

tell their own stories. The language is simple and vivid, and the matter very fascinating. The habits of baboons and "other monkey-folk" are well described. We should like to see a large circulation of this book among young people. The photographs are well chosen and really do illustrate the text.

E. W. S.

CORRESPONDENCE

February 6th, 1925.

To the Editor of the JOURNAL OF THE AFRICAN SOCIETY.

DEAR SIR,

My attention has just been drawn to a letter, dated August 1924, from Capt. Carpenter, stationed at Mongalla in the Upper Sudan, with reference to the subject of the regrettable "killing out" of the White Rhinoceros, and published in the *Journal* of October last.

Owing to my being in America from June to November the letter in question escaped my notice, and I hasten to repudiate any desire to attack or criticise the Sudan Game Preservation Department, with which Capt. Carpenter apparently wishes to embroil me. He does not mention where "Dr. Christy's sweeping statement" is to be found in print, if published at all, nor has he a good word to say for the White Rhinoceros, which most of us who are aware of the facts know is a diminishing species, though still a fairly common animal over a wide range of country between the Upper Nile and French Equatorial Africa. Few persons have travelled up and down over more of this particular region than I have, and I am able to tell Capt. Carpenter how the case for the White Rhinoceros stands.

Everywhere he is decreasing in numbers, the natives south-west of the Nile-Congo Divide spearing a great many annually for the price of their horns. Throughout the Welle region of the Congo, after the annual grass fires have opened up the country, the bleached bones of these animals are common and conspicuous objects amongst the burnt and blackened surroundings. Only on the British side of the watershed has the species, until within the last year, I think, been afforded anything like protection, and as regards the Congo this has largely been brought about by both American and British Press representation, which Capt. Carpenter seems to disparage.

His statement that the White Rhinoceros "was probably never so numerous as he is to-day" since about 1910, can, of course, only be correct for the small Western Mongalla (Lado) district.

If Capt. Carpenter wishes to know what I myself have said on the subject he may refer to the chapter on the White Rhinoceros in my *Big Game and Pygmies*, published in April 1924.

It is reassuring to know that this animal since 1922 has been on the (practically) prohibited list in the Sudan. The official slaughter of twenty-five in three years is more than enough. Except where special permits for museum purposes are granted, their killing should not be allowed at all. No large animal in my opinion is less harmful, less dangerous, and more easily shot than is this comparatively defenceless walking gargoyle of the bush.

I am, Sir,
Yours faithfully,
CUTHBERT CHRISTY.

To the Editor of the JOURNAL OF THE AFRICAN SOCIETY.

28th March, 1925.

SIR,

I hesitate to criticise the very interesting and learned article on cross-cousin marriages by Mr. Dudley Buxton and Captain Rattray in your January number, but would merely ask the authors to permit me to put forward a few points in regard to their paper which do not seem to be fully elucidated.

My first impression on looking at the chart that accompanies the paper was that the scheme was too perfect. There are few things perfect in this imperfect world of ours, and fewer still in Africa, where accidents are always occurring. The scheme as laid down by Captain Rattray may be firmly established in the head of every Ashanti man and woman. They may know precisely where each future descendant is to look for a husband or a wife until such time as the Ashanti shall have ceased to exist as a nation, and, incidentally, it is dwindling; but the accidents have all the same to be provided for.

The questions I would raise are—

What would happen if a Smith were to butt in to share the spoils, or in other words take the pivotal individuals of the Robinson or the Jones clan?

And supposing that a pink or a blue "ntoro" did the same? Suppose a big chief sees the pivotal daughters of Jones and/or Robinson and cannot be refused?

The authors admit the possibility apparently of a shortage or uneven balance for marriage purposes, but do not meet the difficulty.

What happens then if a man's mother's brothers have no daughters or a man's father's sisters have none?

Again, what happens if only males are born on both sides, or females only?

I think these possibilities are liable to break the re-incarnation.

Captain Rattray may remember the case of the chief of Agona some ten or twelve years ago. The young men made palaver. The chief had taken, I believe, up to nearly 200 wives and was still unsatisfied, and the young men could get none. Mr. A. J. Philbrick,