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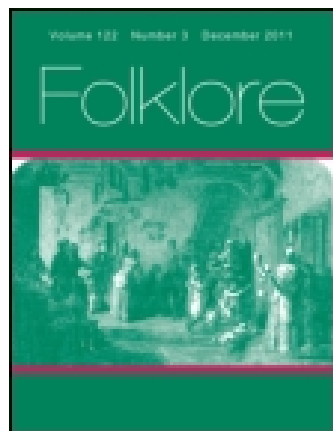
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Book Reviews

Everard Im Thurn , W. Crooke & E. Sidney Hartland

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REVIEWS.

FIJIAN SOCIETY, OR THE SOCIOLOGY AND PSYCHOLOGY OF THE FIJIAN. By Rev. W. DEANE, M.A. (Syd.), B.D. (Lond.), Late Principal of the Teachers' Training College, Ndavui-levu, Fiji. London: Macmillan and Co. 1921. 16s. net.

THOUGH several books, good in their different ways, have been written about the Fijians, notably by Commander Wilkes of the United States Exploring Expedition, by the missionaries Williams, Waterhouse and Lorimer Fison, and last but not least by Sir Basil Thomson, it is not too much to say that Mr. Deane has in this book produced by far the best study yet available of the sociology and psychology—and incidentally of the folk-lore—of these Melanesian-Polynesian folk. It is true, as Mr. Deane himself points out, that he has had the great advantage of his predecessors' notes of social phenomena which the now rapidly changing circumstances in the South Sea Islands have already almost obliterated, but he could not have understood these earlier records as thoroughly as he has done, nor could he have systematized these by the light of his own very considerable experiences, had he not gone to the Fiji Islands after an anthropological training, of the modern kind, such as none of his predecessors have had, and thus with an unusual power of insight and of sympathetic understanding of the people with whom his work in Fiji brought him into very intimate relations. In short, he affords an excellent example of the fact of that anthropological training, and the sympathy which it brings, both to the missionary, as also to the administrator and the trader, and to the natives among whom the work of these lies.

The book has been submitted to a severe test, in that soon after publication an opportunity was taken of putting it into the hands of a pure bred Fijian who, while retaining to the full his sympathy with and knowledge of his own folk, has had the good fortune to superimpose on this an English University education, and the further and sterner education afforded by several years of good field service during the late war. This critic's considered verdict is that Mr. Deane's book is very good indeed, in that the writer has evidently understood Fijian institutions better than any of his predecessors, and has drawn a truer picture of the origin and present state of Fijian society.

In telling the story of the development of the way of thought of the Fijian of to-day, Mr. Deane deals with most of the more prominent phases of that thought, with their view of what we regard as the supernatural but in which the Fijian recognizes nothing supernatural, with their communism, and with such individualism as is manifested among them, with their moral character (chiefly as illustrated by their habit of *Kerekere* and *taboo*, and in their great use of symbolism), with their curiously great observance of etiquette (very remarkable in folk who still are sometimes described as 'savages'), and he uses these and other such habits of thought to show how the Fijians have become what they are.

A good example may be seen in Mr. Deane's study of the strange custom of *Kerekere* (or, as he also calls it, 'Fiji Beggary'), which at first sight looks as if it were, in its modern form, the unrestricted right of one Fijian desiring some article of property of another, to obtain this for the asking. Mr. Deane clearly shows that this custom is founded on the natural right of every member of a purely communal society to use such personal property of any other member of the same commune—such as food or other necessities of life—and that the present-day abuse of the custom of asking and receiving is due to the falling into abeyance of the salutary restriction formerly enforced by public opinion, or if that proved inefficient by club law, of the commune now much weakened by the all-environing British law.

In this case, as in most of the others, it must never be forgotten that the natural and healthy growth of the communistic

system was more and more hampered as Europeans, with their entirely different ideas of right and wrong, spread themselves among the Islands; and furthermore, that in 1874, when established in the islands the native communal system was fixed and stereotyped in the form in which it happened to exist at that moment. This is a consideration which, as Mr. Deane justly intimates, accounts for many of the startling anomalies apparent to the modern observer.

Mr. Deane's exposition of symbolism, and especially of the symbolism of the whale's tooth which plays so great a part among Fijians, may be especially commended; also his explanation of the real nature of Fijian ancestor-worship, and, though this is less complete, of cannibalism, may also be mentioned.

EVERARD IM THURN.

THE ANGAMI NAGAS, WITH SOME NOTES ON NEIGHBOURING TRIBES. By J. H. HUTTON, C.I.E., M.A., I.C.S. Published by direction of the Assam Administration. London: Macmillan and Co. 1921. Price 40s. net.

THIS monograph on the Angami Nagas forms part of the series of valuable accounts of the tribes of Assam, for which anthropologists are indebted to the enterprise and liberality of the Local Government; but is much more detailed than the volumes which preceded it. Mr. Hutton apologises for having undertaken the work on the ground that the characteristic culture of the Nagas is rapidly disappearing. He calls himself "a mere amateur," and goes on to say that "it is a work which should be done by a trained anthropologist, but though occasional German and American scientists have paid hurried visits to the Naga Hills, the anthropologists of Great Britain have consistently passed them by on the other side." His book, however, needs no apology. It is the work of an officer who has served for many years among these tribes, has learned to speak their language, and in the course of his official duties has enjoyed unique opportunities of investigating their religious and social life. This is not to say that his work can be regarded as final. It is obvious that the complex culture of these tribes

deserves further expert investigation, and it may be hoped that Mr. Hutton's appeal to English anthropologists will not have been made in vain. An expedition organised by one of our Universities would receive cordial assistance from the Local Government of Assam and its officers, and in addition to an ethnographical survey of the tribes many valuable specimens, like those which Mr. Hutton has generously presented to the Pitt-Rivers Museum at Oxford, could be secured.

