such keen intellectual pleasure and enlightenment is to me almost affecting.

I certainly hope and expect to read my paper in person, and I will be careful to be at the Institute in plenty of time on Tuesday evening.

Thanking you for all your kindness, I remain, dear Sir,
Yours very gratefully

James G. Frazer.

I am writing out another copy of my paper, which will differ ^{probably} in a few verbal improvements from the copy (the first) which I send you.



TRINITY COLLEGE,
CAMBRIDGE.

F.12

7 September 87

Dear Mr. Galton

The Times of yesterday reported a paper read by a Mr. Sanborn at the British Association. It was on the Seneca-Iroquois and to judge from the summary of its contents given by the Times must have been of great interest. As these papers are often so scantily reported in the regular Reports of the Association, I venture to suggest that perhaps Mr. Sanborn might be induced to contribute his paper in full to the Anthropological Institute. I believe it would be valuable.

My article on Isterism, written

F.13

for the Encyclopaedia Britannica has
run to such a length
that it is to appear separately, only
an abridgement of it going to the
Encyclopaedia. If you will allow me,
I will send you a copy of the
separate article when it appears.

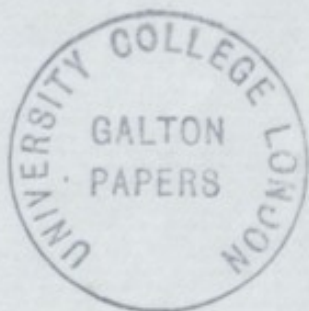
I have in hand several articles,
one on Pythagoras and another on some
Greek myths. I have got together a
certain amount of material and
hope to have them out soon.

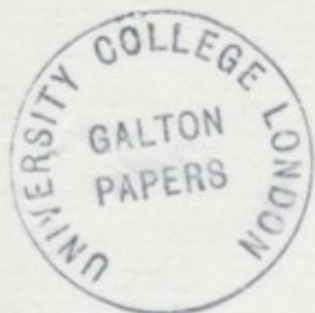
The Dutch East Indies are,
I find, a great storehouse of
anthropological lore. The field has
been well worked by a number
of able men and the people seem
to be in a very interesting stage,
just at the point where
animism has been carried to its

highest pitch as a theory and ^{F14}
in practice. Unfortunately the
works are in Dutch, of which I
have as yet only a scanty
knowledge so that reading them is
rather slow and difficult.

yours very truly

James G. Frazer





TRINITY COLLEGE,
CAMBRIDGE.

9 November 87

Dear Mr Galton

Will you accept a copy of my Idemism? It is only the Encyclopaedia article as I intended it to be but finding it too long the publishers asked me to abridge it for the Encyclopaedia but offered to publish it separately, an offer which I gladly accepted.

I have a good deal more material on folk. custom which I am in hopes of working up into book form before long.

Believe me

yours very sincerely

James G. Frazer



TRINITY COLLEGE,
CAMBRIDGE.

12 Nov. 87

Dear Mr Galton

Your suggestion that there may be a ~~new~~ division crossing the division into phratries seems to me very ingenious and far from improbable. As you received my letter just before posting yours, you probably did not notice the discrepancy between Mr. Ridley's statement as reported by Prof. Müller and Mr. Ridley's own subsequent statement, and that while Mr. Ridley speaking through Prof. Müller is against your theory, Mr. Ridley speaking for himself is so far from being against it that he positively bears it out so far as he goes, though he does not so the whole way. Müller says that Muri is plebeian; but Ridley says that Muri is the highest rank, and that

Kubi is the lowest. Now whether Müller has reported Ridley wrong, or whether Ridley has himself discovered his mistake, we are bound to take Ridley's latent statement and this so far as it goes (viz - so far as Muxpi & Kubi are concerned) bears out your view. Ipai and Kumbo are doubtful, for clearly we cannot trust Müller's statement. But if Ipai is patrician and Kumbo plebeian, then your theory works, and the effect of the system would be that the ^{child} ~~son~~ of a patrician man is always a patrician, and the child of a plebeian man always a plebeian.

So far good. But how when we take the next scheme (p. 44)? This is the scheme with male descent, i.e. when the children take their father's scheme. But here, on your theory, the children, though they take their father's scheme, take their mother's rank; the child of a patrician man is always a plebeian; the child of a plebeian

man is always a patrician. Does it ^{F22}
not seem strange that if under a system
of female kinship (p. 73) fathers insisted
on having their children of their own
rank, under a system of male
kinship (p. 74) when the tide was
setting all their way they should
permit or rather require that their
children should take their mother's rank?

This seems to me a serious objection
against your theory supposing that the
cras division is one of rank; and
that there is a cras division of rank
appears from Mr. Ridley's own statement
(not from his statement reported by
Miller). But ~~if~~ you supposed
cras division need not be one of
rank; it may rest on some
principle, which, when the change of
descent in the totemus from female to
male took place, required a corresponding
change in the counter direction (namely
from male to female) in the descent of
the cliques or whatever your cras
divisions may be called. (Would side do

instead of clique? However side is rather preoccupied
by father's side &c. Perhaps set would answer)

Any how your theory seems well worth
being inquired into. I intend to send a
copy of Totemism to Mr. Howitt in
Australia (I hope to get his address from
Mr. Bloxam or Mr. Ruddle) and I will
certainly, with your leave, ask him if there is
such a cross division and if so on
what principle it is based.

I return you your paper but will
take the liberty of retaining a copy of
it for further comparison. With many
thanks for your suggestive solution of this
knotty problem

I am

yours very sincerely

James G. Frazer

Francis Galton Esq.



Dear Frazer — How does this strike you? Please send it
me back with a line 7. Galton 42 Rutland Gate, Sw.

129r
X
see
a com
penny
letter

On the probable existence of an as yet undiscovered variety of groupings
among the Australian tribes, into 2 divisions, similar to the phratries,
but quite independent of them.

In table p. 73 of J. G. Frazer's Totemism (1887)

let the 2 phratries be represented by A & B

& the corresponding sub-phratries by α, α , and by β, β .

Then the table will stand as below



Kinship Groups	Phratries	Male	Marries a	Children are
	A	{	α	β
		α	β	β
B	{	β	α	α
		β	α	α

Suppose now the same kinship group ^(to be) ^(a quite an independent system) divided into two "cliques"
calling them respectively "Roman" & "Greek", & indicated respectively by the
use of Roman or of Greek letters, then the Murris and the Ipaia
are Romans, and the Kubi and the Kumbo are Greeks.

The rule of marriage then becomes perfectly clear, viz:—

A man can only marry a woman of a different phratry and of a different
clique to his own. His children are of his mother's phratry and
of his own clique.

In table p. 74 the rule of marriage is identical, but that concerning
the offspring is the converse; viz — His children are of his own phratry
and of his mother's clique.

Is there any evidence as to the existence of such a supposed
division into cliques [an absurd word, but just now I can't think of a better]
[Instead of Romans & Greeks we may picture them as Heads or Tails;
Kangaroo-Head Kangaroo-Tail &c.]

It might be worth while to get inquiries made in Australia.

Francis Galton
Nov 11/87

7. Gallus

42 Nutton Lake

Totemism



TRINITY COLLEGE,
CAMBRIDGE.

f25

1 June 1888

Dear Mr. Galton

I beg that you will accept a specimen copy of my Questions on the manners and customs of savages. I found that the Anthropological Notes and Queries of the British Association would hardly answer my purpose. They are so full and elaborate as to form a book, and the expense of distributing copies of them on the scale which I contemplate would be far beyond my means. Again, even from the point of view of the receiver of the questions, it appeared to me that this fullness and elaboration might be an objection, the very number of the questions deterring perhaps all but very enthusiastic persons from attempting

To answer them. I have therefore drawn up a comparatively short list of questions the printing and circulation of which will cost very little and which will not I hope be too long to deter even unscientific people from answering some of them. I am taking the liberty of presenting 50 copies to the ~~Library~~ Anthropological Institute in the hope that they may thus find their way into the hands of travellers and others who have a good hand knowledge of savages. If you approve of this, I shall be glad to supply the Institute with as many additional copies as may be from time to time required. I am also sending copies to the

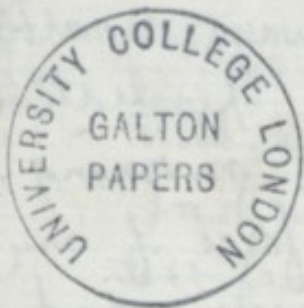
Geographical and Zoological Societies^{f27}
and to Kew.

Believe me,

yours very truly

James G. Frazer

Francis Galton Esq.



J. Fraser
TRINITY COLLEGE,
CAMBRIDGE.

F29

9 December 1888

Dear Mr. Galton

With reference to the inability of poets to write poetry at certain seasons of the year, I have noted the following:

In R. C. Braconer's edition of Milton's Poems (Clarendon Press Series), vol. I. p. XXIV sq., it is said:

"As to the composition of Paradise Lost, we have a curious fact related by Milton himself to his nephew Phillips, to account for his making no progress with his poem in the summer, 'that his vein never happily flowed but from the autumnal equinox to the vernal, and that whatever he attempted [at other seasons] was never to his satisfaction, though he curbed his fancy never so much.'"

Again, Alfieri says of himself: "I likewise experienced that my intellectual faculties resembled a barometer, and that I possessed more or less talent for composition in proportion to the weight of the atmosphere. During the prevalence of the solstitial and

and equinoctial winds, I was always remarkably stupid, and uniformly evinced less perspiration in the evening than in the morning.

I likewise perceived that the force of my imagination, the ardour of enthusiasm, and capability of invention, were possessed by me in a higher degree in the middle of winter, or in the middle of ~~winter~~ summer, than during the intermediate periods. This materiality, which I believe to be common to all men of a delicate nervous system, has greatly contributed to lessen the pride with which the good I have done might have inspired me, in like manner as it has tended to diminish the shame I might have felt for the errors I have committed, particularly in my own art."

Memoirs of the life and writings of Victor Alfieri, written by himself, London 1810, vol. I. pp. 140-152, quoted by Jeffrey in his essay on Alfieri.

Wordsworth, like Milton, expresses a preference for winter as a season for poetical composition. Thus in the sonnet:

feelings in the hearts of young persons fond of poetry and poetic composition, by contrast of their feeble and declining health with that state of robust condition which prompted me to rejoice in a season of frost and snow as more favourable to the Muses than summer itself." See The poetical works of William Wordsworth, ed. by Knight, vol. VI. p. 6099.

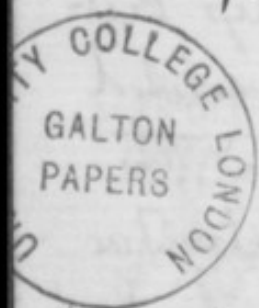
Keble expresses the same poetical aversion to summer.

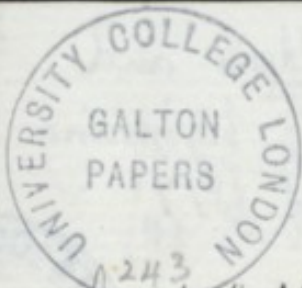
"Dear is the morning gale of spring,
And dear the autumnal eve;
But few delights can summer bring
A poet's crown to weave.

"Her towers are mute, her fountains dry,
And ever Fancy's wing
Speeds from beneath her cloudless sky
To autumn or to spring."

The Christian Year, S. Philip and S.
James's Day.

It is perhaps worth noting that Alfieri's preference of the morning to the evening as a time for composition is not shared by all writers. According to Charles





TRINITY COLLEGE,
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Lamb "Night and silence call out the starry
fancies. Milton's Morning Hymn in Paradise, we
would hold a good wager, was penned at
midnight; and Taylor's rich description of a
sun-rise smells decidedly of the taper. Even
ourselves, in these our humbler lucubrations tune
our best-measured cadences (Prose has her
cadences) not unfrequently to the charm of the
dravasier watchman 'blessing the doors;' or
the wild sweep of winds at midnight."

(Popular Fallacies, no. XV). By Goethe's

favorite hour seems to have been
after the lamps were lit, as judge from
the following:

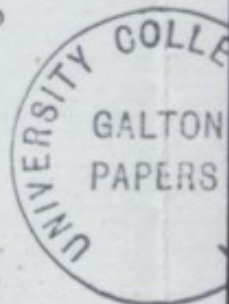
"Ach, wenn in unsrer eignen Helle
Die Lampe freundlich wieder brennt,
Dann wird's in unserem Busen helle,
Im Herzen, das sich selber kennt.
Vernunft fängt wieder an zu sprechen,
Und Hoffnung wieder an zu ~~thi~~ blühen;
Man sehnt sich nach des Lebens Bächen,
Ach! nach des Lebens Quelle hin."

But probably this should not be pressed.

Nor, again, do all poets share Milton's and
Wordsworth's dislike of summer. Keats, beginning
'Endymion' in the spring of 1817,
hopes to finish it by autumn:

"So I will begin
Now while I cannot hear the city's din;
Now while the early budders are just new,
And run in mazes of the youngest hue
About old forests; and the dairy pails
Bring home increase of milk. And, as the year
Lays lush in juicy stalks, I'll smoothly steer
My little boat, for many quiet hours,
With streams that deepen freshly into bowers.
Many and many a verse I hope to write,
Before the daisies, vermeil trimm'd and white,
Hide in deep herbage; and ~~is~~ ere yet the bees
Hum about globes of clover and sweet peas,
I must be near the middle of my story.
O may no wintry season, bare and hoary,
See it half-finished: but let Autumn bold,
With universal tinge of sober gold,
Be all about me when I make an end."

The draft of the poem, written fairly out in a
book, was finished on November 20th. of the
same year (Lord Houghton's Memoir, prefixed
to his edition of Keats's works).

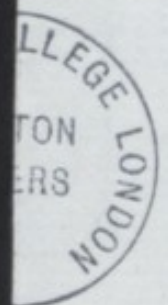


It might be worth while to collect from literature and from living writers ^{or} evidence as to the seasons at which authors, artists, musicians, and in general men engaged in serious intellectual work, feel themselves at their best or their worst. A note on the subject in journals like 'Mind' and 'Nature' might help to elicit evidence.

The work to which I referred the other evening was 'The Tshi-speaking peoples of the Gold Coast' by Major A. B. Ellis, of the 1st West India Regiment.

It does not however seem to include the Kru, who are described at some length by P. Reclus in one of the African volumes of his great work *Nouvelle géographie universelle*.

I should have been much interested in the paper and discussion at the Antrop. Institute on Tuesday next, but I am unable to be present as I have promised to be at the dinner here on that evening in



celebration of the conclusion of the
new edition of the Encyclopaedia Britannica.

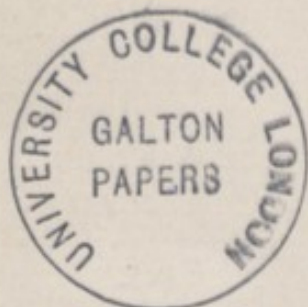
Believe me, dear Mr. Galton,
yours very sincerely

James G. Frazer



Fraser

TRINITY COLLEGE,
CAMBRIDGE.



