

*Forms of Schedule prepared by a Committee of the British Association
for the Advancement of Science, appointed to Organise an Ethno-
graphical Survey of the United Kingdom.*

MEMBERS OF THE COMMITTEE.

Francis Galton, F.R.S., J. G. Garson, M.D., and E. W. Brabrook, F.S.A. (Chairman), representing the Anthropological Institute.

Edward Clodd, G. L. Gomme, F.S.A., and Joseph Jacobs, M.A., representing the Folklore Society.

G. W. G. Leveson Gower, V.P.S.A., George Payne, F.S.A., and General Pitt-Rivers, F.R.S., representing the Society of Antiquaries of London.

Sir C. M. Kennedy, C.B., K.C.M.G., and E. G. Ravenstein, representing the Royal Statistical Society.

A Member representing the Dialect Society.

Dr. J. Beddoe, F.R.S.; Arthur J. Evans, F.S.A.; Sir H. H. Howorth, F.R.S.; Professor R. Meldola, F.R.S.

John Rhys, M.A., Jesus Professor of Celtic in the University of Oxford, and also Professor Boyd Dawkins, F.R.S., E. S. Hartland, F.S.A., Edward Laws, the Ven. Archdeacon Thomas, F.S.A., S. W. Williams, F.S.A., and J. Romilly Allen, F.S.A. Scot. (Secretary), representing the Cambrian Archaeological Society, and forming a Sub-Committee for Wales.

Joseph Anderson, LL.D., Secretary of the Society of Antiquaries of Scotland.

Professor D. J. Cunningham, F.R.S., C. R. Browne, M.D., and Professor A. C. Haddon, M.A., representing the Royal Irish Academy, and forming a Sub-Committee for Ireland (Prof. Haddon, Secretary).

E. Sidney Hartland, F.S.A., Secretary.

This Committee has already made two preliminary reports to the Association, in which the names of 367 villages or places in various parts of the United Kingdom have been indicated as especially to deserve ethnographic study. The list, large as it is, is not exhaustive. For these and such other villages and places as may appear to be suitable, the Committee propose to record—

- (1) Physical types of the inhabitants;
- (2) Current traditions and beliefs;
- (3) Peculiarities of dialect;
- (4) Monuments and other remains of ancient culture; and
- (5) Historical evidence as to continuity of race.

** All communications should be addressed to 'THE SECRETARY OF THE ETHNOGRAPHIC SURVEY, British Association, Burlington House, London, W.'

The most generally convenient method of organising a simultaneous inquiry under these five heads appears to be the appointment of a sub-committee in each place, one or more members of which would be prepared to undertake each head of the inquiry. For the ancient remains advantage should be taken of the work of the Archaeological Survey where it is in operation. The general plan of the Committee is discussed in an article, *On the Organisation of local Anthropological Research*, in the 'Journal of the Anthropological Institute' of February 1893.

For the use of inquirers copies on foolscap paper of the Forms of Schedule have been prepared, giving a separate page or pages of foolscap for each head of the inquiries, on which are the questions and hints prepared by the Committee, the lower portion of each page, to which should be added as many separate sheets of foolscap as may be required, being left for answers; and, with regard to the physical observations, a single page of foolscap has been set aside for the measurements of each individual to be observed. The requisite number of copies of the foolscap edition of the schedules and of extra copies of the form for the persons to be photographed and measured will be supplied on application.

Communications should all be written on foolscap paper, and the writing should be on one side only of the page, and a margin of about one inch on the left-hand side of the page should be left, with a view to future binding.

Directions for Measurement.

Instrument required for these measurements:—The 'Traveller's Anthropometer,' manufactured by Aston & Mander, 25 Old Compton Street, London, W.C.; price 3*l.* 3*s.* complete; without 2-metre steel measuring tape and box footpiece, 2*l.* 10*s.* With this instrument all the measurements can be taken. In a permanent laboratory it will be found convenient to have a fixed graduated standard for measuring the height, or a scale affixed to a wall. For field work a tape measure may be temporarily suspended to a rigid vertical support, with the zero just touching the ground or floor.

A 2-metre tape, a pair of folding callipers, a folding square, all of which are graduated in millimetres, and a small set-square can be obtained from Aston & Mander for 1*l.* 6*s.*: with this small equipment all the necessary measurements can be taken.

Height Standing.—The subject should stand perfectly upright, with his back to the standard or fixed tape, and his eyes directed horizontally forwards. Care should be taken that the standard or support for the tape is vertical. The stature may be measured by placing the person with his back against a wall to which a metre scale has been affixed. The height is determined by placing a carpenter's square or a large set-square against the support in such a manner that the lower edge is at right angles to the scale; the square should be placed well above the head, and then brought down till its lower edge feels the resistance of the top of the head. The observer should be careful that the height is taken in the middle line of the head. If the subject should object to take off his boots, measure the thickness of the boot-heel, and deduct it from stature indicated in boots.

