

INSTITUT INDOCHINOIS POUR L'ETUDE DE L'HOMME.

We have just received four tomes, in six volumes of the publications of this Institute, *à titre d'échange*. They comprise all that has been published by the Institute since its inception in 1938. The Institute originated from a spontaneous wish for collaboration between members of the Ecole française d'Extrême-Orient interested in ethnological researches on the one hand and members of the Anatomical Institute of the High School of Medicine at Hanoi on the other. Its aim is stated to be the development of knowledge concerning the Far-eastern Man in his physical and sociological aspects. Its activity is to consist of publications and meetings.

The matter so far published deals copiously with anatomy and ethnology, and Tonkin comes in for a very fair share of attention. It would be somewhat difficult to pick out from among its contents what is to be considered as of more interest than others, yet the following suggestions might help the local general readers pending a more detailed examination of them by a competent critic.

Tome I,

- COLANI, M. : *Mères et petits enfants*, pp. 53-58, 1 map, 8 plates.
showing a close affinity with Thai practice.
- COLANI, M. : *Sur la préhistoire et l'anthropologie*, pp. 79-82.
a general treatment of the subject.

Tome II, fasc. 1,

- HUARD, P. ET MAURICE, A : *Les Mnong du plateau central indochinois* pp. 27-148, numerous illustrations, maps &c.
an exhaustive treatment dealing with geographical distribution, human dwellings, their contents, public works, textile industry, their jars, dress and instruments of music.

Tome II, fasc. 2,

- COEDÈS, G. : *Les statuettes découpées de Săvănċ'ăldċ*, pp. 189-196,
4 plates.
Of special local interest for it suggests a new meaning to a widespread ritual of propitiary offerings called *siă kăban*.

Tome III, fasc. 1,

HUARD, P.: *Les Portugais et l'Indochine*, pp. 47-66.

The Portuguese have played an important part in the history of South-eastern Asia. The article is divided into (1) a chronology of Indo-Chino-Lusitanian relations; (2) Portuguese influence over the modern Annamite language; (3) Portuguese ethnological influence upon the present-day population of Indochina; and (4) souvenirs of the Portuguese in Indochina. In the 1st section we find detailed references to King Naresuan's campaign and policy in Cambodia towards the end of the XVI century.

COEDÈS, G.: *Mots portugais en cambodgien*, pp. 67-68.

This owes its conception to the above. The words dealt with are of interest to Thai readers. *Carta* "card," or more probably *cartaz* "placard," appears as *kradàs* in Cambodian, *kradàt* in Thai (really written *kradàs* until quite recently). Similarly *chapinha* "a small metal plate" becomes *chapung*, Thai *chaping*; *garça* "heron" becomes *krasà* in Cambodia as well as Thai; *lei lão* "sale by auction" becomes *lày lũng*, *lelang* in Thai; *pão* "bread" becomes (*nom*) *pang* in both; *real* "dollar" *C. riel*, and Th. *rien*; *sãbão* "soap" *sàbu* in both languages.

Tome IV, fasc. 1 and 2,

GRESSON, E. J.: *Bracelets de sorciers au pays thai*, pp. 81-98, 6 pl.

Thai in Tonkin employ these bracelets in rituals.

NGUYEN-XUAN-NGUYEN: *Contribution à l'étude des tatouages au Laos*, pp. 99-112, 4 pl.

Although the subject of tattooing has already received considerable attention in former numbers, this is the first time that tattooing in Laos is dealt with, and very thoroughly too. The learned author concludes that it seems to have been derived from totemism while Lao designs show traces of an ancient solar cult and that of the dog in mythology. Some connection with the cult of body mutilation of primitive races is also possible. To this M. Lévy has added *Les tatouages laotiens*, pp. 113-117, 4 pl.