It is impossible within a limited space to discuss in detail the many interesting questions which arise from this survey, but as the book must be in the hands of every student of Indian ethnography it is unnecessary to say more than that it furnishes an ample, detailed account of a most interesting people. It is well supplied with maps and excellent photographs. The scheme is to give in an introductory chapter an account of the geographical environment, the ethnology, appearance, dress and ornaments, weapons and character of the people. This is followed by an account of the domestic life; laws and customs; religion; folk-lore (including superstitions, traditions, legends, contes, songs); an account of the language, and appendixes on special points of interest, such as rain-making, gennas or tabus; the orientation of the dead and of houses, and a considerable amount of anthropometrical material from measurements taken by Professor Dixon of Harvard and the author. The only criticism—and that a trifling one—which I would venture to make, is that it would have been a convenience to students if cross-references had been supplied to the other volumes of this series, indicating how far the beliefs and customs of the Angamis agree with, or differ from, those of the cognate tribes.

Generally speaking, the remarkable fact connected with them is that their character, beliefs and institutions conflict with some of their customs. "All who know the Angami Naga will readily admit his high degree of intelligence, and it has been estimated that his cranial capacity is little less than that of the average European." "One of the first characteristics that strikes a visitor is his hospitality, a hospitality which is always ready to entertain a visitor, and which forms a curious contrast to the very canny frugality of his domestic economy." He is

genial, both men and women being exceedingly good-humoured and always ready for a joke. The thought of death is never far from them, and the fear of it is a potent factor in their lives, a fact noticeable in their songs and music. They manufacture many articles for tribal use and export; they are skilled in weaving, basketry, wood-carving and blacksmith's work. They cultivate wet rice in contrast to the system of Jhums or jungle clearing and burning practised by neighbouring tribes; they possess an elaborate system of terracing and irrigation by which they turn the steepest hill-sides into flooded rice-fields. They have fine herds of the mithan (*bos frontalis*), and they practise bee-keeping, hunting and the trapping of animals. They possess an elaborate system of tribal, village and family organisation, and careful rules of inheritance to land and movable property. Their villages are fortified in an elaborate way. In spite of all this advance in civilisation they practised—or perhaps even now, in spite of the contact of European officers, practise—the custom of head-hunting. This, "though associated with a vague idea of the benefits accruing from human sacrifice, must also be connected in no small degree with ordinary, everyday human vanity." Besides this, "another idea underlies head-taking, the notion that the killing of a human being is conducive to the prosperity of the community or of the crops." The next interesting question is that of the Kenna or Genna, "prohibition," the word "tabu" being avoided in describing the incidents of a magico-religious rite, because the term is without reference to the sanction on which the "prohibition" rests. This custom has been discussed by Mr. T. C. Hodson in connection with the Meithei and Naga tribes of Manipur, but Mr. Hutton in his elaborate account of these prohibitions adds much important information.

Mr. Hutton is to be congratulated on the completion of a work of much value to anthropologists, who will look forward to his publication of another promised monograph from his hand on the Semas, the other branches of the Naga tribes.

W. CROOK.

DANMARKS TRYLLEFORMLES, ved F. OHRT. Copenhagen. 1921.

THIS is only the second part of an extensive collection of the magical formulae of Denmark. It comprises all sorts of spells, belonging chiefly to well-known types. The narrative spells, originally narrating and applying the adventures of heathen gods of the North, and now transferred to the sacred personages of Christianity, are, of course, numerous. But many others are included, some in the form of direct conjuration of a disease to be driven away, others being attempts to deceive the spirit of the disease, such as a spell against fevers, where the simple words "To-day I am not at home" are to be written on the door on the day when an intermittent fever is expected to return. Another resembles the English "Matthew, Mark, Luke and John, etc." By no means all are directed against disease or personal accident. Some profess to control domestic and other animals, or are directed against a thief, a ghost or an enemy. Many are love-charms or love-divinations. One of the latter runs thus: "Name me the girl who shall make my bed, who shall spread my cloth, who shall bake my bread, who shall bear my name, who shall be my bride with honour." This is in rhyme. The spell is very often clinched with the names of the persons of the Trinity. Most of the spells are in Danish, or in some dialect of it; but a few are in Latin.

This extensive collection from all sorts of sources induces the obvious reflection how difficult it is to find any real novelty in this department of folk-lore: human desires and human fears are much the same all the world over, and superstition has essentially but one means of dealing with them.

E. SIDNEY HARTLAND.

SHORT NOTICES.

THE JOURNAL OF THE BIHAR AND ORISSA RESEARCH SOCIETY,
vol. vii. part i. March, 1921.

THE attention of anthropologists may be directed to an important article by Dr. W. H. R. Rivers on "The Origin of Hypergamy." By hypergamy is meant that marriage is allowed