Height Sitting.—For this the subject should be seated on a low stool or bench, having behind it a graduated rod or tape with its zero level with the seat; he should sit perfectly erect, with his back well in against the scale. Then proceed as in measuring the height standing. The square should be employed here also if the tape against a wall is used.

Length of Cranium.—Measured with callipers from the most prominent part of the projection between the eyebrows (glabella) to the most distant point at the back of the head in the *middle line*. Care should be taken to keep the end of the callipers steady on the glabella by holding it there with the fingers, while the other extremity is searching for the maximum projection of the head behind.

Breadth of Cranium.—The maximum breadth of head, which is usually about the level of the *top* of the ears, is measured at right angles to the length. Care must be taken to hold the instrument so that both its points are exactly on the same horizontal level.

Face Length.—This is measured from the slight furrow which marks the root of the nose, and which is about the level of a line drawn from the centre of the pupil of one eye to that of the other, to the under part of the chin. Should there be two furrows, as is often the case, measure from between them.

Upper Face Length.—From root of nose to the interval between the two central front teeth at their roots.

Face Breadth.—Maximum breadth of face between the bony projections in front of the ears.

Inter-ocular Breadth.—Width between the internal angles of the eyes. While this is being measured the subject should shut his eyes.

Bigonial Breadth.—Breadth of face at the outer surface of the angles of the *lower* jaw below the ears.

Nose Length.—From the furrow at root of nose to the angle between the nose and the upper lip in the middle line.

Breadth of Nose.—Measured horizontally across the nostrils at the widest part, but without compressing the nostrils.

Height of Head.—The head should be so held that the eyes look straight forward to a point at the same level as themselves—*i.e.*, the plane of vision should be exactly horizontal. The rod of the Anthropometer should be held vertically in front of the face of the subject, and the upper straight arm should be extended as far as possible and placed along the middle line of the head; the shorter lower arm should be pushed up to the lower surface of the chin. When measured with the square the depending bar must be held vertically in front of the face (with the assistance of the spirit-level or plumb-line), and the small set-square passed up this arm from below in such a manner that its horizontal upper edge will come into contact with the lower contour of the chin. The distance between the lower edge of the horizontal bar of the square and the upper edge of the set-square can be read off, and this will be the maximum height of the head.

Height of Cranium.—The head being held in precisely the same manner as in measuring the height of the head, the instrument is rotated to the left side of the head, its upper bar still resting on the crown, and the recording arm (or the set-square) is pointed to the centre of the line of attachment of the small projecting cartilage in front of the ear-hole.

NOTE.—It is essential that these rules should be strictly followed in order to secure accuracy. All measurements must be made in millimetres. If possible, the subject's weight should be obtained, and recorded in the place set apart for remarks. The observer is recommended to procure 'Notes and Queries on Anthropology,' 2nd edition, from the Anthropological Institute, 3 Hanover Square, London, W.; net price, 3s. 6d.

Place

Name of Observer.

Physical Types of the Inhabitants.

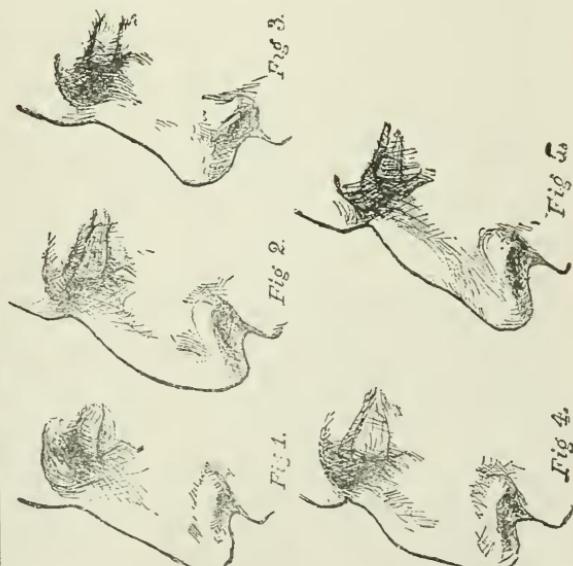
FACE

CRANIUM

REMARKS

HABIT

HABIT		CRANIUM		FACE			
Standing	Sitting	Length	Breadth	Length	Upper Face Length	Breadth	Inter-ocular Breadth
Nose			Height of Cranium				
Length	Breadth						



Physical Types of the Inhabitants—(continued).

PHOTOGRAPHIC PORTRAITS.

Facial characteristics are conveniently recorded by means of photographs, taken in the three ways explained below. Amateurs in photography are now so numerous that it is hoped the desired materials may be abundantly supplied. At least twelve more or less beardless male adults and twelve female adults should be photographed. It will add much to the value of the portrait if these same persons have also been measured. The photographs should be mounted on cards, each card bearing the name of the district, and a letter or number to distinguish the individual portraits; the cards to be secured together by a thread passing loosely through a hole in each of their upper left-hand corners. Three sorts of portrait are wanted, as follows:—

(a) A few portraits of such persons as may, in the opinion of the person who sends them, best convey the peculiar characteristics of the race. These may be taken in whatever aspect shall best display those characteristics, and should be accompanied by a note directing attention to them.