3 November, 1897

Dear Mr. Galton

Thank you very sincerely for your kind intercession with the President of the R. G. S. on behalf of my friend Haddon. The decision I hope will be favourable. Meantime I send you a copy of Mr. Hosi's letter. The offer he makes is a very handsome one, and those who know him here (he is an old Cambridge man) say that he is a man to do more than he promises. Thanking you again warmly I am
yours very truly
J. G. Fraser.

P. J. O.

P. S. You need not trouble to
rehome the copy of the letter. Perhaps,
if you think fit, it might be
submitted to Sir Clements Markham.



U U F I.

BARAM,

Aug. 26th, 1897.

My dear Professor Haddon.

You may possibly remember me I met you once in Professor Stewart's rooms and I think again at the Anthropological Institute in 1893. Anyhow you must excuse my taking the liberty of writing to you and making a proposal straight off, on account of the long distance between Cambridge and Borneo.

I have just read in Natural Science that you are intending to make a trip with other Anthropologists to the Torres Straits and after thinking things over for a few hours I made up my mind to write and ask you if you could manage to pay me a visit with your friends sometime whilst you are in this part of the world. The mail leaves in a few hours so I must state things as best I can now and write again more fully when I have time.

But if you knew me better you would understand that when I have made up my mind I make every effort to succeed in whatever I have taken in hand. I live in the far interior of Borneo and have done so for 13 years and during that time I have employed myself in collecting information for a book which is now about half done. Baram is a huge district under my charge 100 miles of coast and 300 inland and nearly every tribe that inhabits Borneo is to be found here. When I came out as a Cadet to Baram it had just been taken over by the Sarawak Government and so I have seen everything here from the beginning as it were, and in Baram is still to be seen what cannot be seen in other parts, the people as they were hundreds of years ago, as regards their customs, but obedient to my government. You can go with safety anywhere in my district and I will go with you if you wish to the very far interior

12r

erior, you will have no expense or your friends and followers as long as you and your friends will be my guests, I will pay all your expenses whilst you are travelling in my district and get you boats, men, and whatever you want at my own expenses you shall have a steamer to go two hundred miles up the river Baram and its branch streams whenever you wish, and I will do my very utmost to make everything a success for you - I will have all sorts of easts and native festivities arranged to take place during the time you are here, you will see what others have never seen, and I will undertake to say you will never regret the time spent in Borneo.

I took Professor Kukenthal a short way up the Baram - read the last part of his book and look at some of the photos we took. He was a German so I did not take him to the interesting parts.

You will have four rooms in my jungle house at your service for yourself and your friends. You can do what you like with anything of mine, and my house is quite full of ethnological specimens and 700 Vols. of Scientific works, but you will have no time to read if I get you here, we shall never cease talking, as points of interest will be discussed all day. I have to be away at office part of the day and the rest of my time will be yours.

I have a large room for making skulls in with plenty of water so you can do what you like with skulls or work of any kind. I will collect all the skulls I can for you, and you can make measurements of some thousands in the houses if you wish as long as I prepare the way for your work by killing pigs, etc. Native custom. I can speak seven of the languages of Borneo and know the meaning of nearly every possible sign, so I shall be able to translate all you require. I would love to show you how I manage these people and how good they are to me. Every day brings some sort of excitement.

I send you this month's Sarawak Gazette which will give you some sort of idea of the country. I can write no more



now as the mail is about to close, but trust me to do all that is in my power to make you comfortable as far as it is possible in my jungle home.

With best wishes

Yours sincerely

(Signed) Charles Hose.

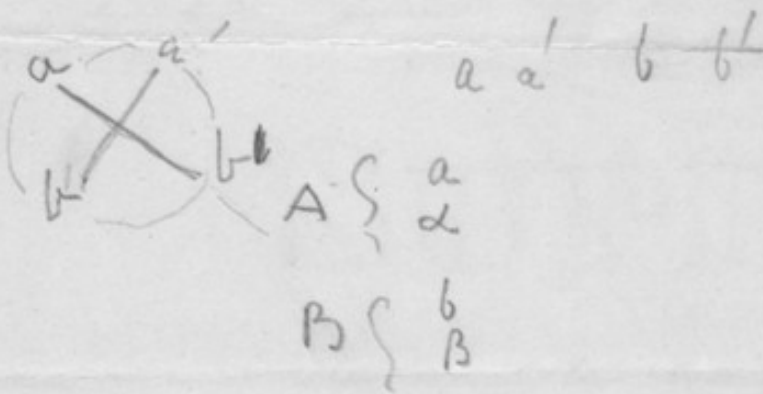
SUPERFINE
SOUTHERN CROSS



	mother	male	marriage	children as
73	A	a	b'	b
		a'	b	b'
	B	b	a'	a
		b'	a	a'
74	A	a	b'	a'
		a'	b	a
	B	b	a'	b'
		b'	a	b



What is the ^{subordinate} likeness between a & b & between a' & b'
 when the greater unlikeness of A & B has been allowed for



~~a & b~~

(a is nearer to b than ^{it is} to B
 b " a " ")

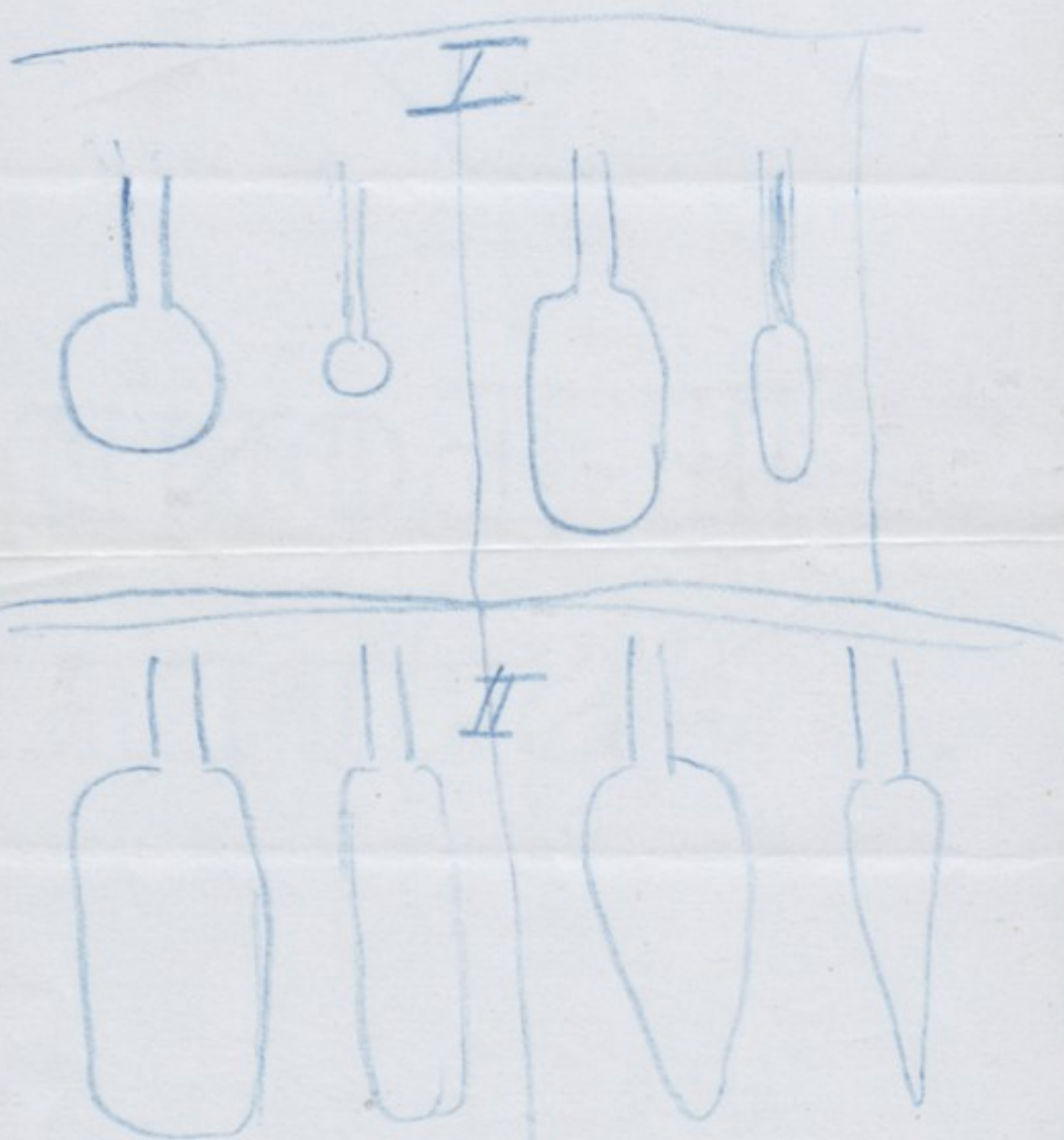
~~the difference of A between the
 of B and B is homologous to that~~

the sub-phrases a and a' are homologous to those between b & B
 as that

The marriage is between the most unlike ^{sub-phrases}
 but the issue ^{follows} the phrase of the mother & the quality
 of the sub-phrases of the father in 73 - but conversely in 74

Relation. quickness of action / clinical thermometer

F.44V



in class I $\frac{\text{Surface of bulb}}{\text{contents of bulb}}$ varies as $\frac{d^2}{d^3}$ or as $\frac{1}{d}$

in class II as $\frac{d}{d^2}$ or as $\frac{1}{d}$

Substrate	Threat	Substrate	in Kancilaro	children in Kiabara
Muri. A	P Dilbi	P.1.	neither some letters nor some numbers	Mother's letter Father's number
Kubi. B		P.2.		
Ihai. C	K Kupatin	Q.1.		
Kambo. D		Q.2.		



2 Phratres $P = Q$
 $A \times B$
 2 other crop divisions (1) & (2)

} giving 4 combinations a_1, a_2, B_1, B_2

A man cannot marry a woman who has either his letter or his number
 structure of the 4 possible ~~cases~~ ^{marriages to him} only 1 is available to him A_1 & B_1 A_2 & B_2
 B_1 and A_2 B_2 and A_1

possible pairings with
 $A_1 \{ A_1, A_2, B_1, B_2 \}$
 similarly $\{ A_2 \}$
 $\{ B_1 \}$
 $\{ B_2 \}$

15 ways of which 4 are available

~~At~~
 The children are ~~not~~ to be of the letter of one parent & of the number of the other
 but which parent they are of the letter (the phratre) of the Father or the
 of the Mother...

	Kamilevovi	Kiabron
P 1	Muri	Baruly
P 2	Kubi	Turoloimel
Q 1	Ipai	Bulcovin
Q 2	Kumbo	Bandak

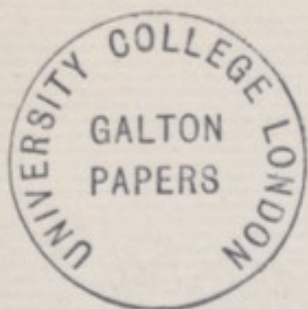
when father is Muri ^{with Q 2} children are Q 1 mother's phratre
 when " Baruly P 1. P 2 father's phratre



J. G. Frazer

F47r

TRINITY COLLEGE,
CAMBRIDGE.



3 Nov. 1898

Dear Mr Galton

Thank you very much for so kindly writing to Mr. Rudler on my behalf. His letter is very friendly, and it seems clear that he could not do more than he has done and is doing in the matter. It may very well prove impossible to arrange for a meeting, even if Prof. Spencer were willing to address it. He was to arrive today or tomorrow, so will be able to speak for himself. Whether the meeting comes off or not I am equally indebted to you for

making the suggestion and taking steps
to carry it out.

I enjoyed very much our
talk at the lodge. There are so
many subjects (e.g. Christian science
- sit venia verbo!) on which one
cannot talk freely with every one
that it is a relief to be able to
open one's mind a little now and
then.

Yours very truly
J. G. Frazer



99 Frazer

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TRINITY COLLEGE,
CAMBRIDGE.

29 Nov. 1898

Dear Mr Galton

Professor Baldwin Spencer of Melbourne, of whose forthcoming book on the native tribes of Central Australia I spoke to you when I had the pleasure of meeting you last, is to arrive in England on Dec. 3d or 4th and to stay till Dec. 28th.

The materials he has collected, in conjunction with his colleague Mr. Gillen, promise to throw most important light on the origin and meaning of totemism. You suggested in conversation that a special meeting of the Anthropological Institute should be called to hear what Professor Spencer may have to say.

and the suggestion seems to me so good that I hope it will be carried out. I have written a letter to Prof. Spencer, which he will receive on his arrival, inviting him to read a paper on totemism to the Anthropological Institute, provided a special meeting could be called for the purpose. I fancy that Tuesdays are the only available days for meetings, and as Tuesday the 6th would obviously be too early, the choice seems limited to the 13th and 20th. December. The latter date is too near Christmas; the best day would probably be the 13th. I venture to ask whether you would be so exceedingly kind as to use your influence with the President or Council

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in order to secure that such a meeting should be called? Of course the arrangements would have to be made conditional on Prof. Spencer's consent and approval. But his time is so short and he will probably be so busy that it seems desirable to make at least provisional arrangements at once; they could, I suppose, be easily countermanded if Prof. Spencer did not consent. I feel sure that if he does consent and the meeting takes place, you will not regret having been instrumental in calling it. I have read Prof. Spencer's forthcoming book in proof and can testify to the great value of the materials collected and the very high scientific ability of the author. Prof. Tylor has also read the proofs, and would, I feel sure,

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support the proposal to call a
special meeting in order to hear
Spencer.

My excuse for troubling you instead
of moving myself on the matter is that
I have no personal acquaintance with
the President and no official position
or influence with the Institute.
A word from you would no doubt
have the desired effect. If you will
speak it, you will confer one more
obligation on me and on anthropology.

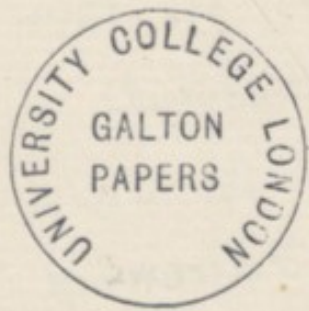
yours very sincerely

J. G. Frazer.



J. G. Frazer

F52



Inch-ma-home
Cambridge

7th June 1899

Dear Mr Galton

Your kind letter of congratulation has given me much pleasure. Thank you for it sincerely. I know that the pleasure you express at the great honour which Oxford is doing me is real.

