

A FEW NOTES FROM AND ON RECENT ANTHROPOLOGICAL LITERATURE.*

(Read on 2nd July 1924.)

What I beg to submit in this paper, is not any original paper on any anthropological subject, but a few Notes, to draw the attention of members to a few subjects of anthropological interest, treated in recent anthropological writings. We have no regular column in our Journal for reviewing or noticing books or articles on anthropological subjects. So, this paper may be taken as a Review or Notice of this kind.

I.—THE CHILDREN OF THE SON. A STUDY IN THE EARLY HISTORY OF CIVILIZATION.

I beg to draw the attention of members to a recent very interesting and instructive publication by Mr. W. J. Perry, bearing the above title, which was preceded by one, entitled "The Megalithic Culture of Indonesia." These volumes aim to give such a general view of the Early History of Civilization, as may enable one to present that history "in a limited number of general propositions capable of ready verification." In this brief Notice, I like to give a little glimpse into the work of the learned author.

In the vast extent of the country, extending from Egypt, *via* India, Indonesia, Oceania (or Polynesia, the tract of country which included all the Pacific islands), to America, there are remains of civilization of varying degrees, from the civilization of communities of very low culture, to the highest forms. At times, people of such extremes, the highest and the lowest culture, are found side by side. Our author tries to handle the question, *viz.*, "What is the secret of the riddle of this

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vast mosaic of this juxtaposition of peoples at the opposite ends of the cultured state?" "What have been the determining factors producing a certain form of culture in one place and at a definite time, in one place rather than another, and at one time rather than another?" The author has adopted in his investigations the method of what is called "Culture-sequences." After applying this method, he formulates "a working hypothesis, viz., that the earliest peoples in all parts who had advanced beyond the food-gathering stage, were so similar in culture that they can be grouped together as constituting the *Archaic Civilization*."

The four cultured elements of Archaic Civilization are :

1. The use of stone for purposes of construction.
2. Irrigation.
3. Pottery-making and Sculpture, especially the carving of stone images.
4. Metal-working, especially for the precious metals.

Agriculture, the craft of food-producing, is the first step of advancement in civilization. At first Man only *gathers* food. Then he *produces* food. This is a step in advance. In India, there are still some pre-Dravidian jungle tribes which do not *produce* food but merely *gather* it.

The craft of agriculture was the first and important step towards rise in civilization. Food-gathering people were dependent on Nature for their sustenance. With the introduction of agriculture, they began to be a little independent from Nature and dependent upon themselves. Thus, with their power to increase production of food, they increased their population also.

Now, the question is, "How did early Man, who was for thousands of years merely a food-gatherer, become a food-producer?" How did he acquire the art of agriculture and the act of domesticating animals? Did these arts arise independently in the various countries or did they spread from one centre? The theory of Civilization rests upon an answer to these questions.

Our author's reply is, that there is generally a Movement of Culture and no spontaneous generation of culture. "A people with a fairly high type of civilization, who build large houses, displaying thereby much skill in carpentry, who work iron, who have large boats, and display a high degree of social solidarity, can come into a region peopled only by food-gatherers, and, by contact of varying degrees, produce a whole series of culture, varying from their own level down to that of the food-gatherers." Thus, our author differs from those who wholly base the advancement of civilization upon "certain climatic and racial influences." His view is in favour of the theory, that there is no "general and independent uplift of culture in all parts of the region, but rather the acquisition by communities of elements of culture from other communities that possessed these elements." (p. 9).

Our author, then (Ch. III) handles the subject of Culture-sequence in North America, where "a definite boundary includes the food-producing peoples of the United States. This boundary also marks the limits of pottery-making, house-building and so forth." Then, he proceeds to answer the question: "How did these people come by their agriculture, pottery-making and the rest of their arts and crafts"? The North American agriculture was based upon maize-growing which was practised by all the more advanced tribes. "The whole of the culture of the United States can be regarded as a unit, based on maize-growing, the mode of cultivation of which and the method of the preparation of which for food displayed remarkable skill." (p. 10). When Europeans went there, they generally copied all the old Indian methods of planting, cultivating, husking, drying, etc. Even the names of some of the cooked dishes are still Indian.

