

REVIEWS

(Palestine's) entire culture was derivative. Babylon, Egypt, Crete, Rome, each in turn, lends its helping hand ; never is it stimulated to make an effort for itself." The difference between the pilgrim of former days and the modern tourist is shown in the following passage : " The pilgrim was guided by an ecclesiastic who had renounced the world (at least in theory) ; the tourist is guided by a dragoman who renounces nothing that he can lay his hands on." R. C. C. CLAY.

EVERYDAY LIFE IN ANGLO-SAXON, VIKING AND NORMAN TIMES.

By M. AND C. H. B. QUENNEL. London : B. T. Batsford, Ltd. 1926. 8vo, pp. 123, 82 illustrations. 5s.

This book completes the *Everyday Life Series* from Palaeolithic to modern times, and the authors are to be congratulated upon the accomplishment of a well-written, well-illustrated and painstaking work. The series is designed primarily for children, and it is to be hoped that before very long it will become part of the normal curriculum of every boy and girl. The style and the numerous illustrations will appeal to the older child, who, if intelligently instructed, is naturally interested in things of the past. With the education of the child in the rudiments of archaeology, we can hope for the disappearance of vandalism which, through ignorance, is too prevalent even to-day. Some of our museum curators are already doing good work in this direction and their labours will undoubtedly bear fruit. But it is not to the child alone that this series will be of service. Time and again we are asked by persons who have become interested in archaeology and who wish to go deeper into the subject, " Which is the best book to begin with ? " In future our answer will be " Quennell's." R. C. C. CLAY.

OUR HIGHLAND FOLKLORE HERITAGE. By A. POLSON, F.S.A. SCOT. Inverness : The Northern Chronicle Office. 1926. 8vo, pp. 167. 5s.

This collection of beliefs and stories gathered from the north of Scotland is very welcome as it puts on record some of the traditional lore of the past which, thanks to the written word, the facility of communication and the increase of knowledge, is rapidly becoming a thing of the past. Folklore is now, and deservedly, coming into its own ; and its co-operation with anthropology and archaeology is as necessary to the progress of science as the team-work of the various persons in an operating theatre is necessary to the success of an operation. It is interesting to notice how widespread are certain beliefs such as the power of amulets and the healing properties of particular springs, and the *corp creadh* is an example of sympathetic magic that can be traced back to the days of the Upper Palaeolithic peoples whose paintings of animals on the walls of caves were thought to bring them luck in the chase. The *teine eigin* or " need fire," kindled as it is by the friction of one stick upon another or the rotation of an upright stick in a prepared socket, must have had its origin in the far distant past, and has its modern counterpart in the bow-drill of the Eskimos and the stick and groove of the Polynesians. Birth, marriage, death, ghosts, fairies, kelpies, hallowe'en and yule-tide are but a few of the subjects that the author treats of ; and the avoidance of over much explanatory matter adds to the pleasure of reading. Mr Polson thoughtfully informs us as to which side of the bed to get out in the mornings, and reassures us that " the Old Celts had quite a variety of tricks by which they could cheat the Devil." R. C. C. CLAY.