You have always been most kind in interesting yourself in me and my work ever since you took me up fourteen years ago when I was a candidate for the librarianship of the Geographical Society. Such interest is a great help and encouragement to a young man, as I was then ~~and~~ ~~as~~ (alas! I am no longer young now), and I hope I have not given

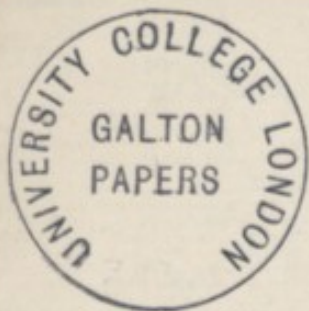
you any cause to regret the helping hand you held out to me then. I always think with gratitude of the share that you and Dr Tylor had in the renewal of my Fellowship in 1885.

My wife and I will feel much honoured if you will come to see us in our new house when you are next in Cambridge. We were glad to see you, though only for a moment, in the crowd at the Fitzwilliam the other evening. It was indeed a wonderful gathering and one to make even the meanest Cambridge man proud of his University.

Believe me

yours very sincerely

J. G. Frazer.



Frazer

Trinity College ^{F56}
Cambridge
16 October 1902

Dear Mr Galton

One of the questions to which I have been giving some attention of late is that of the fear of death entertained by different races in different stages of civilisation. There is a good deal of evidence (I think) that many ~~non~~ ^{our} races view death with much less dread than do the Christian races of Europe.

I think that we once spoke of this matter when I had the pleasure of meeting you at the Lodge, and you quoted an Eastern saying that the fear of death is "the Western

malady." As I may have occasion to refer to this description, I should be very much obliged if you could let me know the authority for the saying. And if any other evidence of the same sort occurs to you, I should be grateful if you would be so kind as to communicate it.

An extreme case (if it were true) of the indifference to death would be the reported Chinese practice of occasionally getting substitutes for pay to suffer capital punishment instead of the real criminals. But I have enquired into this reported custom, and all

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the men whom I have asked
and who know China well
(Prof. Giles of Cambridge,
Prof. De Groot of Leyden,
the Rev Mr Barber of the
Leys School) dismiss the
report as untrue.

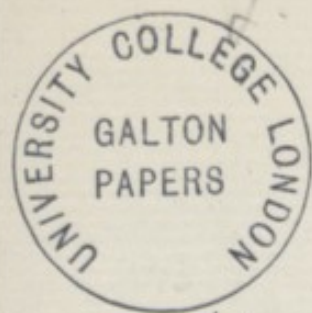
We returned to Cambridge
last Saturday after a pleasant
holiday in Yorkshire and
Scotland, followed by three
weeks' work in the British
Museum. I trust that

you have had a pleasant
summer. We heard from
friends that you were
in Rome.

My wife joins me in very
kind regards.

Believe me

yours very truly
J. G. Fraser



J. G. Frazer

Trinity College ^{f.60r}
Cambridge
19 November 1902

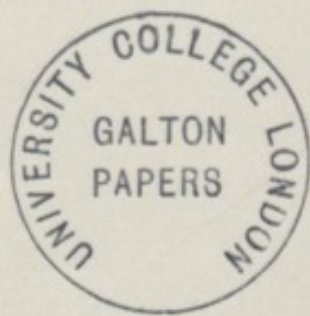
My dear Mr Galton

It was only today I heard, with very great pleasure, that your old college has done itself the honour of asking you to become one of its Honorary Fellows. We are proud of the distinction which you confer on the college, and we trust that you will not refuse to accept this mark of our sense of the great services you have rendered to science. To me the act of the college gives a personal pleasure, for I shall never

forget your kindness to me at
a critical time of my life,
and I am happy and proud
to think that I have enjoyed
the privilege of your friendship
ever since.

Let me take this opportunity
of congratulating you on receiving
the Darwin medal. It is a high
distinction, and I am sure
you have richly deserved it.

Believe me, dear Mr Galton,
yours most sincerely
J. G. Frazer.



*With the author's
kind regards*
Questions on the Customs,
Beliefs, and Languages
of Savages

By

J. G. FRAZER

Fellow of Trinity College, Cambridge



CAMBRIDGE:
at the University Press

1907

f.61r Trin. Coll. Camb.

22 Sept. 1907

My dear Galton

Please accept a copy of my Questions. If you care to have more copies for distribution to likely men, I shall be delighted to send you as many as you want. The University Press allows me free copies for the purpose.

Yours very sincerely

J. G. Frazer

QUESTIONS ON THE CUSTOMS,
BELIEFS, AND LANGUAGES
OF SAVAGES

f.61v

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Questions on the Customs, Beliefs, and Languages of Savages

PREFACE

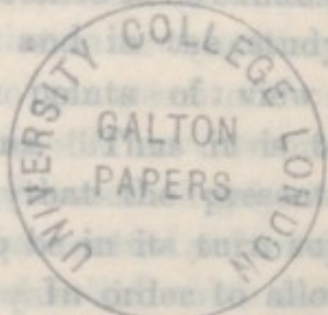
MANY years ago I printed and circulated privately a set of questions on the manners and customs of savages designed to elicit information on the subject from persons who live or travel among uncivilised races.

By

J. G. FRAZER

Fellow of Trinity College, Cambridge

The present edition of the work is a revised and enlarged one. In drawing it up I have endeavoured to summarise the various lines of enquiry which the prolonged study of savage life has suggested as worthy to be pursued. But the questions make no pretence to be exhaustive. Research, both in the field and in the study, is constantly opening up new points of view and thereby raising new questions which are to be expected, and indeed hoped, that a further list of questions may soon need to be drawn up to supplement, if not entirely recast. In order to allow of this being done, the Syndics of the University Press have liberally consented to keep the type of the Questions standing, so that changes and additions may be made from time to time without difficulty.



With regard to CAMBRIDGE: I would point out that the Questions are intended not so much to be put directly to the savage as to indicate to the civilised world the field in which these subjects on which investigators at home would be

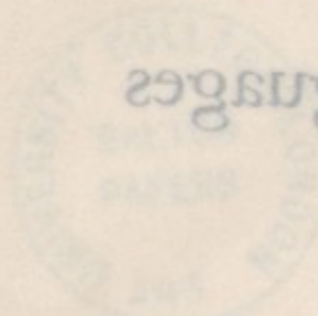
at the University Press

1907

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Questions on the Customs,
Beliefs, and Languages
of Savages



CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,

C. F. CLAY, MANAGER.

London: FETTER LANE, E.C.

J. G. FRAZER

Fellow of Trinity College, Cambridge,
Cambridge:

PRINTED BY JOHN CLAY, M.A.

AT THE UNIVERSITY PRESS.



F. A. BROCKHAUS,

SONS OF PUTNAM'S SONS,

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CAMBRIDGE:

at the University Press

1907

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...information... the enquirer himself... form in which the questions may with most advantage be put to the savage, either directly or through the medium of an interpreter. It is to be hoped that the present list of questions should be as far as possible avoid the use of leading questions.

PREFACE.

MANY years ago I printed and circulated privately a set of questions on the manners and customs of savages designed to elicit information on the subject from persons who live or travel among uncivilised races. The present set of questions is a revised and enlarged edition of that work. In drawing it up I have endeavoured to summarise the various lines of enquiry which a prolonged study of savage life has suggested as worthy to be pursued. But the questions make no pretence to be exhaustive. Research, both in the field and in the study, is constantly opening up new points of view and thereby raising new questions. Thus it is to be expected, and indeed hoped, that the present list of questions may soon need to be in its turn supplemented, if not entirely recast. In order to allow of this being done, the Syndics of the University Press have liberally consented to keep the type of the Questions standing, so that changes and additions may be made from time to time without difficulty. With regard to the use to be made of the Questions, I would point out that they are intended not so much to be put directly to the savage as to indicate to the civilised enquirer in the field those subjects on which investigators at home would be

glad to have information. Thus it will be for the judicious enquirer himself to choose the exact form in which the questions may with most advantage be put to the savage, either directly or through the medium of an interpreter. In doing so it is very important that he should as far as possible avoid the use of leading questions, that is, of questions which imply the kind of answer that may be expected; for the savage is commonly quick enough to perceive the drift of such enquiries and polite enough to give the answers which he believes will be most acceptable to the questioner. This indifference of savage man to abstract truth, and his obliging readiness to sacrifice it to the supposed wishes of the person with whom he is talking, are a very fertile source of error, and every precaution should be taken to guard against it. The best way to proceed is commonly to start the savage talking on some topic of interest, say on birth or death customs, to let him run on till he has exhausted himself, and then to jog his memory by asking him about points which he has either imperfectly explained or entirely omitted. In this way the enquirer may obtain a considerable body of information on the subject of enquiry; and if the savage witness is fairly intelligent and well-informed, it is probable that among the facts thus drawn from him there will be many which are not covered by the printed questions and which may shed a wholly new light on the matter in hand and perhaps on others which before were not supposed to be related to it. The unexpected information thus elicited is often the most trustworthy and

valuable of all, first, because not being foreseen by the civilised man it cannot have been consciously or unconsciously suggested by him to the savage; and, second, because it may put an entirely fresh complexion on a whole series of customs and beliefs about which we had fancied that we knew all that was worth knowing. So every one who questions savages as to their ways should make it a rule to let them speak as much and himself as little as possible. At the same time, while they ramble on, he will find it useful to keep a printed set of questions beside him for reference in order to refresh his own memory as to important points and to recall the wandering attention of his interlocutor. Further, the information obtained from one man should as far as possible be tested by examining other and independent witnesses. If they all agree in substance, the enquirer may feel satisfied that he has got at the truth.

In pursuing enquiries of this sort it is essential to obtain as full and precise information as possible. General answers to the Questions are of little value: it is the details of custom and belief which are important for the purposes of science. No facts should be neglected as too trivial to be investigated and recorded; for facts which, taken by themselves, appear to be wholly insignificant may be of the highest importance in their relation to others which are unknown to the enquirer. Let him accordingly put down everything, whether it seems to him important or not. Let him not restrict his enquiries to the matters dealt with in the following Questions. These

are merely headings or outlines of large subjects: it is for the enquirer to fill in the particulars, and to extend his researches to any other topics that may suggest themselves to him.

All persons who are brought into close contact with savages have it in their power to render a service to science by carefully investigating and recording the customs and beliefs of the people who fall under their observation, for such records add to the sum of knowledge and may perhaps be of priceless value for the light they throw on the growth of human ideas and institutions. And the need to collect these records becomes more urgent every year as the circle within which they may be obtained grows steadily narrower. For every year civilisation encroaches more and more on savagery, and thus every year the documents which best illustrate the early history of man are perishing. I hope that some few at least of the persons into whose hands these Questions may fall will be stirred to a sense of the importance of the work that can still be done and will set themselves to do it. They need not attempt to collect answers to all these questions at once. If they did, they might easily be discouraged and deterred by the magnitude of the undertaking. Let them begin by merely taking, say, a single section or two of the questions and investigating the particular subject or subjects with which they deal. If they do so, they will probably be drawn on further and further by the interest and fascination of the enquiry, and may find that what began by being a mere pastime soon grows into an absorbing pursuit.

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Time is apt to hang heavy on the hands of civilised men who live in the wilds remote from the society of their fellows. If they once interest themselves in the ways of the simple folk around them, they will both relieve the dulness of their own life and put themselves in a position to benefit others by advancing the study of man.

Answers to any or all of the following Questions will be gratefully received and acknowledged either by Baron Anatole von Hügel, Curator of the Archaeological and Ethnological Museum, Cambridge, or by myself. They should accordingly be addressed either to **The Curator, the Archaeological and Ethnological Museum, Cambridge, England,** or to **J. G. Frazer, Trinity College, Cambridge, England.** It is hoped and intended that such of the answers received as may seem to deserve publication will be published either in one of the periodicals devoted to anthropology and folk-lore, or perhaps by the Cambridge University Press in special Anthropological Bulletins. Persons in contact with savages would add greatly to the value of the information they collect and to the obligation they thereby confer on science, if they would procure as many objects of ethnological interest as possible and send them to **The Curator of the Archaeological and Ethnological Museum, Cambridge, England,** by whom they will be gratefully received and acknowledged on behalf of the University of Cambridge.

I have to thank Dr A. C. Haddon, Lecturer in Ethnology in the University of Cambridge, Baron A. von Hügel, Curator of the Museum of Archaeo-

logy and Ethnology, and Dr W. H. R. Rivers, Lecturer in Psychology in the University of Cambridge, for their kindness in reading proofs of this little work and suggesting some valuable questions which I have gladly added to the rest. Further I have had the great advantage of conversing on the subject of the Questions with my friend the Rev. J. Roscoe, of the Church Missionary Society, who has had long experience in the collection of ethnological information among the tribes of Central Africa, particularly among the Baganda. The method of enquiry which I have here recommended to collectors is the one which Mr Roscoe has followed for years and with the best results. Its practical success in his hands is a sufficient proof of the soundness of the principle.

Finally, I desire gratefully to thank the Syndics of the Cambridge University Press, not only for the readiness with which, in the interest of science, they undertook the publication of a work which can hardly prove financially remunerative, but also for their liberality in allowing me a very large number of free copies for distribution. I earnestly hope that the enquiry inaugurated under their auspices may result in making an addition of substantial value to our knowledge of savage man.

J. G. FRAZER.

TRINITY COLLEGE, CAMBRIDGE,

26th July, 1907.

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QUESTIONS ON THE CUSTOMS, BELIEFS,
AND LANGUAGES OF SAVAGES.

BY J. G. FRAZER.

Tribes, Clans, Totemism. 1. Are the natives divided into tribes, clans, or castes? Are these tribes, clans, or castes subdivided? Enumerate the tribes, &c. with their subdivisions. 2. Are the tribes, &c. distinguished by differences in dress, in the mode of wearing the hair, &c.? 3. What kind of names are borne by the tribes, clans, &c.? Are the names ever the names of animals, plants, or other natural objects? 4. Do the members of the tribe, clan, or caste regard as sacred the animal, plant, &c. from which they take their names? Do they refuse to kill and eat the animal or plant from which they take their names? Do they identify themselves in any way with their namesake animal, plant, or thing? (*N.B.* The animal, plant, or thing which gives its name to a tribe, clan, or caste, and which is held sacred by the members of that tribe, clan, or caste, is called a *Totem*.) 5. Give as complete a list of the totems as you can. Are they mostly animals? or mostly plants? or mostly inanimate objects? 6. Has each person several totems? If so, how does he get each of them? and how does he treat them respectively? 7. Has each sex a totem of its own? If so, how do the men treat their totem and the women theirs? 8. What do they think would happen to them if they were to kill or eat their totem animals or plants? 9. Are

the men supposed to exercise any special power over their totems (animal, plant, or thing)? Do they perform any ceremonies for the purpose of producing and multiplying or of diminishing and averting them? 10. Have they any stories as to the origin of the tribes, clans, or castes? and as to the connection of the tribes, &c. with their totems? Do they think that they are descended from their totems?

