



WILEY

38. James Leslie Starkey: 3rd January, 1895-10th January, 1938

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Source: *Man*, Vol. 38 (Mar., 1938), pp. 42-43

Published by: Royal Anthropological Institute of Great Britain and Ireland

rural life either as teachers or through failure to find work. Here there was a real clash between tribal and modern morality, further complicated by the number of tribes represented in the same college. It was suggested that some rational explanation of the changes which are taking place in native society would be of value. It was also pointed out that the Christian code does not represent the realities of European society, and that the native secessionist churches are the result of the African's rejection of a morality which supports the dominance of the European. It would seem to be the anthropologist's task to elaborate a morality based on sociological realities, but he has not yet the necessary knowledge to do so.

Recent Research Expeditions in West China.

37 *Report by David Crockett Graham, Local Correspondent of the Royal Anthropological Institute.*

During the months of April to July, 1937, Mr. John Hanson-Lowe, B.Sc., of London and Strassburg Universities, travelled in the Si-Kang region, from Tatsienlu to Ganze and Li-Tang. He was under a research fellowship from the Royal Society and was particularly interested in geography and glaciations. This is the second visit of Mr. Hanson-Lowe to this region. His first was about a year ago under a fellowship from the Universities' China Committee in London.

During the summer months, Dr. Gordon Agnew, D.D.S., president of the West China Border Research Society, conducted an expedition to the Si-Kang region, going from Tatsienlu to Taining, Tao Fu, and as far as Ganze. He made an oral study of the Tibetan tribes and also a study of their diets. With him as assistants were Miss Jean Stewart of Chungking and Dr. Eugenia Sharevitch, a young Russian lady who recently graduated from the School

of Dentistry of West China Union University. There were also with him two graduates of the Union University Medical School who took physical measurements and other observations for Dr. W. R. Morse.

A third expedition consisted of Professor D. S. Dye, Mrs. Dye and Rev. Fred Owen. Mr. Owen was the photographer. Mrs. Dye studied the birds of this region, using opera glasses instead of a gun. Professor Dye studied the results of earthquakes and of glaciation, and also Chinese lattice work. Professor Dye has studied Chinese lattice for more than twenty years and his book, by far the largest and best yet written, is being published by the Harvard-Yenching Institute at Cambridge, Massachusetts, U.S.A.

Due to the coming of Dr. J. G. Andersson to West China, a geological and archaeological research expedition was made into the Si-Hang region. Long and careful excavation was not permitted. The purpose was to make a thorough survey in order to locate sites for future excavation. The party consisted of Dr. J. G. Andersson, his secretary, Miss Vivian Dorf, Mr. Ch'i Yen-p'ei, an archaeologist of the Academia Sinica, Professor Chou Hsien-ho of the National Szechuan University, and David C. Graham, director of the West China Union University Museum of Archaeology, Art and Ethnology.

The results in paleolithic culture was negative and tended to raise problems that it will take years to solve. More than twenty sites were discovered, some doubtless neolithic, and all probably pre-historic. Some excellent smooth-stone implements were secured and quantities of sherds and pottery. The collection is now in the museum of the National Szechuan University, where it will remain, except for some duplicates which will be given to the West China Union University Museum. A report of this expedition will be published by the Academia Sinica.

OBITUARY.

James Leslie Starkey: 3rd January, 1895—10th January, 1938.

38 Mr. Starkey's main characteristics as an archaeologist were his amazing quickness, his visual memory, his attention to detail, and a *flair* for objects amounting to genius. In his first year as a member of Sir Flinders Petrie's excavating party he called attention to a peculiar type of pottery which had been seen but not noted by other excavators, and he never rested until he had persuaded Petrie to let Miss Caton Thompson dig the mound where the pottery was found. The result was the discovery of the Badarian civilization. On another occasion, while still a novice at excavation, he insisted on emptying the sand out of every pot found. There were about two thousand pots, with only two exceptions he drew blank, but those two repaid him for his drudgery; one contained a hoard of gold coins, and the other held the priceless manuscript of a Coptic version of St. John's Gospel of a slightly earlier date than the Codex Sinaiticus.

Later, he worked for the University of Michigan at the Romano-Egyptian town of Karanis (the modern Kom Washim), an excavation which threw much light on an obscure period. When Petrie went to Palestine in search of fresh fields and pastures new, Starkey went with his old chief, and with him excavated three of the great fortified mounds of the ancient Syro-Egyptian frontier. But his principal work, and the one by which he became so well known, was when he took charge of the excavations at Tell ed-Duweir. His faculty for organization, his method of excavation, and his brilliant powers of observation became more and more developed as he grew in years and experience. The find of the 'Lachish Letters' was entirely due to that keenness of eye and quickness of observation which had enabled him at the beginning of his career to recognize the peculiarities of Badarian pottery. The Tell ed-Duweir excavations revealed much of the greatest importance, especially to Biblical students, but a large measure of the interest

of the finds was due to Starkey's knowledge of the objects found. He was beloved by the workmen—Egyptian or Palestinian—and his wanton murder by one of the people whom he had always befriended intensifies the horror of the deed. He had the faculty of making permanent friendships wherever he went, whether with his own countrymen or with Arabs, for his character was one of frankness and

transparent sincerity. It is difficult to estimate his work, for he died before it was finished. Much of Tell ed-Duweir is still unexcavated, and the work already done is still unpublished. He was killed while still in the midst of his work, but had he lived there is no doubt that he would have been one of the great archæologists of our time.