Now, this maize-culture of the Indians came from the south, from Mexico. So the art of pottery also. "The higher cultures of Mexico and Peru are, after all, merely the great centres where the fundamental elements of the New World culture were full

blown." Thus, the culture of the food producers of the United States was ultimately founded on the culture of Mexico. Some of the Indian tribes of North America "are living in a region full of remains of a past civilization which obviously differed from theirs. The hundreds of mounds discovered in the country are the relics of that past civilization."

Scholars have come to two conclusions : (1) that "the mound-builders were in some way connected with the Indian tribes ; (2) and that the practices of building mounds came from Mexico"

As to the first conclusion, it is supported by the fact that both, the mound-builders and the (post-Columbian) Indians, had similar burial customs, similar implements, same chief food, *viz.*, the maize, same use of shells and tobacco-pipes, same areas of occupation, similar constructions of mounds.

As to the second conclusion, *viz.*, that Mexico was the original seat of the culture of the mound-builders, it is supported by many observers and scholars and based on several facts. The Mexican art dwindled on intermixture and on encounters with barbarous tribes as it proceeded to the North, but still its remnants can be traced. (a) Mexico's temples and *teocalli* (truncated pyramids = god's houses) assumed the shape of large truncated mounds, still noted as the sites of their sacerdotal and magisterial residence ; for these functions were here, as there, firmly united. (b) "The adoration of the Sun, as the symbol of Divine Intelligence (as first observed in Mexico), was found to have been spread among all the tribes of North America. (c) There were "great resemblances of customs and arts and of traits mentally and physically." "The use of pyramidal mounds for burial and ceremonial purposes extends from Mexico to the Great Lakes which is yet another region of the unity of culture throughout this region."

The mound-builders are intermediate between the advanced Mexico and the Indian tribes. "The culture of the South (Mexico) came first and gave rise to that of the mound-builders, which, in its turn, produced that of the Indians." But the

movement was not in the line of progress but in that of degeneration.

Mexican culture itself was preceded by Maya-civilization, *i.e.*, the civilization of the Maya States in South Mexico. The historical sequence of culture in the northern half of America is as follows: (1) Maya civilization of Guatamela. (2) Civilization of Yucatan and Mexico. (3) This civilization sent off-shoots to the region of the United States to which maize was taken from the south. In times, these civilizations degenerated.

The Maya civilization was an advanced civilization in many respects. Its calendar was based upon "exact astronomical facts and intricate mathematical calculations. They had a complex hieroglyphic system. It had led to the construction of great pyramids."

The several cultural elements, required to draw a line of distinction between the civilization of the Maya and of Mexico and the South, and that of the post-Columbian Indians, are the same as those numbered above, *viz.*, 1. The use of stone. 2. Irrigation. 3. Sculpture, and 4. Metal-working.

Then, the question is: "How did the Maya obtain their civilization"? Our author does not reply here at this stage, but we learn from what he has said in the Introduction and from what follows, that he traces the origin ultimately to Egypt. Many civilizations like the above have originated from the Archaic civilization referred to above, and this Archaic civilization can be traced to Egypt. The early Egyptians went out of their country to different regions in the East to look for "various substances, principally those prized for their assumed life-giving properties." With these outings for search of materials, they carried their archaic civilization to different regions.

One important problem in the inquiry of the roots of civilization is, that "the human mind with its desires and aims" is an important factor. The generally accepted doctrine is that, which is known as "Geographical contact", which means that,

Man in various parts of the world is forced to a particular line of action by his geographical surroundings. Our author's view is the other way: "Man's mind is powerful enough to force its desires and aims. Man wills some movement and the geographical position yields." This "dynamic attitude" of the mind of man leads to the development and spread of Archaic civilization. Now what was it that led Man to will or desire a particular action? Our author says, that it was Experience and not mere Speculation. Experience led from discovery to discovery.