(b) At least twelve portraits of the *left* side of the face of as many different adults of the same sex. These must show in each case the *exact* profile, and the hair should be so arranged as fully to show the ear. All the persons should occupy in turn the same chair (with movable blocks on the seat, to raise the sitters' heads to a uniform height), the camera being fixed throughout in the same place. The portraits to be on such a scale that the distance between the top of the head and the bottom of the chin shall in no case be less than $1\frac{1}{4}$ inch. Smaller portraits can hardly be utilised in any way. If the incidence of the light be not the same in all cases they cannot be used to make composite portraits. By attending to the following hints the successive sitters may be made to occupy so nearly the same position that the camera need hardly be refocussed. In regulating the height of the head it is tedious and clumsy to arrange the proper blocks on the seat by trial. The simpler plan is to make the sitter first take his place on a separate seat with its back to the wall, having previously marked on the wall, at heights corresponding to those of the various heights of head, the numbers of the blocks that should be used in each case. The appropriate number for the sitter is noted, and the proper blocks are placed on the chair with the assurance that what was wanted has been correctly done. The distance of the sitter from the camera can be adjusted with much precision by fixing a looking-glass in the wall (say five feet from his chair), so that he can see the reflection of his face in it. The backward or forward position of the sitter is easily controlled by the operator, if he looks at the sitter's head over the middle of the camera, against a mark on the wall beyond. It would be a considerable aid in making measurements of the features of the portrait, and preventing the possibility of mistaking the district of which the sitter is a representative, if a board be fixed above his head *in the plane of his profile*, on which a scale of inches is very legibly marked, and the name of the district written. This board should be so placed as just to fall within the photographic plate. The background should be of a medium tint (say a sheet of light brown paper pinned against the wall

beyond), very dark and very light tints being both unsuitable for composite photography.

(c) The same persons who were taken in side-face should be subsequently photographed in *strictly* full face. They should occupy a different chair, the place of camera being changed in accordance. Time will be greatly saved if all the side-faces are taken first, and then all the full faces; unless, indeed, there happen to be two operators, each with his own camera, ready to take the same persons in turn. The remarks just made in respect to (b) are, in principle, more or less applicable to the present case; but the previous method of insuring a uniform distance between the sitter and the camera ceases to be appropriate.

It is proposed that composites of some of these groups shall be taken by Mr. Galton, so far as his time allows.

<i>Place</i>	<i>Name of Observer</i>
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2. *Current Traditions and Beliefs.*

FOLKLORE.

Every item of folklore should be collected, consisting of customs, traditions, superstitions, sayings of the people, games, and any superstitions connected with special days, marriages, births, deaths, cultivation of the land, election of local officers, or other events. Each item should be written legibly on a separate piece of paper, and the name, occupation, and age of the person from whom the information is obtained should in all cases be carefully recorded. If a custom or tradition relates to a particular place or object, especially if it relates to a curious natural feature of the district, or to an ancient monument or camp, some information should be given about such place or monument. Sometimes a custom, tradition, or superstition may relate to a particular family or group of persons, and not generally to the whole population; and in this case care should be exercised in giving necessary particulars. Any objects which are used for local ceremonies, such as masks, ribbons, coloured dresses, &c., should be described accurately, and, if possible, photographed; or might be forwarded to London, either for permanent location, or to be drawn or photographed. Any superstitions that are believed at one place and professedly disbelieved at another, or the exact opposite believed, should be most carefully noted.

The following questions are examples of the kind and direction of the inquiries to be made, and are not intended to confine the inquirer to the special subjects referred to in them, or to limit the replies to categorical answers. The numbers within brackets refer to the corresponding articles in the 'Handbook of Folklore' (published by Nutt, 270 Strand, London), which may be consulted for advice as to the mode of collecting and the cautions to be observed.

(4) Relate any tradition as to the origin of mountains or as to giants being entombed therein.

Are there any traditions about giants or dwarfs in the district?
Relate them.

Is there a story about a Blinded Giant like that of Polyphemus?