M. A. MURRAY.

REVIEWS.

The Dawn of the Human Mind. By Dr. R. R. Schmidt, translated by Professor R. A. S. Macalister. London: Sidgwick and Jackson. 1936.

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The name of Dr. R. R. Schmidt is well known in connexion with prehistoric investigations in Germany. He has now set his hand to a slightly less concrete sort of work, and to my mind it is a pity he has changed his 'last.' Not a few writers (Clemens, Luquet, Mainage, etc.) have attempted to arrive at the outlook on life of palæolithic man. Such comprehensive attempts are always popular in the sense that they are much more satisfying to the general reader than are dull statements of fact resulting from excavations, etc. But how far are these theories likely to be true? Even if an author lived continually in such a region as the Dordogne or Pyrenees, where the spirit of the prehistoric homes and cave temples might be expected to exert their influence on him, he would still of necessity approach the matter with the outlook of a West European belonging to a post-Neolithic culture. Written at a study table far away, the chances of arriving at something really true seem to me personally to be remote. Much has to be adduced from small indications, and in the present case the problem arises as to how far these premises themselves are trustworthy. For example, on page 179 we read: "It is believed that initiation rites can be reconstructed from the collection of objects found in the famous Pyrenean cave called Tuc d'Audoubert. The sanctuary lies deep in the interior of the mountain. A stream must be swum and a steep chimney scrambled up." Now the so-called sanctuary does not lie deep in the mountain. Indeed, it has been suggested that the ancient entrance *may* have actually opened into it, the present one being only a chance back access! I know the Tuc well and I can assure my readers that there is no *proof* whatever of any initiation ceremonies having taken place there. Whose the so-called heel marks may have been and why they are there we do not know, but it is obviously rash to hang any theory on the hypothesis that they were made by initiation dancers. Moreover, not everyone can accept Dr. Schmidt's interpretations of some of the 'home art.' He may be right, of course, but I should hesitate to accept theories built on these interpretations. For example, he asserts that the engraving from Chancelade (Fig. 67) represents a bison in a hunting trap. Does it? He is certain as to the interpretation of the tectiforms. Lucky man to be always so sure! In short, while Dr. Schmidt *may* undoubtedly be correct in many cases the foundations of his belief are debatable.

In the earlier parts of the book he deals with prehistoric races, and here also he is surely a little too dogmatic. The possibility that true *Homo sapiens* developed early, before Neanderthal man, in another region is not sufficiently considered, and would not fit in well with his theories. On page 83 we read: "Again, we take it as assured that the decisive event, the rising of the newly formed *Homo sapiens* with his lofty brow

out of the primitive stock of *Homo primigenius*, the "Ascent of Man, cannot have been consummated except in the Ancient North. It was not in a warm region of existence that the Primeval Mind of dawning man arose; it was under the blast of the Arctic climate." Quite clearly in Germany! Yet if all this criticism is remembered the work is exciting to read and is a brave attempt to accomplish the perhaps impossible. Not the least brave thing about it is Dr. Schmidt's certainty. Where most of us would hedge, put in queries and insert such phrases as 'perhaps,' 'maybe,' 'it is possible that,' 'can we not suggest,' the author goes ahead with positive assertions. I cannot, I think, quite agree with the translator that this is not a book for armchair reading. Emphatically that is just what it is; and it will reward the reader,—if it does not a little irritate him!—by making him think. But should a serious student take it as a text book of facts he will run many dangers. The translator, indeed, is to be congratulated on the way he has overcome the immense difficulties that must have continually arisen.

M. C. BURKITT.

The Dream in Primitive Cultures. By Jackson Steward Lincoln, M.A., Ph.D., with an introduction by Professor C. G. Seligman, F.R.S. London, 1935. *xviii* + 359 pp. and frontispiece. Price 18s.

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This was a thesis approved for the degree of Doctor of Philosophy in the University of London. A short historical review of dream interpretation (Part I) occupies 15 pages, the remainder of the book being approximately equally divided between Part II (structure, theory and function; culture items originating in dreams; symbols, types and forms; nuclear complexes, e.g., Oedipus and castration, and their discovery through analysis) and Part III (an account of American Indian dreams and their correlation to their respective cultures). There does not appear to be much original work in this thesis, but the work of other authors is carefully assembled and commented on, in the psycho-analytical tradition deriving from Freud's *The Interpretation of Dreams*. Lincoln adopts the teleological view that symbolism in dreams is a purposeful disguise, without considering the possibility that symbolism may be merely a primitive form of thinking. He classifies dreams of primitive people into ordinary dreams and sought visions, e.g., incubation. The former are divided into sleeping night-dreams and waking day-dreams, with which myths are closely connected. Lévy-Bruhl (*La Mentalité Primitive*, 1922) is quoted to the effect that primitives distinguish between dreams and the perceptions of waking reality. Lincoln adds: "Yet often the dream experience is regarded as having a greater reality value than an actual experience." He further quotes Kroeber (*American Anthropologist*, No. 4, 1902): "If these tribes could express themselves in an abstract terminology, they would probably say that the phenomena of dreams have an absolute reality but that they exist in a