Now in these movements of Man, social institutions play a very important part. Our author takes the typical case of Warfare, which arises in "an organised condition of Society." It "is not a fundamental mode of behaviour common to mankind." Thus, warfare, being an "outcome of several conditions," on these social conditions being modified, there is a chance of abolition of warfare.

Coming to the question of Culture-sequence in India, the country has been subject "from time immemorial to diverse cultural influences." As historical records show, there was good trade from about 800 B.C. between India and the West. Our author does not enter into the question of the history of Indian culture, as an examination of that question depends upon that of the contemporary civilization of the West. He simply shows that India's first food-producing civilization was "fundamentally similar to that of the Archaic civilization of Indonasia, Oceania and America" and that it rested upon (1) irrigation, (2) stone-working, (3) pottery-making and (4) metal-making. India's prehistoric civilization of Paleolithic and Neolithic age was "characterized by the practice of agriculture by means of terraced irrigation."

The people of this Archaic civilization constructed megalithic monuments, dolmens and stone circles, from the valley of Nerbuda upto Cape Comorin.

As said in the beginning, the object of this Notice is to draw the attention of readers to this instructive book and to give a little

glimpse into the view of the author in the matter of Civilization. So, I will stop here and leave the readers to themselves to have a deeper dip, in the learned work which should be welcomed by many from different points of view.

II.—“DUAL ORGANIZATION IN INDIA.”

There is an interesting article, entitled “Dual Organization in India,” in the January-June 1923 issue of the *Journal of the Royal Anthropological Institute of Great Britain and Ireland* (Vol. LIII, pp. 79-91), by Dr. G. S. Ghurye, M.A. (Bom.), Ph. D. (Cantab.), who has been appointed, last month, a Reader in Sociology by our University. A part of the article draws our special attention from the point of view of the interesting paper, on the Konkani language by our colleague, Rao Saheb Dr. Chavan. The author of the article under notice, while speaking of the Dual Organization, wherein “the whole population is divided into two exogamous groups, a man of one group having to marry a woman of the other”, produces “available evidence” to show the former prevalence, in Southern India, of the segmentation of communities into two exogamous sections. Our author attacks the problem in three lines, and, in treating of the first of these three lines, the Terminology of Kinship, speaks of the Konkani language as “the dialect of the Marathi,” and says that, though it is an Aryan language, it shows “both geographically and linguistically” “evident traces of Dravidian culture.”

From what is known of the people of Sanskrit culture, “they seem to have had the patriarchal family as the basic unit of their social organization, the existence of the clan proper being almost doubtful. Mother’s sister, therefore, tended to be sharply distinguished from the mother by a term which showed her exact degree of consanguinity with the mother. But, owing to “the theory of culture contact developed by Dr. Rivers and Prof. G. Elliot Smith,” we “should expect from its geographical position, to find in Marathi and especially in the Konkani dialect

thereof, traces of a transitional stage." So, "some vestiges of the Dravidian system" are found in them. Though not the term for mother's sister, yet terms derived from it have preserved for us important clues. "According to the patriarchal tendencies and the later development of the so-called joint-family, the brother of the father will tend to be approximated to the father." The Konkani term for father's brother is Bappelyo and it is plainly connected with Bappa, father.