Birth, Infancy, Descent, Adoption. 11. Are children much desired? Are barren women despised? 12. What measures are taken to make a barren woman fruitful? 13. What do they suppose to be the cause of the birth of children? Do they think that a woman can conceive without intercourse with a man? and if so, how? 14. Are the souls of the dead supposed to be reborn in infants? If so, how are the dead recognised in the newborn children? 15. Are any special ceremonies observed at the seventh or other month of pregnancy? What is the intention of these ceremonies? 16. Are any ceremonies observed to facilitate delivery? 17. Is the mother secluded? Has she to observe any rules as to diet and behaviour during pregnancy or after the birth? Is she regarded as unclean? and has she to perform any ceremonies at entering into seclusion or before being re-admitted to society? 18. Has her husband to observe any rules as to diet and behaviour before or after the birth? Is he subjected to any special treatment at such times? 19. What ceremonies are observed at birth? 20. What is done with the after-birth and navel-string? Have they any superstitions about these parts? 21. How is the child named? Are there any rules about naming children after their parents or grandparents? Is there any ceremony like baptism? Any god-father or god-mother? 22. Are there any ceremonies at the first cutting of the child's hair? How is the hair disposed of? (Compare No. 441.)

23. Are there any special observances in regard to infants whose elder brothers or sisters have died previously? 24. Are children ever killed at birth? Is there a regular custom of killing the first born or last born child? What reasons do they give for such customs? Are female infants killed rather than male infants, or *vice-versa*? 25. Are there any superstitions as to the birth of twins? How are twins and their parents treated? Are twins credited with the possession of any special powers? 26. When the father and mother belong to different tribes, clans, or castes, do the children take the name and totem of the father's tribe, &c., or of the mother's? Are they reckoned to the tribe, &c., of the father, or to that of the mother? 27. How long are children suckled? Are any customs or ceremonies observed at weaning? Any superstitious beliefs as to the effect of weaning on mother and child? 28. Are children given out to be suckled by others than their own mothers? What relations are thus established between the children and their foster-parents? 29. Is adoption practised? With what ceremonies is it accompanied? Is the adopted person so far taken into the kin of his adopted parents that he is allowed to contract marriages which would otherwise be unlawful to him?

Puberty. 30. Are any ceremonies performed on lads at puberty? Describe such ceremonies fully. 31. Is there any pretence at such rites of killing the lad and then restoring him to life? 32. After these initiatory rites, are the lads forbidden to see women for a certain time? If so, why? 33. Do the prohibitions to kill and eat the totem animal or plant apply to children under puberty or only to grown people? 34. Do the people practise circumcision, or rites analogous to it, at puberty or at other times? If so, what is done with the severed foreskin or other part? What reasons do they give

for circumcision, &c. ? 35. Do they at puberty or other times knock out, chip or file the teeth, bore the nose, bore or distend the ears, insert rings in the lips, &c. ? What reasons do they give for such practices ? What is done with the extracted teeth ? 36. Do they tattoo, raise scars, or burn patterns on their bodies at puberty or on other occasions ? What patterns are tattooed, incised or burned ? On what parts of the body are they made ? Drawings of the tattoo marks would be useful. 37. What ceremonies accompany the tattooing ? Are the tattooers always of one sex ? 38. Are both men and women tattooed, or only men, or only women ? When both are tattooed, are there any differences in the patterns for men and women ? 39. Do the tattoo marks serve as badges to distinguish tribes, clans, or castes ? 40. Are the marks thought to protect the wearer against sickness or evil of any sort ? Are they supposed to benefit him in a future life ? 41. Are any ceremonies performed on girls at puberty ? 42. Is a girl secluded at her first menstruation ? What rules has she to observe at such times ? Is she allowed to see the sun or fire ? 43. Are women generally secluded at menstruation ? What rules have they to observe at such times ? 44. What do they suppose to be the cause of menstruation ? What do they think would happen if a man were to see or touch a menstruous woman ?

Relationship. 45. Give the native names for the following terms of relationship:—Father, mother, brother, sister, husband, wife, son, daughter: father's father, father's mother, mother's father, mother's mother: father's brother, father's sister, mother's brother, mother's sister, father's brother's wife, father's sister's husband, mother's brother's wife, mother's sister's husband: father's brother's son, father's brother's daughter, father's sister's son,

father's sister's daughter, mother's brother's son, mother's brother's daughter, mother's sister's son, mother's sister's daughter: son's son, son's daughter, daughter's son, daughter's daughter: wife's father, wife's mother, wife's brother, wife's sister, wife's sister's husband, husband's father, husband's mother, husband's brother, husband's sister, husband's brother's wife. 46. Are there distinct terms for older brother and younger brother? for older sister and younger sister? If so, give them in all cases. 47. Are father's elder and younger brothers called great and little fathers respectively? 48. Do the terms of relationship differ according as the speaker is a man or a woman? If so, give the different terms in all cases. 49. Do the terms of relationship differ according as the person referred to is addressed directly or spoken of indirectly? If so, give the different terms in all cases. 50. Is there a specially close relationship between a man and his sister's children? If so, how is it shown?

Intercourse of the sexes and Marriage.

51. Are the sexes allowed free sexual intercourse with each other before marriage? Do men or boys cohabit with immature girls? Or is the virginity of girls carefully preserved till marriage? 52. Are the relations of the sexes loose or strict after marriage? 53. Is a man compelled, or is he forbidden, to marry a woman of the same tribe, clan, or caste as himself? 54. If persons of the same tribe, clan, or caste are not allowed to marry, are they allowed to have sexual intercourse without marriage, or would this be equally wrong? 55. What are the forbidden degrees of consanguinity in relation to marriage? 56. May children of the same mother but not of the same father marry each other? May children of the same father but not of the same mother marry each other? 57. In regard to cousins,

may the children of two brothers marry each other? May the children of two sisters marry each other? May the children of a brother and sister marry each other? Are any of these marriages specially preferred and regarded as peculiarly appropriate? 58. What reasons do the natives give for forbidding the marriages of near relations? 59. Are any natural ill effects supposed to result from the unlawful intercourse of the sexes? Are the parties themselves or the whole people or the country believed to suffer for such misdeeds? Is any punishment inflicted on the offenders? any expiation made for the crime? 60. May a man have several wives? (polygyny). 61. May a woman have several husbands? (polyandry). If so, are her husbands brothers or not? 62. What reasons do they give for the practice of polygyny or polyandry? 63. Is there anything like group-marriage, that is, the marriage of a group of men to a group of women, so that every man of the one group may lawfully have intercourse with every woman of the other group? 64. How does a man obtain a wife? by purchase, by capture, or how? 65. Does a man bring his wife to his own home? or does he live with his wife's family wholly or in part? 66. Do bride and bridegroom prepare for marriage by fasting, bleeding, keeping awake the night before marriage or in other ways? 67. Describe the marriage ceremonies fully, including the ceremonies observed at bringing the bride into the house or hut of the bridegroom. 68. Is rice, corn, or other grain thrown on the newly wedded pair? and if so, why? 69. Is the bride veiled? Are there any ceremonies at veiling or unveiling her? 70. Is the bride or bridegroom ever represented at the marriage ceremony by a proxy or dummy? 71. Are any ceremonies observed by bride and bridegroom on the day after marriage? 72. Does a man cohabit with his wife immediately after marriage? or does he

refrain for a certain time, say several days or months? and if so, why? 73. Does he visit his wife only by stealth for some time after marriage? If so, why? 74. Is it required or permitted that the wife should be deflowered by a person other than her husband? or that at marriage she should have connexion with other persons before she may cohabit with her husband? 75. Are there times when men abstain from cohabiting with women, as during menstruation, pregnancy, after child-birth till the child is weaned, before and during hunting, fishing, war, or other occasions? Enumerate these occasions, and give the reasons for such abstinences. 76. Are there occasions when men exchange wives? 77. What becomes of a widow? Is she free to marry as she likes? Have the relations of her late husband any rights over her? 78. Are any special ceremonies observed when a widow or a widower marries again? or when a man marries a second or third wife, his other wives being still alive? 79. Are men or women ever formally married to trees, plants, birds, earthen vessels, swords or other objects? If so, what reasons are given for such marriages? 80. May a man look at or speak to his wife's mother? May a woman look at or speak to her husband's father? If such persons avoid each other, what reasons are given for the avoidance? 81. Are any restrictions placed on the social intercourse of brothers and sisters? May they speak to each other? 82. Are there any other cases in which relations by blood or marriage avoid each other?

Sickness and Disease. 83. What do they think are the causes of sickness and disease? 84. Are there men whose special business it is to heal the sick? 85. What remedies are employed? What ceremonies are observed in healing the sick? 86. If disease is thought to be caused by the presence of a

demon or spirit in the sick person, how do they expel the demon or spirit? 87. Are any special remedies adopted or ceremonies observed when epidemics, such as small-pox or cholera, break out?

Death. 88. How do they explain death? Is it ever attributed to sorcery? 89. What ceremonies are observed at death? 90. Do mourners cut, wound, or mutilate themselves? Do they sprinkle their blood on the corpse or on the grave? What is the object of these customs? 91. How are the dead disposed of? Are they disposed of differently according to their ages or the manner of the death they died? *E.g.* are the bodies of infants, suicides, women dying in childbed, and men slain in war treated differently from the bodies of mature persons who die of disease? Are there any rules as to the position of the body at burial or cremation? 92. Are the dead ever buried in the house? If so, what reasons are given for the custom? 93. Is a special opening made for carrying a corpse out of a house? If so, why? 94. What special ceremonies are observed at the death and burial of chiefs? 95. Are the graves of chiefs or of other persons kept secret? and if so, why? 96. Is the ghost of the departed feared? Are some classes of ghosts more dreaded than others? 97. Are any steps taken to propitiate the ghost or to prevent its return? Is food presented to it in the house or at the grave? Is it threatened and driven away? 98. Are the bodies of the dead mutilated in any way? Are any portions of them preserved as relics? 99. Are there any special customs or superstitions about the bones or the skulls of the dead? Are they disinterred after a time and reburied? 100. Are images of the dead made and kept by the relatives? If so, what is done with them? 101. Is the property of the dead destroyed? Is any portion of it made over to the deceased, and if so, how? 102. Is the

house where the death took place destroyed or deserted? Is the village destroyed or deserted?

103. Are the persons who have handled the corpse regarded as unclean and obliged to purify themselves by means of fire, water, &c.? Describe any such purificatory ceremonies.

104. Have the relations of the deceased (particularly the widow or widower) to observe any special rules for some time after the death?

105. What is the mourning garb? Why is it assumed? Do mourners cut their hair or on the contrary let it grow long? Are they secluded from society?

106. Are any festivals held in honour of the dead at certain intervals after death or at fixed periods? Are the souls of all the dead supposed to return to their old homes at certain seasons? If so, what preparations are made to receive them?

107. Do they believe in any form of resurrection? Under what conditions is it thought that a dead body may be resuscitated?

Murder. **108.** Is a murder avenged by the relations of the murdered person? Are all members of the victim's tribe, clan, or caste bound to avenge his death? or is the duty of revenge laid upon any particular kinsmen of the deceased? And are all members of the murderer's tribe, clan, or caste held responsible?

109. Is compensation for homicide allowed? How is the amount determined, and to whom is it paid?

110. Is a murderer regarded as unclean, and has he to undergo purification before he is re-admitted to society? Are there any special rules as to his eating and drinking, his dress, the vessels he uses, &c.?

Property, Inheritance, Slaves. **111.** Is tribal or individual property in land recognised? Have subdivisions of the tribe (clans, families, &c.) their own special lands?

112. How is property pro-

tected? Are marks put on property by the owner? Is the theft of property so marked thought of itself to entail some evil consequence on the thief, quite apart from punishment inflicted on him by the aggrieved? 113. What are the rules of the descent of property? Does a man's property descend to his children, or to his brothers, or to his sisters' children? Are there different modes of descent for different kinds of property? 114. Do women inherit property? 115. Does the youngest child ever succeed in preference to the elder? 116. Have they slaves? and if so, how are slaves obtained? 117. Do freemen cohabit with slaves? What is the status of children of a slave mother and a free father, or of a free mother and a slave father?

Fire. 118. How is fire obtained? Is it lighted when required or kept always burning? 119. Is any special person or class of persons told off to make fire or to keep it burning? Is there any rule as to the age, sex, or condition (*e.g.* whether married or single) of such persons? 120. If fire is made by the friction of sticks, what names are given to these fire-sticks? Are these fire-sticks the objects of any superstitious beliefs or practices? 121. Do they recognise a sacred as distinct from an ordinary fire? and if so, how is the sacred fire kindled, and what use is made of it? 122. Is special virtue attributed to fire obtained from a tree which has been struck by lightning? 123. Is fire solemnly extinguished on certain occasions (as after a death, during a drought, at harvest, midsummer, &c.) and a new fire made? What reasons are given for the extinction of the old fire and the kindling of the new? 124. Have they any ceremonies of dancing round a fire, leaping over it, or driving cattle through it? Why do they do so? 125. Do they ever walk over hot stones or hot ashes as a solemn rite? If so, what is the

intention of the rite? and on what occasions is it observed? 126. Is any special relation supposed to exist between women and fire? *E.g.* is it thought that women can conceive by contact with fire? or that they can act as wives of the fire-god?

Food. 127. Do they eat everything edible? Or are certain foods forbidden? Are some foods forbidden (a) to every one without distinction; (b) to members of particular tribes, clans, or families; (c) to women, but not to men, or *vice versa*; (d) on certain occasions, as after a death, during pregnancy, war-time, hunting, fishing, harvest, &c.; (e) at certain periods of life (childhood, puberty, adult years, &c.)? What are the foods thus forbidden? What reasons do they give for these prohibitions? 128. When these prohibitions are temporary, is any ceremony observed when the restriction is removed and the food is partaken of for the first time? 129. Do they eat fish and eggs and drink milk? If not, why not? 130. Do they store food for future use? and if so, how? 131. Are they acquainted with any intoxicant or narcotic? How is it prepared? Are there any ceremonies observed in its preparation or in its use? Have they any superstitions about it? What is their theory of intoxication? 132. Have they any rules as to the distribution of game and other food among relations or among fellow tribesmen? 133. Do men and women eat together? And if not, why not? 134. Do children eat with grown-up people? 135. Does each person eat apart? And if so, why? 136. Have they any superstitious beliefs or practices with regard to the refuse of their food? Do they take pains to hide or destroy it? 137. Have they any feasts at which it is a rule that all the food must be consumed on the spot? 138. Is cannibalism practised? Do they eat their enemies or their friends? 139. What reasons do they give for the practice? 140. Are

there any special ceremonies at cannibal feasts? Are special vessels or implements used on such occasions?
 141. Is the use of human flesh confined to any class or sex? 142. What is done with the bones of persons who have been eaten? 143. Do they ever drink the blood of men or animals? Or do they specially avoid the blood? 144. Are there occasions when they avoid even the sight of blood? *E.g.* are men forbidden at times to see the blood of women, or women to see the blood of men? 145. Do they ever fast? On what occasions, and why? 146. Do they think that by eating the flesh of certain animals or persons they acquire the qualities of the animal or person eaten? *E.g.* that by eating the heart of a lion or of a brave man they become brave; by eating the heart of a hare or a deer they become timid, &c.?