- (13) Describe any ceremonies performed at certain times in connection with mountains.
- (16) Relate any traditions or beliefs about caves.
- (19) Are any customs performed on islands not usually inhabited ?
Are they used as burial places ?
- (25) Describe any practices of leaving small objects, articles of dress, &c., at wells.
- (29) Are there spirits of rivers or streams ? Give their names.
- (32) Describe any practices of casting small objects, articles of dress, &c., into the rivers.
- (33) Are running waters supposed not to allow criminals or evil spirits to cross them ?
- (39) Describe any customs at the choosing of a site for building, and relate any traditions as to the site or erection of any building.
- (42) Is there a practice of sprinkling foundations with the blood of animals, a bull, or a cock ?
- (43) Does the building of a house cause the death of the builder ?
- (48, 49, 50) Relate any traditions of the sun, moon, stars.
- (62) Describe the customs of fishermen at launching their boats.
- (63) Give any omens believed in by fishermen.
- (66) Is it unlucky to assist a drowning person ?
- (84) What ceremonies are performed when trees are felled ?
- (85) Describe any custom of placing rags and other small objects upon bushes or trees.
- (86) Describe any maypole customs and dances.
- (87) Describe any customs of wassailing of fruit trees.
- (90) Are split trees used in divination or for the cure of disease ?
- (98) Describe any ceremonies used for love divination with plants or trees.
- (105) Describe the garlands made and used at ceremonies.
- (110) What animals are considered lucky and what unlucky to meet, come in contact with, or kill ?
- (132) Describe any customs in which animals are sacrificed, or driven away from house or village.
- (133) Describe customs in which men dress up as animals.
- (137) Give the names of the local demons, fairies, pixies, ghosts, &c.
Have any of them personal proper names ?
- (139) Their habits, whether gregarious or solitary. Do they use special implements ?
- (140) Form and appearance, if beautiful or hideous, small in stature, different at different times.
- (144) Character, if merry, mischievous, sulky, spiteful, industrious, stupid, easily outwitted.
- (145) Occupations, music, dancing, helping mankind, carrying on mining, agricultural work.
- (146) Haunts or habitations, if human dwellings, mounds, barrows, mines, forests, boggy moorlands, waters, the underworld, dolmens, stone circles.
- (190) Give the details of any practices connected with the worship of the local saint.
- (191) Are sacrifices or offerings made to the local saint ; on what days; and when ?

- (192) What is the shrine of the local saint ?
 (210) Witchcraft. Describe minutely the ceremonies performed by the witch. What preliminary ceremony took place to protect the witch ?
 (294) Are charms used to find evil spirits and prevent their moving away ?
 (295) Are amulets, talismans, written bits of paper, gestures, &c., used to avert evil or to ensure good ? If so, how ; when ; where ?
 (297) Are skulls of animals, or horses, or other objects hung up in trees to avert the evil eye and other malign influences ?
 (298) What methods are employed for divining future events ? What omens are believed in ?
 (353) What superstitions are attached to women's work as such ?
 (356) Are women ever excluded from any occupation, ceremonies, or places ?
 (358) What superstitions are attached to the status of widowhood ?
 (366) Are particular parts of any town or village, or particular sections of any community, entirely occupied in one trade or occupation ?
 (368) Have they customs and superstitions peculiar to their occupation ?
 (369) Do they intermarry among themselves, and keep aloof from other people ?
 (373) Have they any processions or festivals ?
 (422) What parts of the body are superstitiously regarded ?
 (432) Are bones, nails, hair, the subject of particular customs or superstitions ; and is anything done with bones when accidentally discovered ?
 (436) Is dressing ever considered as a special ceremonial ; are omens drawn from accidents in dressing ?
 (452) Are any parts of the house considered sacred ?
 (453) Is the threshold the object of any ceremony ; is it adorned with garlands ; is it guarded by a horseshoe or other object ?
 (454) Are any ceremonies performed at the hearth ; are the ashes used for divination ; is the fire ever kept burning for any continuous period ?
 (456) Is it unlucky to give fire from the hearth to strangers always, or when ?
 (467) Is there any ceremony on leaving a house, or on first occupying a house ?
 (509) What are the chief festivals, and what the lesser festivals observed ?
 (515) Explain the popular belief in the object of each festival.
 (516) Describe the customs and observances appertaining to each festival.
 (540) When does the new year popularly begin ?

State the superstitions or legends known to attach to—

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| (a) Hallowe'en.
(b) May Eve.
(c) Midsummer Day, and St. John's Eve.
(d) Lammas, or August 1.
(e) New Year's Day.
(f) Christmas. | } Both old and new styles. |
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Is there any superstition as to the first person who enters a house in the New Year? Is stress laid upon the colour of complexion and hair?

- (567) What are the customs observed at the birth of children?
- (588) Describe the ceremonies practised at courtship and marriage.
- (623) Describe the ceremonies at death and burial.
- (669) Describe any games of ball or any games with string, or other games.
- (674) Describe all nursery games of children.
- (686) Is there any special rule of succession to property?
- (703) Is any stone or group of stones, or any ancient monument or ancient tree connected with local customs?
- (706) Are any special parts of the village or town the subject of particular rights, privileges, or disabilities; do these parts bear any particular names?
- (711) Describe special local modes of punishment or of lynch law.
- (719) Describe special customs observed at ploughing, harrowing, sowing, manuring, haymaking, apple-gathering, corn-harvest, hemp-harvest, flax-harvest, potato-gathering, threshing, flax-picking, and hemp-picking.

The collections under this head will be digested by Professor Rhys and the representatives of the Folklore Society.

Place

Name of Observer

3. Peculiarities of Dialect.

DIRECTIONS TO COLLECTORS OF DIALECT TESTS.

1. Do not, if it can be helped, let your informant know the nature of your observations. The true dialect-speaker will not speak his dialect freely or truly unless he is unaware that his utterance is watched. In some cases persons of the middle class can afford correct information, and there is less risk in allowing them to know your purpose.