Hunting and Fishing. 147. What customs and superstitions have they in connexion with hunting and fishing? 148. Do they perform any ceremonies for the purpose of multiplying the game and the fish? 149. Do the hunters and fishers prepare themselves for hunting and fishing by any observances or ceremonies? Do they observe any special rules as to eating, speaking, silence, bathing, intercourse with women, &c., before or during hunting and fishing? Do they scarify themselves, and why? 150. Do the people (women, children, &c.) left at home observe any special rules while the men are out hunting and fishing? 151. Do the hunters and fishers observe any special ceremonies on returning from the chase and from fishing? 152. Are any ceremonies observed for the purpose of appeasing the spirits of the animals and fish which have been killed? What do they do with the bones? 153. Are the hunting and fishing implements (traps, nets, boats, &c.) worshipped or propitiated in any way?

Pastoral Life. 154. Do they keep cattle? and what kind of cattle? Does every one keep cattle or only the chiefs? 155. Do they live on the flesh, the blood, or the milk of their cattle, or on all three? Are cattle killed regularly for food, or only on special occasions? What are these special occasions? 156. How are the cattle killed? Is there one way of killing them when they are to be sacrificed, and another when they are to be eaten? 157. Is the killing of a head of cattle always or generally the occasion of a feast? Have other persons besides the owner of the cattle a right to share in such a feast? 158. Are the cattle regarded as sacred in any way? What marks of respect are paid to them? 159. Are the cattle milked and tended by men or by women? If by men, are the women forbidden to enter the cattle yards and to meddle with the cattle? 160. Is any special sanctity ascribed to the dairy, and to the dairyman or dairywoman? Has he or she to undergo any special training for the office? or to perform any ceremonies before or after milking the cattle? 161. Is the milk drunk fresh or sour? Is it made into curds, butter, or cheese? 162. Do the people object to sell their milk or other dairy produce to strangers? and if so, why? 163. Are there any superstitious customs or beliefs about milk? 164. Are any persons, in any circumstances (*e.g.* when wounded or menstruous) forbidden to drink it? 165. Is it forbidden to boil the milk? and why? 166. Is drinking milk together a bond of union between the persons drinking? Does it constitute a bar to marriage between a man and a woman? 167. Is any special use made of the dung or urine of the cattle in religious or other ceremonies? Are they used as a means of purifying the person, house, utensils, &c.? 168. Is any sanctity ascribed to the grass, or in general to the fodder, of the cattle? Is it used in ceremonial or religious rites? 169. Are

the cattle ornamented in any way? Are their horns twisted into special shapes? 170. Do they pay attention to the pedigrees of their cattle or not? 171. Do they keep other domestic animals than cattle? and why? 172. Do they keep wild animals in captivity? and why?

Agriculture. 173. Do they till the ground and cultivate fruit-trees? What crops do they raise? 174. Are there any ceremonies or superstitions at clearing land for cultivation? 175. Any superstitious customs at cutting down trees? *E.g.* are apologies offered to the tree-spirit for disturbing him? 176. Any superstitious customs at digging wells or bringing water for irrigation? 177. How are the lands distributed for purposes of cultivation? Has each man his own field? or are the fields owned and tilled by all the people in common? 178. Is there a periodical redistribution of lands? 179. If the cultivation shifts periodically from one district to another, is the site of the village shifted with it? or does the village remain permanent? 180. Does each man enjoy the produce of his field? or is the produce of all the fields thrown together, and then divided amongst all the people? 181. Is the beginning of the New Year determined by agricultural operations, as sowing or harvest? 182. Is there a period of general license and lawlessness at the New Year or at any other time? 183. What duties are undertaken by men and women respectively in agriculture? 184. Do they practise the artificial fertilisation of fruit-trees, such as palm-trees or fig-trees? Do they practise grafting? 185. Is grafting or artificial fertilisation associated with any superstitious practices? 186. Do they think that each crop (wheat, rice, maize, &c.) is animated by a spirit or deity? What names do they give to such spirits? Do they propitiate these spirits in

any way? 187. Do they sacrifice to obtain good crops? or to save the crops from blight, hail, &c.? Have they any custom or tradition of human sacrifices in connexion with the crops? 188. Have they any special ceremonies at breaking up the land by hoeing or ploughing? 189. Any special ceremonies at sowing? 190. Have the sowers, or the people generally, to remain chaste before or after sowing? Or on the contrary are they specially enjoined to indulge their sexual passions at such times? 191. Are any special rules of conduct prescribed for the people while the crops are growing? 192. Do they practise any superstitious ceremonies for the purpose of keeping birds and vermin (mice, caterpillars, &c.) from the crops? 193. What ceremonies are observed at harvest? 194. Are the first fruits of the crops offered to deities? How are such offerings disposed of? 195. Have they any superstitions about the first corn (rice, maize, &c.) cut or the last corn cut? 196. Is any portion of the crop preserved with special ceremonies till the next sowing or the next harvest? What reasons do they give for these customs? 197. Are there any ceremonies practised on the harvest field, such as wrapping up persons in the sheafs, rolling on the ground, &c.? 198. Are there any ceremonies or superstitions about threshing, winnowing, &c.? 199. Are persons engaged in agricultural operations (as sowing, reaping, threshing, gathering the fruits, making oil, &c.) regarded as sacred or tabooed in any way? Have they to observe any special rules during these operations? *e.g.* must they remain chaste? must they abstain from cutting their hair? must they avoid the use of certain common words? 200. Is the plough ever used for superstitious purposes, *e.g.* for the procuring of rain, the averting of epidemics, or the like? 201. Is the winnowing basket or the sieve ever used for superstitious purposes, *e.g.* in connection

with the birth of children or in ceremonial purification? 202. Is the pestle for pounding corn or rice ever used for such purposes?

Clothing, Implements, Houses, Industries.

203. Do the people wear clothes? Do they show signs of shame at being seen naked? Describe briefly their principal garments. 204. How does the dress of a chief differ from the dress of a commoner?

205. Do they wear ornaments? Are these ornaments ever regarded as amulets or protective charms?

206. How is the hair worn by men and women respectively? Is the hair of the face or body eradicated or cultivated? 207. Is the hair of the head sacred?

Is it deemed a powerful charm? (See also No. 431.)

208. Describe briefly their principal tools and weapons.

209. Are special classes of persons engaged in special industries, such as the manufacture of tools and weapons, the working of metals, the making of cloth, the building of canoes, the fashioning of pottery?

Are certain industries in the hands of men only and others in the hands of women only? If so, which? Are industries hereditary? Do they resemble castes?

210. If they work metals, do smiths occupy a peculiar position in society? Are they feared or despised? 211. Are any superstitious customs observed in the making of pottery?

212. Are any superstitious customs observed at the extraction of metal from the ore?

213. Do they build permanent huts or houses? Describe briefly the shape and materials of their houses. How are the houses arranged in a village?

Has each family a separate house? Or do all the villagers reside in one or more large common houses? Are the villages fortified?

214. Are there separate houses for the unmarried men and the unmarried girls? 215. Is there a club-house for the men to which women are not allowed access?

216. Are any superstitious customs observed at building or

occupying a new house? or at founding a new village?
 217. Have they any superstitions in regard to the
 threshold? Do they object to sit or tread upon it?
 and if so, why? Do they ever bury the dead or
 anything else under the threshold? 218. Is fire
 brought to a new village from the old one? or is a
 new fire ceremonially kindled in the new village?

Trade and Commerce. 219. Do the people
 trade among themselves or with neighbouring tribes?
 What products are especially exchanged? Is there a
 special class of traders or merchants? 220. Are
 there regular markets? If so, how are they esta-
 blished? How often are they held? What customs
 are observed in connexion with them? 221. Have
 they the custom of "the silent trade"? That is, do
 they barter goods with other tribes or with Europeans
 without personal contact, each side depositing its
 wares in certain spots and carrying away the wares
 of the other side without speaking or meeting?
 222. Have the natives any kind of money or any-
 thing that passes for money, such as cattle, shells,
 salt, axes, &c.? 223. Do they employ weights and
 measures? What are their standards of weight and
 measure?

Social Intercourse. 224. Are women and
 children well treated? 225. Are there rules of
 avoidance between men and women at certain times?
E.g. do men and women eat separately? Do they use
 different paths? (See also Nos. 75, 80—82.) 226. Are
 old people treated with respect and tenderness? or
 are they put to death when they grow decrepit?
 227. Are the people divided into social ranks or
 castes? Are there nobles and commoners? If so,
 what are the rules observed between these ranks
 or castes in regard to social intercourse? Will they
 eat with each other? Will they use the same fire?

228. Are the ranks hereditary? or can they be obtained by purchase or in other ways? 229. What are the native forms of salutation? 230. Do they observe any peculiar ceremonies at the reception of strangers or of members of their own tribe who have returned from a journey? 231. Are there public messengers or heralds who pass freely from tribe to tribe? Are they treated as sacred or inviolate? What tokens or badges do they carry? Are they men or women? 232. What ceremonies do the natives observe at the making of friendship or brotherhood among themselves or with strangers? 233. What games do they play? Are certain games always played at certain seasons or on certain occasions? and if so, why? 234. Have they any game like our "tug-of-war" or "French and English"? Is it played at any particular season or on any particular occasion? Are omens drawn from it? 235. Do they fly kites? Have they any superstitions about them? 236. Describe their dances. In their dances do they imitate natural things, such as the waves of the sea, the growth of crops, the motions of birds and beasts, &c.? What is the purpose of these dances? Are they ever religious or magical in character? Are they supposed to benefit the community in any way, as by averting sickness or increasing the supply of food? 237. Do they dance to the moon? and if so, why? 238. Do they wear masks in their dances? What do these masks represent? Are they deemed sacred? Where are they kept? Is there any superstition as to their manufacture? 239. What musical instruments are played? Are any of these instruments (*e.g.* drums and flutes) deemed sacred? 240. Do they use a bull-roarer, *i.e.* a flat stick whirled at the end of a string so as to make a booming noise? Are such instruments regarded as mysterious or sacred? Are they used at initiatory or other ceremonies? Are

women allowed to see them? 241. Have they any associations for religious or political purposes? Describe the object of these associations, the mode of admission to them, the ceremonies performed by them, the privileges enjoyed by their members, the badges of membership, &c.

Government. 242. Have the people any form of government? 243. Have the old men much power? Do they meet in council for the regulation of tribal affairs? 244. Are there chiefs or kings? How do they acquire the chieftainship or kingship? Is the office elective or hereditary? If hereditary, does it descend to the chief's children, or to his brothers, or to his sister's children, or to whom? 245. Are there separate chiefs for war and peace? 246. What ceremonies are observed at the election or inauguration of chiefs and kings? 247. Are the brothers or other relations of the new king put to death at his accession? If so, how is it done? 248. Are the sisters of the king allowed to marry? Are they allowed any special license or placed under any special restrictions? 249. Is the king ever required or allowed to marry his own sister or daughter? What reasons are given for such a custom? 250. Does the king's mother hold any special office? Is she allowed to communicate freely with the king or not? 251. Is the king ever a stranger or a man of another tribe who acquires the kingdom by marrying the princess? May he be a man of humble birth? 252. Is the daily life of the chief or king regulated by special rules and restrictions in regard to eating, drinking, diet, showing himself in public, &c.? Is he confined to his house? 253. Is there any reluctance to accept the kingship on account of the burdensome restrictions imposed on the king, or for any other reason? 254. What ceremonies are observed when subjects

or strangers are admitted to an interview with the king? 255. Does the king possess any regalia or insignia of office, such as a crown, sceptre, throne, royal robes, &c.? Are these objects regarded as sacred or thought to possess any magical virtues? Is the right to the kingdom dependent on their possession? Are sacrifices offered to them? 256. Does the king keep any portion of his deceased predecessor, as his skull, a tooth, or a lock of his hair? Is he obliged to eat any portion of his predecessor? 257. Are any sacrifices offered or ceremonies performed for the purpose of prolonging the king's life? Describe any such sacrifices or ceremonies. 258. Has the chief or king to perform any priestly functions? Does he offer public prayer and sacrifices? 259. Does he perform magical ceremonies for bringing rain or sunshine, for ensuring good crops, for making women fruitful and cattle to multiply, for averting sickness, and for conquering enemies? 260. Is the chief or king held responsible for public calamities, such as drought, dearth, excessive rains, and other evils which we regard as beyond human control? Is he punished, deposed, or put to death when such calamities happen? 261. Is the chief or king ever killed for any other reason? Is he allowed to die a natural death? What happens when his bodily or mental powers fail? 262. Are chiefs or kings treated as sacred or divine in their life-time? 263. Are they deified after death? Are sacrifices offered to dead kings? 264. Are the bodies of dead kings, or parts of them, carefully preserved? Describe their tombs and the ceremonies observed at them. 265. Are the graves of chiefs or kings ever kept secret? and if so, why? 266. Are chiefs or kings supposed to turn into wild beasts after their death? If so, how are such beasts treated? 267. Is a temporary or mock king appointed at certain times? Are such appointments

annual or at all events periodical? How is such a temporary or mock king appointed? What are his duties and privileges? How long does he reign? and how does his reign come to an end? What does the real king do during the mock king's reign? 268. Is the chief or king assisted by a council? What are the duties of the council? 269. By whom are civil and criminal cases tried? How and by whom are judicial decisions carried out? 270. In doubtful cases, is an appeal made to an oracle or to a judicial ordeal? Describe any such oracles and ordeals. 271. What acts are deemed crimes? How are they punished? If criminals are put to death, what modes of execution are adopted?

War. 272. What ceremonies are observed before going to war? and what is the intention of these ceremonies? 273. Have the warriors to prepare themselves for war by fasting, continence, or in other ways? 274. Do they wear charms to protect themselves in battle? Describe any such charms. 275. Have the warriors on the war-path to observe any special rules as to food, women, sleeping, scratching themselves, wetting their feet, touching their heads, &c.? 276. Are the persons left at home bound to observe any special rules as to diet, sleeping, &c., while the warriors are out on the war-path? Do they dance or perform any ceremonies? and if so, why? 277. Do they mutilate their slain enemies? and how, and with what object? 278. Do they bring back the heads or the scalps of their enemies and preserve them? Are these heads or scalps supposed to benefit the community in any way? Are any ceremonies performed at their reception or on subsequent occasions? 279. What ceremonies are observed on the return of the war party? 280. Are any precautions taken to guard the slayers against the angry ghosts of the

slain? 281. Is a man who has slain an enemy obliged to perform any ceremonies or to observe any special regimen before he may associate with his wife and with his fellows? In particular, are there any rules affecting his eating, drinking, sleeping, costume, and the vessels and implements which he uses? 282. What ceremonies are observed at the conclusion of peace?