2. Observe the use of consonants. Note, for example, if *v* and *z* are used where the standard pronunciation has *f* and *s*. This is common in the south.

3. Observe very carefully the nature of the vowels. This requires practice in uttering and appreciating vowel sounds, some knowledge of phonetics, and a good ear.

4. Record all observations in *the same* standard phonetic alphabet, viz., that given in Sweet's 'Primer of Phonetics.' A few modifications in this may be made, viz., *ng* for Sweet's symbol for the sound of *ng* in *thing*; *sh* for his symbol for the *sh* in *she*; *ch* for his symbol for the *ch* in *choose*; *th* for the *th* in *thin*; *dh* for the *th* in *then*. If these modifications are used, say so. But the symbol *j* must only be used for the *y* in *you*, viz., as in German. If the sound of *j* in *just* is meant, Sweet's symbol should be used. On the whole it is far better to use no modifications at all. Sweet's symbols are no more difficult to use than any others after a very brief practice, such as every observer of phonetics must necessarily go through.

5. If you find that you are unable to record sounds according to the above scheme it is better to make *no return at all*. Incorrect returns are misleading in the highest degree, most of all such as are recorded in the ordinary spelling of literary English.

6. The chief vowel-sounds to be tested are those which occur in the following words of English origin, viz., *man, hard, name, help, meat* (spelt with *ea*), *green* (spelt with *ee*), *hill, wine, fire, soft, hole, oak* (spelt with *oa*), *cool, sun, house, day, law*, or words involving similar sounds. Also words of French origin, such as *just, master* (*a* before *s*), *grant* (*a* before *n*), *try, value, measure, bacon, pay, chair, journey, pity, beef, clear, profit, boil, roast* *pork, false, butcher, fruit, blue, pure, poor*, or words involving similar sounds.

The best account of these sounds as tested for a Yorkshire dialect, is to be found in Wright's 'Dialect of Windhill' (English Dialect Society, 1892), published by Kegan Paul at 12s. 6d.. Sweet's symbols are here employed throughout.

Sweet's 'Primer of Phonetics' is published by the Oxford Press at 3s. 6d.

A list of test words (of English origin) is given at p. 42 of Skeat's 'Primer of English Etymology,' published by the Oxford Press at 1s. 6d.

7. The task of collecting words which seem to be peculiarly dialectal (as to form or meaning, or both) has been performed so thoroughly that it is useless to record what has been often already recorded. See, for example, Halliwell's (or Wright's) 'Provincial Glossary' and the publications of the English Dialect Society. In many cases, however, the pronunciation of such words has not been noted, and may be carefully set down with great advantage.

The Rev. Professor Skeat has been kind enough to draw up the foregoing directions, and the collections under this head will be submitted to him.

Place _____ *Name of Observer* _____

4. Monuments and other Remains of Ancient Culture.

Plot on a map, describe, furnish photographs on sketches, and state the measurements and names (if any) of these, according to the following classification :—

Drift implements. Caves and their contents.

Stone circles. Monoliths. Lake dwellings.

Camps. Enclosures. Collections of hut circles.

Cromlechs. Cairns. Sepulchral chambers.

Barrows, describing the form, and distinguishing those which have not been opened.

Inscribed stones.

Figured stones. Stone crosses.

Castra (walled). Earthen camps.

Foundations of Roman buildings.

Cemeteries (what modes of sepulture).

Burials, inhumation or cremation.

Detailed contents of graves.

Types of fibulæ and other ornaments.

Coins. Implements and weapons, stone, bronze, or iron.

Other antiquities.

A list of place-names within the area. No modern names required.

Special note should be made of British, Roman, and Saxon interments occurring in the same field, and other signs of successive occupation.

Reference should be made to the article 'Archæology' in 'Notes and Queries on Anthropology,' p. 176.

These relate to England only. The sub-committees for other parts of the United Kingdom will prepare modified lists.

The collections under this head will be digested by Mr. Payne.

<i>Place</i>	<i>Name of Observer</i>
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5. *Historical Evidence as to Continuity of Race.*

Mention any historical events connected with the place, especially such as relate to early settlements in it or more recent incursions of alien immigrants.

State the nature of the pursuits and occupations of the inhabitants.

State if any precautions have been taken by the people to keep themselves to themselves; if the old village tenures of land have been preserved.

Has any particular form of religious belief been maintained?

Are the people constitutionally averse to change?

What are the dates of the churches and monastic or other ancient buildings or existing remains of former buildings?

Do existing buildings stand on the sites of older ones?

How far back can particular families or family names be traced?

Can any evidence of this be obtained from the manor rolls; from the parish registers; from the tythingmen's returns; from guild or corporation records?

Are particular family names common?

In what county or local history is the best description of the place to be found?

Evidences of historical continuity of customs, dress, dwellings, implements, &c., should be noted.

The collections under this head will be digested by Mr. Brabrook.

Notes Explanatory of the Schedules.

By E. SIDNEY HARTLAND, F.S.A., Secretary of the Committee.

The object of the Committee is to obtain a collection of authentic information relative to the population of the British Islands, with a view to determine as far as possible the racial elements of which it is composed. The high interest of the inquiry for all archaeologists need not be here insisted on. A satisfactory solution of the problems involved will mean the re-writing of much of our early history ; and even if we can only gain a partial insight into the real facts it will enable us to correct or to confirm many of the guesses in which historians have indulged upon data of a very meagre and often delusive character.

The methods it is proposed to adopt have regard to the physical peculiarities of the inhabitants, their mental idiosyncrasies, the material remains of their ancient culture, and their external history. In modern times great movements of population have taken place, the developments of industry and commerce have brought together into large centres natives of all parts of the country, and even foreigners, and thereby caused the mingling of many elements previously disparate. These have enormously complicated the difficulties of the inquiry. They have rendered many districts unsuitable for every purpose except the record of material remains. Scattered up and down the country, however, there are hamlets and retired places where the population has remained stationary and affected but little by the currents that have obliterated their neighbours' landmarks. To such districts as these it is proposed to direct attention. Where families have dwelt in the same village from father to son as far back as their ancestry can be traced, where the modes of life have diverged the least from those of ancient days, where pastoral and agricultural occupations have been the mainstay of a scanty folk from time immemorial, where custom and prejudice and superstition have held men bound in chains which all the restlessness of the nineteenth century has not yet completely severed, there we hope still to find sure traces of the past.

The photographic survey, which has been carried out so well at Birmingham and elsewhere, and has been initiated in our own country, will prove a most valuable aid to the wider work of the Ethnographical Survey. Photographs of the material remains of ancient culture are explicitly asked for in the schedule. In addition to them, photographs of typical inhabitants are urgently desired. Some judgment will, of course, require to be exercised in the selection of types, and a considerable amount of tact in inducing the subjects to allow themselves to be taken. It has been found effective for this purpose, as well as for that of measuring the people, that two persons should go out together, and setting up the camera in the village, or wherever they find a convenient spot, *coram populo*, they should then proceed gravely to measure and photograph one another. This will be found to interest the villagers, and some of them will gradually be persuaded to submit to the operation. A little geniality, and sometimes a mere tangible gratification of a trifling character, will hardly ever fail in accomplishing the object. The experience of observers who have taken measurements is that it becomes

extremely fascinating work as the collection increases and the results are compared.¹

This comparison, if the subjects have been selected with judgment, and accurately measured and photographed, should enable us to determine in what proportions the blood of the various races which have from time to time invaded and occupied our soil has been transmitted to the present population of different parts of the United Kingdom. From the ancient remains in barrows and other sepulchral monuments, and from the study of the living peoples of Western Europe, the characteristics of the races in question are known with more or less certainty, and every year adds to our information concerning them. A much more complex problem, and one wherein archaeologists have a more direct interest, is how far the culture of the races in question has descended to us, and how far it has been affected by intruding arts, faiths, and inventions. To solve this, appeal is made first to the historic and prehistoric monuments and other material remains, and secondly to the traditions of many kinds that linger among the peasantry. Here the first business, and that with which the practical work of the survey is immediately concerned, is the work of collection. To photograph, sketch, and accurately describe the material remains ; to note and report the descriptions and drawings already made, and where they are preserved ; to gather and put into handy form the folklore of each country already printed ; and to collect from the surviving depositaries of tradition that which may still be found—namely, tales, sayings, customs, medical prescriptions, songs, games, riddles, superstitions, and all those scraps of traditional lore stored in rustic memories, impervious and strange to the newer lore of to-day—these are the necessary preliminaries to the study of the civilisation of our ancestors.

Archaeologists have paid too exclusive attention to the material remains. They have forgotten to inquire what light may be thrown upon them by tradition. By the term tradition I do not mean simply what the people say about the monuments. Antiquaries soon found out that that was always inaccurate, and often utterly false and misleading. Hence they have been too much inclined to despise all traditions. But tradition in the wide sense of *the whole body of the lore of the uneducated*, their customs as well as their beliefs, their doings as well as their sayings, has proved, when scientifically studied, of the greatest value for the explanation of much that we must fail to understand in the material remains of antiquity. To take a very simple instance : when we find in Gloucestershire barrows, cups, or bowls of rough pottery buried with the dead, we call them food-vessels, because we know that it is the custom among savage and barbarous nations to bury food with the dead and to make offerings at the tomb, and that this custom rests on a persuasion that the dead continue to need food and that they will be propitiated by gifts ; and we further infer that the races who buried food-vessels with their dead in this country held a similar opinion. Or, to take another burial custom : General Pitt-Rivers reported last year to the British As-

¹ The Ethnographical Survey Committee has a few sets of instruments for taking the measurements, which can be placed temporarily at the disposal of the local committee. Perhaps I may here also express the opinion that if the personal photographs and measurements called for expenditure beyond what could be met by local enthusiasm, the Committee might not be indisposed to contribute by way of a small payment for each photograph and set of measurements.