Messages and Records. 283. Do they send messages or make records by any methods like writing, as by notching sticks, carving or painting figures on wood or stone, tying knots on a string, &c.? 284. Do they use musical instruments, such as horns or drums, to give signals and convey information? Have they any regular code of signals? 285. Do they convey information by marking trees, placing sticks in the branches, &c.? 286. Do they make any permanent records of events, as by setting up monumental stones? 287. Do they set up stones in circles? and if so, for what purpose? Are such circles connected in any way with the dead? or with astronomical observations of the rising or setting of the sun or of the stars?

Arithmetic. 288. Up to what number can they count? 289. Do they count on fingers and toes, and in a particular order, beginning with a particular finger? 290. Do they use pebbles, sticks, &c., in counting? 291. Do any of their numerals show that they are borrowed from the custom of counting on fingers and toes? *E.g.* does 'hand' stand for five? 'Hands and feet' or 'man' for twenty? 292. Is any particular number used in the indefinite sense of 'many'?

Astronomy, Meteorology, the Calendar. 293. Do they pay attention to the stars? Have

they names for any constellations? Any traditions or beliefs about them? Do they claim property in the stars? 294. Are any of their festivals determined by the appearance, the rising or setting of stars? 295. Do they pray or sacrifice to any stars? Do they worship them in any way? 296. What do they think about the Morning and the Evening Star? 297. What do they think about comets and meteors? 298. Do they note the annual changes of the sun? Have they any theory to account for them? 299. How do they explain the daily appearance and disappearance of the sun? 300. Do they worship or sacrifice to the sun? 301. How do they tell the time of day? 302. Do they reckon by days or nights? When is their day reckoned to begin? 303. How do they explain the phases of the moon? Do they date time by them? 304. Do they date time by months? Do they count the number of the months (moons) in the year? 305. Have they names for the months? and what do these names mean? 306. Do they look out for the new moon and dance or perform any ceremonies at its appearance? 307. Do they worship or sacrifice to the moon? 308. Is the moon supposed to exercise any special influence on women and children? on plants and vegetation? 309. Are any special operations, such as felling timber, planting, sowing, hair-cutting, &c., performed by preference at any particular phase of the moon, whether the new moon, the full moon, the waxing or the wane? What reasons are given for such preferences? 310. How do they determine the year? by seasons? by the growth or ripening of certain plants or fruits? by the number of the moons? by the constellations which rise just before sunrise, or which set just after sunset? by the position of the sun's rising or setting at different times of the year, as indicated by natural landmarks?

311. Have they observed the solstices and equinoxes, and if so, how? Do they hold festivals or observe ceremonies at these times? 312. Have they any artificial time-keepers in the nature of sun-dials, water-clocks, posts or pillars for determining the length of the sun's shadow at different times of the year, &c.? 313. When does their year begin? Have they any ceremonies at the end of the old year and the beginning of the new one? (Compare No. 182.) 314. If they recognise both the solar and the lunar year, how do they harmonize them? Do they intercalate days or months? 315. Have they any myths or stories of the relation of the sun to the moon, and of both to the stars? 316. How do they explain eclipses? What do they do at them? 317. Is the sky regarded as a personal being? Do they worship it? Have they any myths of the relation of the sky to the earth? 318. What do they think about thunder and lightning? Do they pray or sacrifice to them? 319. What do they think about the rainbow? Have they any superstitious rules or customs in connection with it? 320. How do they explain the wind? Do they pray or sacrifice to the wind? Do they perform any ceremonies to make the wind blow or be still? 321. What do they think is the cause of rain? Do they perform any ceremonies to produce or to prevent rain? 322. What do they think about snow and ice? Do they perform any ceremonies for the purpose of putting a stop to winter and cold weather? 323. Any ceremonies to make sunshine? or to bring back the sun in winter?

The Earth, Stones, Trees, Plants, Water, Animals.

324. Have they any myths about the earth? Is it regarded as male or female? Do they pray or sacrifice to it? 325. How do they explain earthquakes? Do they perform any ceremonies to

stop them? 326. Are the tops of mountains regarded as sacred? Do the natives fear to ascend them? 327. If there are volcanoes in the country, what do the natives think about them? Do they sacrifice to them? 328. Are some stones regarded as sacred? If so, what kinds of stones? What worship is paid to them? What ceremonies are observed in connexion with them? 329. Are cleft or holed stones the objects of any superstitious customs or beliefs? Do the people creep through such holes? and if so, why? 330. Are there any similar customs or beliefs in regard to cleft or holed trees? 331. Are there heaps of stones, sticks, &c., to which every passer-by adds a stone, a stick, or a leaf? Where are such heaps specially found? and why is the custom observed? 332. Is there a custom of tying rags to certain trees? What is the purpose of the custom? 333. Are some trees regarded as sacred? If so, what kinds of trees? Why are they thought sacred? Are they supposed to be tenanted by spirits of the dead or by other spirits? What ceremonies are performed in their honour? (See also No. 175.) 334. Are any plants deemed sacred? How is respect shown to them? Are they cultivated in any special way? and by men or women? 335. Have they any superstitions about parasitic plants, as the mistletoe? 336. Do men or women dress themselves up in leaves, fruits, or flowers, for any ceremonies? Describe any such ceremonies. What is their meaning and purpose? 337. Are branches carried or wreaths of leaves, corn, or flowers worn on any special occasions or for any special purposes? Are there any superstitions about carrying branches or wearing wreaths? 338. Are springs, rivers, and lakes supposed to be tenanted by spirits? Are sacrifices offered to them? Are human wives assigned to them? 339. Are there any superstitious beliefs or practices about crossing streams? Are any persons

forbidden to cross running water? 340. Is the sea worshipped? Are sacrifices offered to it? 341. Are any animals deemed sacred? If so, which? How is respect shown to them? 342. Are animals such as dogs or pigs suckled by women? Is the practice optional or considered necessary? 343. Have they any special superstitions in regard to serpents? Are serpents particularly associated with the dead or with women? 344. Do they on certain occasions solemnly kill animals which at other times are sacred and inviolate, *e.g.* the totem animals? What are these occasions? What ceremonies are observed in killing them? What is done with the skin, flesh, blood, and bones of the animal killed? Is it, or any portion of it, eaten by the worshippers? What reasons do they give for these customs? 345. Do they think that men can turn themselves into animals or animals into men? 346. Have they any stories or traditions of men or women who were married to animals? How were such marriages brought about? and how were they dissolved? 347. Are animals thought to possess a language of their own? Are any persons supposed to understand the language of animals? How do they learn it? 348. Mention any miscellaneous superstitions about plants or animals. (See also Nos. 3—10, 148, 152, 158, 192, 361, 362, 368—371, 489.)

Doctrine of Souls. 349. Do they think that human beings have souls? What is the nature of the soul? Does it resemble a shadow, a reflection, a breath, or what? 350. Is the soul supposed to depart from the body at death, in disease, sleep, dreams, trance, &c.? 351. Does the soul pass out of the body by the mouth, the nostrils, or how? 352. Are any measures taken to prevent the departure of the soul by stopping up the various exits of the body in times of danger, such as sickness

and childbirth? 353. What is their theory of dreams? Do they believe in the reality and truth of what they see in dreams? Do they obtain oracles in dreams? 354. When a man is sick because his soul has departed from him, do his friends try to bring back his soul and restore it to his body? 355. Do his enemies try to catch and detain the wandering soul, in order that the man, deprived of his soul, may die? 356. Can a man's soul be extracted or stolen from his body? Can he lose it by accident? 357. Is the soul of a person who has just died recalled in the hope that it will return and reanimate the body? 358. Are souls of the dead, especially those who have died a violent death, driven away by noises, foul smells, beating the air with sticks, &c.? Can they be bottled up, let out at holes, &c.? 359. What becomes of the soul after death? Is there a spirit land where the souls of the dead reside? Where is this spirit land? How do the souls reach it? Are there separate places for the souls of the good and of the bad? 360. Are the souls of the dead worshipped with prayer, offerings, &c.? 361. Do human souls transmigrate into animals, plants, &c.? When a tribe or clan is called after and reveres a certain species of animals or plants (which is the totem of the tribe or clan, see No. 4), are the souls of the members of the tribe or clan supposed at death to transmigrate into the totem animals or plants? 362. Are animals, plants, and trees supposed to have souls? Are they ever treated like human beings, spoken to as intelligent creatures, dressed in human attire, married to men and women, &c.? 363. Are inanimate things and artificial objects such as rocks, stones, tools, weapons, clothes, canoes, musical instruments, &c., supposed to have souls? Can these souls be separated from the things and exist after the things are destroyed? Are such objects propitiated with prayer and sacrifice?

Demons, Spirits, Gods, Sanctuaries, Priests.

364. Do they believe in demons and spirits? What classes of demons and spirits do they distinguish? Are some maleficent and some beneficent? Are the natives much in fear of demons? 365. Do they pray or sacrifice to the demons or spirits? 366. Are the demons or spirits ever driven away from the camp, house, or village? Is there a periodical (*e.g.* annual) expulsion of demons or spirits? 367. Does each person believe that he or she has a patron or guardian spirit? What are the functions of such a patron or guardian spirit? 368. Do they think that their life or fortune is bound up with some special object (*e.g.* an animal, plant, tree, stone, &c.), and that if this object is killed, lost, or destroyed, they will die? 369. Are such guardian spirits or patrons acquired at birth, at puberty, or when? What ceremonies are observed in choosing them? 370. How does the man treat his guardian spirit or patron in ordinary life and on special occasions, as in sickness, danger, at marriage, &c.? If the patron is an animal, will he kill an animal of that species? 371. When the patron is an animal, does the man ever dress in the skin, &c., of an animal of that species? 372. Is the life, the prosperity, or the luck of a community (village, town, family, tribe, or nation) ever supposed to be bound up with some material thing such as a stone, a tree, a sword, a cup, or what not? If so, are precautions taken to guard the thing? Are omens of good or evil drawn from it? 373. Are certain men or women supposed to be sometimes inspired or possessed by spirits? What are the symptoms of such inspiration or possession? Are any artificial means taken to bring about the state of inspiration or possession? Are the utterances of men and women in such states regarded as oracular? 374. Do the natives believe in gods? What is the nature, and what are the functions of the gods? Are

the gods thought to punish breaches of morality and custom? 375. Are the deities supposed to be married and to have children? 376. Are they ever supposed to be married to human beings? 377. Are men and women ever thought to be the sons and daughters of deities? 378. Are gods or goddesses deemed the more important and powerful? 379. Do they believe in a Supreme Deity, whether god or goddess? What is his nature, and what are his functions? Is he good or bad? Do they pray or sacrifice to him? 380. Are any of the gods supposed to have been formerly men? 381. Are images of gods made and worshipped? 382. Are the images of gods ever ill-treated? Are nails knocked into them? and if so, why? 383. Are temples built? Describe them. Are women allowed to enter them? 384. Are there sanctuaries, *i.e.* places where manslaughter, escaped slaves, &c., can take refuge and be safe from pursuit? Are there villages or towns set apart for the residence of such refugees? 385. Are there sacred places (groves, &c.) where no animal may be killed, no tree felled, no branch broken? Why are these places deemed sacred and inviolate? 386. Are there priests or priestesses, or both? What are their duties and privileges? How are they appointed? Is their office hereditary? 387. Are some priests bound to be married? do their wives assist them in their sacred duties? 388. Are children or adults ever dedicated to the service of the gods? If so, how are they dedicated? and what are their duties? Are such dedicated persons distinct from the priests and priestesses? Are they regarded as the slaves of the gods? 389. Are persons whose parents are both living preferred for the performance of certain rites? 390. Is there a custom of sacred prostitution in the worship of the gods? Do the priestesses or female slaves of the gods give themselves up to the worshippers? Do the priests or other men have intercourse

with the women who come to worship at the temple? What is the intention of such practices? Are women who practise prostitution at the temples despised? Is there any reluctance to take them in marriage afterwards?

Sacrifices. 391. Do they offer sacrifices? and if so, why? 392. How are sacrifices offered? Are any portions of them burnt? Any portions consumed by the worshippers? Any sacrifices thrown into water? 393. How is the sacrificial victim divided? What is done with the various parts, particularly with the bones? 394. What use is made of the blood of sacrificial victims? Is it poured on the ground? or sprinkled on people or on things? and if so, why is it so used? 395. Are libations, other than those of blood, poured on the ground, on fire, &c.? What reasons are given for such customs? 396. Is there anything like a sacrament or solemn partaking of the flesh and blood of a divine animal or man? 397. Are human beings sacrificed? and on what occasions? Are the victims captives or slaves? 398. Do parents ever sacrifice their children? and if so, which of the children are chosen for sacrifice? Why are such sacrifices offered? 399. Are substitutes sometimes employed in sacrifice? *E.g.* will a common animal be sacrificed instead of one which is difficult to procure? Will a part of an animal be sacrificed instead of the whole? Will an effigy of a man, an animal, or a thing be sacrificed instead of the real man, animal, or thing? 400. Are mock sacrifices sometimes offered? *E.g.* is a pretence sometimes made of sacrificing a man, as by putting a knife to his throat, drawing a little blood, &c.? 401. Do persons ever sacrifice parts of themselves, as hair, finger-joints, blood, &c.? What is the intention of such sacrifices? 402. Do they torture themselves in any other ways, *e.g.* by swinging

on hooks? What is the purpose of such tortures?
403. Are altars used in sacrifice? What are they made of? Are they temporary or permanent? **404.** Do the natives ever employ anything in the nature of a scapegoat? That is, do they load any person, animal, or thing with the sickness, misfortunes, and sins of an individual, village, or tribe, and then kill, expel, throw away, or turn adrift the person, animal, or thing so laden, in the hope that the disease, misfortune, or sin will thus be carried away? Is the use of a scapegoat periodical or only occasional? (Compare No. 366. As to sacrifices, see also Nos. 156, 187, 194, 257, 258, 263, 295, 300, 307, 318, 320, 324, 327, 338, 340, 344, 360, 363, 365, 379.)

Magic (Sorcery) and Divination. **405.** Do they practise magic and witchcraft? Is witchcraft much dreaded? Describe the methods ordinarily employed to bewitch people or things. **406.** Are spells or incantations recited or sung as an accompaniment of the magical ceremonies? Give specimens of these spells or incantations. **407.** Are there professional magicians, sorcerers, doctors, medicine-men, or witches? Are these persons generally men or women? Do they inflict and cure disease, bewitch enemies, increase the supply of food, &c.? Describe their modes of operation. **408.** How does a man or woman become a magician, sorcerer, medicine-man, or witch? **409.** Are there professional rain-makers? How do they procure or avert rain, hail, thunder, and lightning? **410.** Do magicians, rain-makers, &c., acquire wealth and influence by the exercise of their profession? Do they ever become chiefs or kings? **411.** Is witchcraft an offence which is punished when it is detected? **412.** Are there persons (men or women) whose special business it is to detect sorcerers and witches and bring them to punishment? **413.** When

a rain-maker or other public magician fails in the business in which he is employed by the community or by individuals, is he punished? is he put to death? **414.** Do the sorcerers or medicine-men ever dress and behave as women? If so, why? **415.** Do the sorcerers or the people generally draw omens from living animals, birds, the entrails of beasts, chance words, lightning, &c.? Are any animals (*e.g.* fowls) kept only for purposes of divination? **416.** Is the liver specially used in divining? Have they any rules for interpreting the marks on it? Give any such rules as fully as you can. **417.** Have they any other modes of divination, as by the use of lots or dice? (As to magic see further Nos. 9, 148, 259, 274.)