sociation that he had found in excavations at Cranborne Chase bodies buried without the head. If we were ignorant of the practices of other races we should be at a loss to account for such interments. As it is, we ask ourselves whether these bodies are those of strangers whose heads have been sent back to their own land, or their own tribe, in order to be united in one general cemetery with their own people; or whether the heads were cut off and preserved by their immediate relatives and brought into the circle at their festive gatherings to share the periodical solemnities of the clan. Both these are savage modes of dealing with the dead, one of which, indeed, left traces in Roman civilisation at its highest development. The knowledge of them puts us upon inquiry as to other burials of the prehistoric inhabitants of this country, which may help us in reconstructing their worship and their creed. I for one do not despair of recovering, by careful comparison of the relics preserved to us in the ancient monuments with the folklore of the existing peasantry and of races in other parts of the earth, at least the outlines of the beliefs of our remote predecessors.

Any such conclusions, however, must be founded on the essential unity that science has, during the last thirty years, unveiled to us in human thought and human institutions. This unity has disguised itself in forms as diverse as the nationalities of men. And when we have succeeded in piecing together the skeleton of our predecessors' civilisation, material and intellectual, we are confronted by the further inquiries: What were the specific distinctions of their culture? and How was it influenced by those of their neighbours or of their conquerors? This is a question only to be determined, if at all, by the examination of the folklore of the country. We may assume that the physical measurements, descriptions, and portraits of the present inhabitants will establish our relationship to some of the peoples whose remains we find beneath our feet. And it will be reasonable to believe that, though there has been a communication from other peoples of their traditions, yet that the broad foundation of our folklore is derived from our forefathers and predecessors in our own land. In Gloucestershire itself we have strong evidence of the persistence of tradition. Bisley Church is said to have been originally intended to be built several miles off, 'but the Devil every night removed the stones, and the architect was obliged at last to build it where it now stands.' This is, of course, a common tradition. The peculiarity of the case is that at Bisley its meaning has been discovered. The spot where, we are told, 'the church ought to have been built was occupied formerly by a Roman villa; and when the church was restored some years ago 'portions of the materials of that villa were found embedded in the church walls, including the altars of the Penates, which are now, however, removed to the British Museum.'¹ Here, as Sir John Dorington said, addressing this Society some years ago at Stroud, is a tradition which has been handed down for fifteen or sixteen hundred years. This is in our own country, and it may be thought hard to beat such a record. But at Mold, in Flintshire, there is evidence of a tradition which must have been handed down from the prehistoric iron age—that is to say, for more than two thousand years. A cairn stood there, called the *Bryn-yr-Ellyllon*, the Hill of the Fairies. It was believed to be haunted; a spectre clad in golden armour had been

¹ Gloucestershire *N. & Q.* vol. i. p. 390 quoting an article in the *Building News*. See also Sir John Dorington's Presidential Address, *Trans. B. & G. Arch. Soc.* vol. v. p. 7.

seen to enter it. That this story was current before the mound was opened is a fact beyond dispute. In 1832 the cairn was explored. Three hundred cartloads of stones were removed, and beneath them was found a skeleton 'laid at full length, wearing a corslet of beautifully wrought gold, which had been placed on a lining of bronze.' The corslet in question is of Etruscan workmanship, and is now, I believe, to be seen in the British Museum.¹

Examples like these—and they stand by no means alone—inspire confidence in the permanence of what seems so fleeting and evanescent. Folklore is, in fact, like pottery, the most delicate, the most fragile of human productions; yet it is precisely these productions which prove more durable than solid and substantial fabrics, and outlast the wreck of empires, a witness to the latest posterity of the culture of earlier and ruder times.

But if these traditions have thus been preserved for centuries and even millenniums, they have been modified—nay, transformed—in the process. It is not the bare fact which has been transmitted from generation to generation, but the fact seen through the distorting medium of the popular imagination. This is a characteristic of all merely oral records of an actual event; and this it is which everywhere renders tradition, taken literally, so untrustworthy, so misleading a witness to fact. The same law, however, does not apply to every species of tradition. Some species fall within the lines of the popular imagination; and it is then not a distorting but a conservative force. The essential identity of so many stories, customs and superstitions throughout the world is a sufficient proof of this, on which I have no space to dwell. But their essential identity is overlaid with external differences due to local surroundings, racial peculiarities, higher or lower planes of civilisation. There is a charming story told in South Wales of a lady who came out of a lake at the foot of one of the Carmarthenshire mountains and married a youth in the neighbourhood, and who afterwards, offended with her husband, quitted his dwelling for ever and returned to her watery abode. In the Shetland Islands the tale is told of a seal which cast its skin and appeared as a woman. A man of the Isle of Unst possessed himself of the seal-skin and thus captured and married her. She lived with him until one day she recovered the skin, resumed her seal-shape and plunged into the sea, never more to return. In Croatia the damsel is a wolf whose wolf-skin a soldier steals. In the *Arabian Nights* she is a *jiunn* wearing the feather-plumage of a bird, apparently assumed simply for the purpose of flight. In all these cases the variations are produced by causes easily assigned.