Ceremonial Uncleaness, and Taboo. 418. Besides the instances already referred to (Nos. 17, 42, 43, 75, 103, 104, 110, 127, 128, 149, 160, 164, 190, 191, 199, 225, 227, 252, 273, 275, 276, 281), are there any other cases in which persons, things, or places are regarded as tabooed or ceremonially unclean? Describe the various modes of lustration or purification employed. **419.** Are there times when people are not allowed to cut their hair? What are these times? and what reasons are given for the prohibition? **420.** Are there any times when people are not allowed to sleep, *e.g.* when sick or wounded, after circumcision, after child-bed, before marriage, after a death in the house, &c.? What reasons are given for these prohibitions? **421.** Are there times when persons are not allowed to speak, *e.g.* after marriage, after initiation ceremonies, or in mourning? What reasons are assigned for such enforced silences? **422.** Are there times when people refuse to let fire or anything else be taken out of the house? What are these times? What reasons are given for the refusal? **423.** Are

there occasions when persons are not allowed to feed themselves with their own hands, but are fed by others or have to pick up their food with their mouths without touching it with their hands? What are these occasions? What reasons are given for the custom? 424. Are there occasions when persons are not allowed to touch the ground but are carried on mens' backs, suspended in hammocks, &c.? What are these occasions? What reasons are given for the custom? 425. Have the natives anything like a regular system of taboo? Do taboos arise as it were naturally and spontaneously in certain circumstances? or are they imposed arbitrarily by individuals? If they are imposed by individuals, who have the right to impose them? 426. What ceremonies are observed at the imposition and the removal of a taboo? 427. What are the penalties for breaking a taboo? Is the mere act of breaking a taboo supposed of itself to entail a natural or supernatural punishment on the transgressor? or is the punishment inflicted by the community, the chief, or, in general, the person supposed to be injured? 428. Are some taboos general or public? That is, are the restrictions which they entail observed by the whole community? 429. Are any such general or public taboos imposed during agricultural operations? during hunting and fishing? during war? after a death in the village? 430. Are the persons of chiefs, priests, or others permanently taboo? If so, how is their taboo manifested? What rules have these tabooed persons to observe as to eating, drinking, sleeping, &c.? What rules regulate their intercourse with ordinary (that is, untabooed) persons? 431. Are the heads of tabooed persons specially sacred? Are tabooed persons forbidden to touch their own heads? 432. Is taboo, so to say, contagious? That is, do the persons and things which a tabooed person touches become themselves taboo? What happens if

an ordinary (that is, untabooed) person touches a tabooed person or thing? 433. How would you define the native idea of taboo? Does it resemble our idea of holiness (sacredness), or our idea of uncleanness (pollution), or both? 434. What is the native theory of insanity? How are the insane treated?

Miscellaneous Superstitions. 435. Besides the case mentioned above (No. 414), are there any other occasions when men dress as women, or women as men, as at childbirth, marriage, and mourning? Are boys ever dressed as girls, or girls as boys? What reasons do they give for such exchanges of dress? 436. Do they believe in the evil eye? What measures do they take to counteract it? 437. Have they any superstitions about shadows and reflections in water? *E.g.* are they careful not to tread on other people's shadows or to look at their own reflections in water? 438. Have they any superstitious customs or beliefs about images or effigies of persons or animals? Are such effigies made for purposes of magic or witchcraft? 439. Do the natives object to be drawn or photographed? If so, why? 440. Have they any superstitions as to footprints or the impress of their body in sand, on grass, &c.? *E.g.* do they try to injure enemies by means of their footprints? or to catch animals by laying things on their tracks? 441. Have they any superstitions about cutting hair or nails? How do they dispose of their cut hair and nails, and why? (As to hair see also Nos. 22, 105, 206, 207, 256, 401.) 442. Have they any superstitions about teeth? What is done with the cast milk-teeth of children and the extracted teeth of adults? 443. Do they object to children who are born with teeth, or who cut their upper teeth before the lower, or who cut their side teeth before their front teeth? What do they do to such children? and why? (As to teeth

see also No. 35). 444. Have they any superstitions about their spittle? Are they careful to cover it up? and why? 445. Is spitting upon a person a mark of respect or of contempt? 446. Is spittle used in making agreements? 447. Are there any superstitions about shed blood? Is it thought to affect the ground in any way? 448. Is a person careful to conceal or efface his own blood when it has been accidentally shed? and if so, why? 449. Is human blood administered to the sick to strengthen them? 450. Is human blood drawn and exchanged by persons making a covenant? (As to blood see also Nos. 143, 144, 155, 394.) 451. Have the people any superstitions about excrement? Are they careful to conceal it? and why? 452. Have they any superstitions about sneezing or yawning? 453. About keeping silence at certain times? 454. About stepping over persons or things? Is stepping over a person or thing supposed to injure him or it? and if so, what is done to remedy the injury? 455. Have they any superstitions about rings? *E.g.* are rings worn as an amulet or charm? 456. Have they any superstitions about the making or loosing of knots? Are knots tied or untied for purposes of magic? 457. Have they any superstitions about shoes? *E.g.* do they on certain occasions go with one shoe on and one shoe off? and if so, why? Do shoes play any part in the making of covenants? 458. Have they any superstitions as to the use of the right or left hand or foot on certain occasions or for certain purposes? 459. Have they any superstitions as to colours? Are some colours thought lucky and some unlucky? and why? 460. Have they any superstitions as to salt? Is it used in covenants? Is it forbidden to certain persons at certain times? 461. Have they any superstitions about the metals, particularly about iron? Is the use of iron instruments specially enjoined or specially forbidden on certain

occasions? 462. Do they make use of bells or gongs in any religious or superstitious rites? 463. Have they any superstitions about precious stones? Do they wear them as charms? 464. Are crystals used in magic or divination? If so, how? 465. Have they any superstitions as to numbers? Are some numbers thought lucky and some unlucky? Are some numbers sacred? 466. Do they object to be counted? and if so, why? 467. Do they swing on ropes hung from posts or trees as a religious or magical rite? What is the intention of the rite?

Traditions. 468. Have they any traditions or stories of the origin of the world? 469. Any traditions of the origin of mankind? 470. Any traditions as to the origin of death? 471. Any traditions as to the origin of circumcision or other initiatory rites observed at puberty? 472. Any traditions as to the origin of the marriage laws? 473. Any traditions as to the discovery of fire? 474. Any traditions as to the first discovery and use of the metals? 475. Any traditions of a great flood? 476. Any traditions of the wanderings of their ancestors? 477. Any traditions as to the origin of the diversity of languages?

Folk-tales and Riddles. 478. Give as many of their popular tales and fairy stories as you can, and as nearly as possible in their own words. 479. Is any particular season of the year regarded as specially appropriate for the telling of folk-tales? Is it forbidden to tell folk-tales at other seasons? and if so, why? 480. Do the natives ask each other riddles? Are riddles specially asked on certain definite occasions, *e.g.* at marriage or after a death?

Names. 481. Has each person one or several names? How and when are these names acquired?

Are any of these names sacred? 482. Does a person object to mention his or her name? Does he object to other persons mentioning it in his presence? What reasons are given for such objections? 483. Are persons allowed to mention the names of their relations, especially of their relations by marriage? If not, why not? 484. May the names of chiefs or kings be mentioned? 485. May the names of the dead be mentioned? If they may not, why not? Is the prohibition permanent or only temporary? In the latter case, how long does the prohibition last? 486. What is supposed to be the result of mentioning a forbidden name? Is it a punishable offence? 487. Are the names of persons changed at different epochs of life, or on various occasions, as during sickness or after a death? What are the reasons for these changes? 488. On the birth of a child do the parents drop their own names and take their names from the child, being called "Father and Mother of so and so?" 489. Is it forbidden at certain times to pronounce the names of certain animals or of certain things? What are these times? and what reasons are given for the prohibitions? Are any substitutes allowed for the forbidden names? 490. Are the names of common objects ever permanently discarded and other names adopted in their stead? When is this done? and why?

Language. 491. Does the language of the women differ in any marked way from the language of the men? Do the women use different words from the men for any objects? or if they use the same words, do they give them different prefixes or affixes or modify them in any other way? Give examples. Can you explain any such differences between the speech of the men and the speech of the women? 492. When men marry women speaking a different dialect or a different language, what happens? Does

the wife learn her husband's language? or does the husband learn his wife's? Which language do the children speak?

493. Is a special set of words used in speaking to or of chiefs and kings? Must the person and the belongings of chiefs and kings be described by other than the ordinary terms? Give examples.

494. Are special sets of words used by men or women while they are engaged in certain employments, e.g. in hunting, fishing, harvesting, or mining? Give examples of any such special terms.

495. Is any secret language used by initiated members of religious or other societies?

496. Is the language spoken with tolerable uniformity over a large area? or is it broken up into a number of local dialects, each spoken in a limited district and each differing widely from its neighbours?

497. Where the languages of two neighbouring tribes are mutually unintelligible, how do the people communicate with each other? by interpreters? or by a gesture language? or how? If they employ a gesture language, give examples.

498. Does the language change rapidly? and if so, can you assign any causes for the change?

499. Is the pronunciation of the language affected by any deformations of the vocal organs, such as piercing the nose, chipping the teeth, or distending the lips? Are the effects of such deformations more noticeable in men than in women or *vice versa*?

500. Is the distinction of gender indicated in the parts of speech? and if so, in which? and how? Give examples.

501. Is the distinction of case indicated in the noun by means of inflections? Give examples.

502. How is the plural number indicated in nouns and verbs? Give examples. Is there a dual number?

503. How is the distinction of person (first, second, and third) indicated in the verb? Give examples.

504. Is the distinction of time, present, past, and future, clearly indicated in the verbs? Give examples.

505. How is the active distinguished from the passive mood in the verbs? Give examples. 506. Are differences of meaning conveyed by intonation, clicks, or in other ways which cannot be represented by our alphabet?

Vocabulary. 507. If the language has not yet been reduced to writing, or if no dictionary of it has been published, you are requested to give the native equivalents for the following: Yes, no, not. One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, thirty, forty, fifty, sixty, seventy, eighty, ninety, a hundred, a thousand. Man, woman, child, father, mother, brother, sister, son, daughter (for other terms of relationship, see No. 45), friend, enemy, chief, king, sorcerer (medicine-man), priest, head, hair, eye, nose, mouth, tooth, tongue, ear, neck, body, arm, hand, leg, foot, shoulder, back, skin, heart, liver, bone, blood, war, spear, club, bow, arrow, shield, house, boat, food, beast, bird, fish, fire, water, river, sea, earth, mountain, stone, tree, forest, sky, sun, moon, star, cloud, wind, rain, thunder, lightning, day, night, shadow, breath, soul, spirit, ghost, god, word, thing, part, whole. I, thou, he, she, it, we, you, they, who, which, this, that. Large, small, many, few, all, long, short, high, low, hard, soft, light, heavy, quick, slow, loud, sweet, bitter, bright, dark, black, white, red, blue, yellow, green, good, bad, beautiful, ugly, wise, foolish, new, young, old, true, false. To be, go, come, stand, sit, lie, walk, run, touch, smell, taste, see, hear, speak, sing, dance, eat, drink, sleep, dream, be born, marry, live, die, fight, strike, cut, burn, kill, give, take, do, make, carry, love, hate, fear, wish, command, tell, think, believe, know.

505. How is the entire distinguished from the
parts which in the verbal. (See examples - 508
The difference of meaning conveyed by intonation,
stress, or in other ways which cannot be presented
by our alphabet.

Vocabulary. 507. If the language has not
yet been reduced to writing, or if its distinction
it has been published, you are requested to give the
native syllables for the following: Yes, no, good,
One, two, three, four, five, six, seven, eight, nine, ten,
eleven, twelve, thirteen, fourteen, fifteen, sixteen,
seventeen, eighteen, nineteen, twenty, thirty, forty,
fifty, sixty, seventy, eighty, ninety, a hundred,
a thousand, a day, a year, a child, a father, a mother,
brother, sister, son, daughter, the other forms of
relationship, &c. &c.

Cambridge:

PRINTED BY JOHN CLAY, M.A.

AT THE UNIVERSITY PRESS.

Foot, shoulder, back, arm, heart, liver, bone, blood, wax,
spirit, chalk, bow, arrow, shield, horse, boat, food, beer,
bird, fish, fire, water, river, sea, earth, mountain,
stone, tree, forest, sky, sun, moon, star, cloud, wind,
rain, chamber, lightning, day, night, shadow, spring,
and, about, glass, god, word, thing, part, whole, I,
thou, he, she, it, we, you, they, who, which, that, what,
large, small, many, few, all, long, short, high, low,
hard, soft, light, heavy, quick, slow, loud, sweet,
inner, outer, dark, white, black, blue, yellow,
great, good, bad, beautiful, ugly, wise, foolish, new,
young, old, true, false. To be, to come, stand, sit,
lie, walk, run, jump, sleep, eat, see, hear, speak,
sing, dance, eat, drink, sleep, dream, to beat, to hurt,
give, the light, strike, the door, (the give, take, do,
make, carry, love, hate, fear, wish, command, tell,
think, believe, know.

J. G. Frazer

Trinity College f87
Cambridge
24 Nov. 1907

My dear Galton

Thank you very much for your kind letter about "Folk-lore in the Old Testament." Thank you too for your kind letter about the Questions, which gave me pleasure and which I should have answered long ago. But it reached me either in Paris or just before we started for it, and somehow it was mislaid or lost with other letters when we were leaving Paris for home. That was why I addressed my essay to your London home. Not having made a note of your Surrey address I had forgotten it. I was much interested to hear that you were going to make the experiment of wintering in England. I trust that the climate of Haslemere suits you and that

COLLEGE LON
TON
BERS

f88

your experiment will be completely successful. I was very glad to hear that in spite of some inevitable drawbacks of age you are happy in your life and full of interest in all that goes on. I think you are more youthful in mind than I am, for somehow, though my interest in my special studies has not, I hope, abated, my general interest in other things seems to have much contracted.

With regard to "the Sin of a Census", no doubt there are plenty more facts of the same kind to be found, but I have not got them to hand and had not time to search, for the paper was written very hastily in a few weeks. It was begun within a few days of the end of June and ought to have been sent in by July 1st; but I was allowed

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or at least took a few weeks' grace.

You will receive very shortly a new edition of "Adonis" considerably enlarged (to the extent of about 100 pages). The principal additions are indicated in the preface, but besides these there is a considerable addition on the divinity of Hebrew kings in the chapter on "Adonis in Syria" and another on the function of music in the rites of Adonis and in religion generally. This last addition is

in the chapter on "Adonis in Cyprus." I indicate ~~of~~ these additions in case you might care to look at them. Of course I do not for a moment expect you to read the book through again.

The University of Liverpool has lately offered me a chair of Social Anthropology and I have accepted it. I am left free

as to lecturing and residence, but I intend to give a few lectures on the subjects of my researches and to take a furnished house in Liverpool to see how the place suits us. If it suits us we would make it our permanent home. The climate is bracing and the society, I believe, agreeable and stimulating. My wife lived there for years before our marriage and has many friends there. I have a scheme, which I intend to advocate in my inaugural lecture, of establishing a fund for sending anthropological expeditions to collect information about savages before it is too late. Liverpool with its wealth and its connections with foreign lands is perhaps the best place in the country to launch such a scheme, but I would try to get the older Universities, the Royal Society, the anthropological Institute, and the British

P91 2

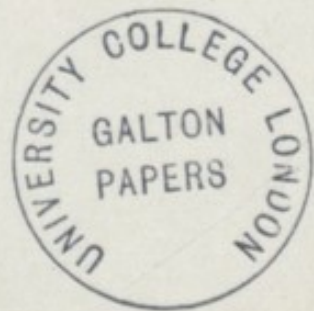
Museum ^{Nov 24 1907.} to join in the work and to help in the management of the fund. The Chambers of Commerce might also be appealed to for pecuniary help. The work must be done immediately. Another twenty or twenty five years and it may be too late. What do you think of ~~this~~ scheme? I intend to formulate it, with an urgent appeal, in my inaugural lecture, which I will print and circulate widely.

My wife and I are both very well. We spent between two and three weeks in Paris at the end of ~~the~~ September and the beginning of October, and

saw many interesting persons
and things. Do you know
the Musée des Archives? It
is a collection of historical
documents of the most thrilling
interest. I have seen
nothing to compare with it
anywhere.

I hope that you will
let me hear from time to
time now you are standing
the English winter.

With very kind regards
from us both I am
always yours very sincerely
J. G. Frazer



† Frazee

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St Keynes
Cambridge
2 October 1909

My dear Sir Francis

First please accept my sincere though tardy congratulations on your new honour. It gave me sincere pleasure to hear of it.

I have long wondered why you did not receive it many years ago. May you enjoy it for many happy years to come.

I write to you on behalf of my wife. I am sorry to say her deafness has considerably increased of late, and she hears that you have a wonderful instrument

which you find of great assistance. It is something in a box, we understand. Would you be so very kind as to let her know the nature of the instrument and where she could see one and try it for herself? If you would do so, it would be a great kindness and we should both be very grateful to you.

At present my Wife is having a treatment from Dr Scott (Dr Cumberbatch's assistant) in London. It has benefited her bad ear, but not as yet her good one. Do you happen to



know Dr Scott and Dr
Cumberbatch? and do you
think well of them? Is
there any other artist
whom you would recommend
in preference?

The Darwin celebration
here was a brilliant and
unqualified success, as no
doubt you have heard. We
had Professor Hermann Diels
(Secretary of the Prussian
Academy) staying with us.

He wrote an excellent and
very sympathetic account of
The commemoration which
was published in the
Internationale Wochenschrift.

He has given me several
copies of it. I will send

you one.

I trust that you are well and busy as usual. Is there any prospect of seeing you soon here?

I am just passing for the press a book on Totemism and Exogamy, in which I attempt to give a fairly complete survey of all the known facts of totemism. So much new information has come in of late years that the book will be a big one, probably in four volumes. I hope to publish before the end of the year or at the beginning of next, a copy shall of course be sent to you.

My wife joins me in kindest regards.

Believe me

yours very sincerely
J. G. Frazer



895
St Keynes
Cambridge

11 January 1909

My dear Galton

Thank you very much
for your kindness in sending
me a copy of your "Memories".
I have begun reading them
and find them very inter-
esting. You write so
simply and clearly that
it is a pleasure to read
it.

The remarkable
longevity of your family
gives your friends good
grounds for hoping that
you have yet many years

to look forward to. They may furnish additional chapters to new editions of the "Memories." I trust that they will.

We have returned to residence in Cambridge, but I keep my chair at Liverpool and shall go there from time to time to lectures. I like the Liverpool people very much. They are hospitable and kind, and we have very true friends among them. Indeed I had many regrets at leaving, and do not know whether I did right in coming

away.

We have a good house here with an excellent study, into which I have got nearly all my books. I am at work on a big book on Totemism and exogamy. It will chiefly consist of a statement of practically all the known facts arranged geographically or rather ethnographically. It is to be in three volumes.

You will of course receive a copy. It can hardly appear before the early summer.

I suppose you will come to Cambridge for the Darwin centenary.

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Are you writing anything
for the volume? I have
contributed an article on
"Some primitive theories of
the origin of Man."

It would give my Wife
and me very great pleasure if
you would come to see us
whenever you are in Cambridge.
My Wife has gone today to
a Modern Language Conference
at Oxford or she would
join me in kindest regards
to you.

With every good wish for
the year in which we have
entered I am, my
dear Galton, always
yours very sincerely

J. G. Frazer

Whithead Journal 30/95

F1

DR. PERSIFOR FRAZER,
GEOLOGIST AND CHEMIST,
1042 DREXEL BUILDING, PHILADELPHIA, PA.



March 14. 1895.

Francis Galton Esq. M.A., F.R.S., F.R.G.S.

42 Rutland Gate. Knightsbridge. London. S.W.

Dear Sir

A few years ago I had the honor to inform you that the late Governor of Pennsylvania Mr. Henry M. Hoyt had given me his "number form" and that I would transmit it to you. He was, like so many other persons, under the impression that this mental peculiarity separated him from the whole of mankind, and was very much surprised and interested when I brought to his notice your treatment of the subject in "The Human Faculty". When I looked for the diagram which he had drawn me, for the purpose of enclosing it to you in the letter in which I called your attention to my experiments on the application of composite photography to handwriting, I could not find it, and it was only recently when arranging my papers that I found this diagram of which I forward a blue print. Governor Hoyt's political and intellectual prominence may lend some added interest to this sketch. If you prefer the original (in lead pencil) I shall be happy to send it to you.

not enclosed

not received a few days later

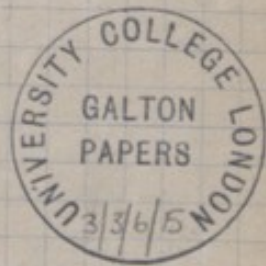
May I inquire if you ever received the copy of my book on the "Study of Documents" which I sent you with a personal letter last June?

Very truly

Persifor Frazer

Persifor Frazer

André Frecon
Lyon le 14 Mars 1889.



Monsieur.

J'ai été mis au courant de
vos travaux sur l'Empreinte du
pouce par un article du journal
Le Temps. Des travaux sur les
Empreintes ont été commencés au
Laboratoire de Médecine légale
de la Faculté de médecine de
Lyon placé sous la direction du
professeur Raccagnac. Ces travaux
ont été faits par le Docteur Coutagne,
chef du Laboratoire
et publiés dans le recueil de Médecine
légale et d'anthropologie imprimé à
Lyon. J'ai l'intention de faire

pour ma thèse inaugurale une
 étude d'ensemble sur les Empreintes
 en Médecine légale. Aussi, je
 serais très heureux et très honoré
 si vous sauriez bien m'indiquer
 l'adresse de l'Éditeur qui a
 publié votre travail original
 sur l'Empreinte du Pouce. Je
 désirerais le consulter, car l'analyse
 fournie par le journal le Temps,
 ne me paraît pas assez étendue

Dans l'espérance que vous
 voudrez bien me répondre je
 vous adresse tous mes remerciements
 et vous assure de mon profond
 respect.

Voici mon adresse :

André Trécon
 Étudiant en médecine.
 14 Rue de la Barre
 Lyon. (Rhône.)
 France.

Freshfield

2.3.94

ff



1. AIRLIE GARDENS,
CAMPDEN HILL. W.

Dear father

I have shown you with
L. Mearns & put it
among the papers of the English
Club to which the book was
referred. The whole matter
was referred without discussion
last Wednesday.

Personally I attach very
little importance to the
suggested reference but

Practically it is not wanted
 by the officers of the Society
 who know the best references
 & can only hunt a few
 of them -

As a geographical degree it
 may be doubted whether
 it could be made of any
 sufficient value & utility to
 compensate for the obvious
 difficulties in working. I
 think it might ^{possibly} be made so -
 if done in a bold & well considered
 manner. But done in the
 halfhearted heretofore way

in which it would be done by
the present Council it would be
more than useless -

I do not expect you will
find the business any further
advanced on your return.

Your list as it stands
is full of addenda & corrigenda

When a man says he is going
'there or thereabouts' one is
tempted to direct it once to
Monte Carlo (which must be
an admirable place for the
photographic pursuit of
animal finger tips) but
I follow your injunction

was at the visit of active parties
address them to the

Yours truly
O. J. S. [Signature]





5-1-79

15, Fitzwilliam Street,

Cambridge.

My dear Sir, I am satisfied that
Chree's candidature will be strengthened
more by his connections with the Kew
Observatory, than by any of his numerous
contributions to the various transactions
& Math^l journals, and I have
consulted Stokes privately P.R.S, and by
his advice I have asked Chree to select
what he considers of most importance
of his papers, which, in number 39,
Stokes says are too numerous to
be mentioned fully in the Certificate,
and he added that expense might be
made to the rest or to some of the
most important. Accordingly Chree
has sent the papers making a selection
12 instead of 39. which I have marked
Selected Papers (P.S) & enclosed for
insertion, if there is not room on
an add^l piece of paper can be pasted on
the Certificate. As for the rest papers
marked ADD^l (P.S) this seems to
be against Stokes' recommendation
for the Electors cannot be supposed
to read or glance at so many papers.
You will judge how much to omit
any how I have div^d the space to
be occupied (in another candidature)

by using the symbols (RS Jr) (RS Pr)
(CPS Jr) (Phil. Mag.) &c B.9

(RSTr) on the effects of Pressure on the
Magnetization of Cobalt. Vol 181 pp 329-333

(RS Pr) - Conduction &c

You will be the best judge what to do I can
suggest.

If you will sign your name
followed immediately by the following
members signatures viz

Prof G Carey Foster
18 Daleham Gardens
S. Hampstead N.W

Prof. J. Perry
Royal College Science S Kensington
W N Shaw Esq

& any other member of the Kew Committee
willing to sign, I will sign my name
any where after them & I will
undertake to write to other FRSs
asking them to sign if willing.

Sir R Ball, Karl Pearson, Lord
Hulson, Besant have already offered
to sign & I shall write directly to
Lord Kelvin, J S Thomson, Prof Ewing
Glazebrook &c as until there are
a fair number of these distinguished
characters.

When you have obtained the
signatures perhaps you will be
so kind as to let me have the
Certificate to complete the list
of those who think Choe a
fitting person to receive the
honour of being an FRS.

I remain
yours sincerely
Perival Proctor

ps I enclose the original
and amended list of the
works of the candidate
for reference.

Dear D^r Fulton, Sir Robert
has just brought the paper
re C. Chace and I should
be glad to have it back as
soon as you can get the
signature of which you wrote.

I have the names of Harmon,
Karl Pearson, Love, to enter & has
visited of my Griffith, Heycock, Kelson

f5v

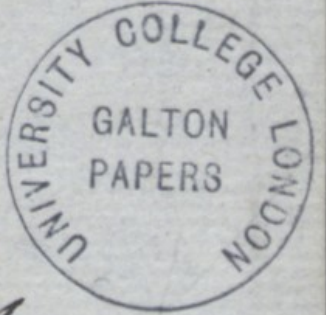
what events I shd like to
add Lar^r Love & certainly W. Penn

I remain

Yours truly

Percival Frost

Stokes is meditating whether to sign



COLLEGE LONDON
GALTON
PAPERS

15 Fitzwilliam St. Cambridge⁴⁶
15-1-79

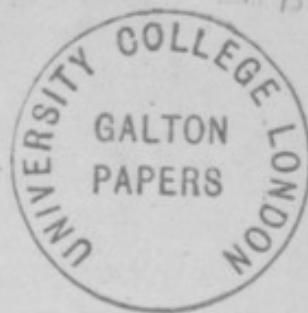
Dear Dr. Galton

I have only just received
Dr Kelvin's signature and
am very sorry that I disappointed
you for yesterday's meeting.
Dr K. writes that he wishes to
part in the resignation of 2 of
his colleagues; I think he must
have written for them, probably
being at Langs on the Clyde.

I had like to have the Certificates
back as soon as convenient
all things backwards being easy
to say. I remain

Yours sincerely (in haste)
Perceval Frost

23. 1 - 97



My dear Dr Galton,

I have just received
from the East Despatch
the Certificate which is now
complete as far as my
humble efforts are concerned
You will now conclude the
matter & the suspension
of your Certificate will be
effected by you, & choose
Godfather. If you know
any particular I should like
to have a line telling me
of the safe arrival & any
thing which you like to con-
clude our correspondence
I remain yours in haste
Perceval Frost

Cialton/3/3/6/18

Fukutomi 21st March 187

88 King Lewis Rd

Primrose Hill

N.W.

Dear Sir.

I am the Japanese
of whom Prof. C Robertson
spoke to you other day.
He has told me that you
will perhaps allow me to
attend this meeting of the
Anthropological Institute
next Tuesday. If you
drop me a line in answer
I shall be very much
obliged to you.

I am Sir
Yours faithfully
T Fukutomi. f.1

COLLEGE LONDON
STON
ERS

Falklandi

88 King Henry's Rd.
Primrose Hill.
N. W.

23 Mar. 1897

Dear Sir,

I deeply thank you
for your kind reception
both at the Club & Institute.

I was as much interested
upon the opinions of the
members in tracing the
origin of the inhabitants
of Greenland. Excuse
my coming back without
taking leave of you.

The fact that you told
me last night about certain

F3

Anthropological Society in
Japan I thought over again.
Perhaps there have been &
certainly it seems there is
according to the report you
have received. Perhaps
again this anthropological
Society may not have
particular relation to
any Psychological research,
the subject being so very
wide one.

At any rate I will
avail earliest opportunity
for ascertaining the exact

UNIVERSITY

condition of the Society. Mean-
while I shall be very much
grateful if you help me
to get access to the plans
& instruments on psychological
researches

Again with many thanks

I am Sir
Yours faithfully

H. Lubbock

Mr Francis Galton