The specific distinctions of a nation's culture are not necessarily limited to changes of traditions which it may have borrowed from its neighbours or inherited from a common stock. It may conceivably develop traditions peculiar to itself. This is a subject hardly yet investigated by students of folklore. Their labours have hitherto been chiefly confined to establishing the identity underlying divergent forms of tradition and explaining the meaning of practices and beliefs by comparison of the folklore of distant races at different stages of evolution. But there are not wanting those who are turning their attention to a province as yet unconquered, and indeed almost undiscovered. Even if they only succeed in establishing a negative, if they show that all traditions supposed to be peculiar

¹ Boyd Dawkins, *Early Man in Britain*, p. 431, citing *Archæologia and Arch. Cambrensis*.

have counterparts elsewhere, they will have rendered a signal service to science, and produced incontrovertible testimony of the unity of the human mind and the unintermittent force of the laws which govern it.

Alike for the purpose of ascertaining the specific distinctions of culture and the influences of neighbouring nations and neighbouring civilisations, an accumulation of facts is the prime requisite. If we have reason to believe in the persistence of tradition, we shall have confidence that relics will be discovered in our midst of the faith and institutions of our remoter ancestors ; and, in accordance as we venerate antiquity or desire to preserve what remains of the past, we shall hasten to collect them. Nor can we be too quick in so doing. The blood of our forefathers is a permanent inheritance, which it would take many generations and a large intermingling of foreigners seriously to dilute, much less to destroy. But tradition is rapidly dying. It is dwindling away before the influences of modern civilisation. Formerly, when the rural districts were isolated, when news travelled slowly and nobody thought of leaving his home save to go to the nearest market, and that not too often, when education did not exist for the peasantry and the landowners had scarcely more than a bowing acquaintance with it, the talk by the fireside on winter evenings was of the business of the day—the tilling, the crops, the kine. Or it was the gossip and small scandals interesting to such a community, or reminiscences by the elders of the past. Thence it would easily glide into tales and superstitions. And we know that these tales and superstitions were, in fact, the staple of conversation among our fathers and generally throughout the West of Europe, to go no further afield, down to a very recent period ; and they still are in many districts. In England, however, railways, newspapers, elementary education, politics, and the industrial movements which have developed during the present century have changed the ancient modes of life ; and the old traditions are fading out of memory. The generation that held them is fast passing away. The younger generation has never cared to learn them ; though, of course, many of the minor superstitions and sayings have still a considerable measure of power, especially in the shape of folk-medicine and prescriptions for luck. We must make haste, therefore, if we desire to add to the scanty information on record concerning English folklore.

As a starting-point for the collection of Gloucestershire folklore I put together, a year or two ago, the folklore in Atkyns, Rudder, and the first four volumes of *Gloucestershire Notes and Queries* ; and it was printed by the Folklore Society and issued as a pamphlet.¹ Other works remain to be searched ; and it is probable that a good deal more may be found already in print, if some who are interested in the antiquities of the country will undertake the not very arduous, but very necessary, labour of collection. When all is gathered, however, it will only be a small part of what must have existed at no distant date—if not of what still exists, awaiting diligent inquiry among living men and women. How to set about the inquiry is a question that must be left very much to the individual inquirer to answer. Valuable practical hints are given in the *Handbook of Folklore*, a small volume that may be bought for half-a-crown and carried in the pocket. Confidence between the collector and those from whom he is seeking information is the prime necessity. Keep your notebook far in

¹ *County Folklore. Printed Extracts—No. 1, Gloucestershire.* London : D. Nutt, 1892. 1s.

the background, and beware of letting the peasant know the object of your curiosity, or even of allowing him to see that you are curious. Above all, avoid leading questions. If you are looking for tales, tell a tale yourself. Do anything to establish a feeling of friendly sympathy. Never laugh at your friend's superstitions—not even if he laugh at them himself; for he will not open his heart to you if he suspect you of despising them.

There is one other division of the schedule to which I have not yet referred. The Dialect is perishing as rapidly as the folklore; it is being overwhelmed by the same foes. Peculiarities of dialect are due partly to physical, partly to mental, causes. From either point of view they are of interest to the investigator of antiquities. Hence their inclusion among the subjects of the Ethnographical Survey. Nobody who has once understood how much of history is often wrapped up in a single word can fail to perceive the importance of a study of dialect, or how largely it may contribute to the determination of the origin of a given population. The reduction of dialect into writing requires accuracy to distinguish the niceties of pronunciation, and some practice to set them down; but a little experience will overcome most difficulties, which, after all, are not great. It is believed that most of the words—as distinguished from their pronunciation—in use have been recorded in the publications of the English Dialect Society or elsewhere. But it is better to record them again than to leave them unrecorded. Nor should it be forgotten in this connection that a word often bears a different shade of meaning in one place from what it bears in another. In recording any words, care should therefore be taken to seize not only the exact sound, but the exact signification, if it be desired to make a real contribution towards the history of the country, or the history of the language. Of the method of collection and transcription it is needless to add to the directions in the schedule.