Coming to the investigation, as to "what vestiges we can find in the Konkani and Marathi systems of the Dravidian system," our author tries to "establish, that the Konkani system is such as would follow from a mixture of the Aryan with the Dravidian system", and then, to strengthen his "contention, that the Dravidian system is fundamentally distinct from the Aryan one." This is expected to go far to substantiate his "theory about the guesses of the features under review of the Dravidian system." With this view, he gives a table of terms of relationship which are valuable from his point of view. As I have proposed to draw attention to Dr. Ghurye's paper from the point of view of Dr. Chavan's paper on the Konkani language, I give below, in a table, terms of only three languages with which we are familiar :—

RELATION.		Konkani.	Marathi.	Gujarati.
A Male, speaking of his Brother's son	Putanyo	Putanyo	Bhâtrijo ભટ્ટરિજો
A Female, speaking of her Brother's son	Bhâcho	Bhâchâ	Bhâtrijo
A Male, speaking of his Sister's son	Bhâcho	Bhâchâ	Bhânej ભટ્ટનેજ
A Female, speaking of her Sister's son	Putanyo	Bhâchâ	Bhânej
A Male, speaking of his Brother's daughter	Dhuvadi	Putani	Bhatriji
A Female, speaking of her Brother's daughter	Bhâchi	Bhâchi	Bhatriji
A Male, speaking of his Sister's daughter	Bhâchi	Bhâchi	Bhaneji ભટ્ટનેજી
A Female, speaking of her Sister's daughter	Dhuvadi	Bhâchi	Bhaneji

The relations, as given in the above table, "are denoted by terms which mean the son or the daughter of the brother or the sister, as the case may be". They have "no reference to the sex of the speaker."

Now, on comparing the Dravidian terms (Canarese, Telugu and Tamil) of these relations, as given by the author in another table, one finds, that "they depend not only on the parent and the sex of the person referred to, but also on the sex of the speaker." "The terms which a sister uses for her sister's children are used by the brother for his brother's children, which, in their turn, are the same as those used for one's own children either by a male or a female." The peculiarity in the nomenclature in the Dravidian system essentially distinguishes it from the Aryan system and its causes must be sought for in a totally different social organization. This peculiarity follows from a dual organization of society. Our author then considers some of the terms in Konkani referred to above. He says: "The Konkani system, inasmuch as it allows the use of the same terms for the brother's children when the speaker is a brother as those for the sister's children when the speaker is a sister is identical with the Dravidian system.....The terms for son and daughter in Konkani are 'put' and 'dhu' or 'dhuv' respectively. Now the terms 'putanya' and 'dhuvadi' are evidently connected with 'put' and 'dhuv' respectively, meaning 'like the son' and 'like the daughter'.....Thus..the Konkani system differs from the Dravidian in this particular set of terms only slightly. This small difference must have been due to the new Aryan influence. When in a system of kinship-nomenclature we find that a sister approximated her sister's children to her own, and yet we do not find the classification of the mother with her sisters under one term, clearly we have to acknowledge that we have here only the wreck of an organization which in its fully developed form must have classed the mother with the mother's sisters, and thus must have been in all respects identical with the Dravidian organization. The wreckage must have been caused by the Aryan influence, the grouping together of the father with the father's brothers not being particularly repugnant to the Aryan ideas—nay, being actually favoured by the later development of the Aryan family being retained. Therefore the Konkani

system is essentially a mixture of two distinct kinship terminologies based on widely different organizations: In the Marathi terminology of the upper classes as given in the above table, we do not find any evidence of Dravidian influence. Nevertheless, we have some reason to think that the lower classes may still reveal in their kinship-nomenclature many Dravidian influences."

"Having seen reason to think from the evidence of the terms for the father's brother and the mother's sister that dual organization must have formerly prevailed in Dravidian India," our author turns to another term of kinship, *viz.*, that for a step-child. "A step child may be the child of one's wife by the former husband or of one's husband by his former wife. In a matrilineal community with developed family organization, as children belong to their mother's family, one's husband's children by his former wife are necessarily the members of a family different to one's own, while one's wife's children by her former husband belong to the same family as one's wife. In a patrilineal community on the other hand, the children in both the cases belong in general, to the same family, *viz.*, to that of their new father. Even if, therefore, we suppose that common habitation in a family under one roof with concomitant responsibilities may lead one to look more and more upon one's step children, as one's own, and hence to class them together, we cannot explain, if we find it the use of one term for one's own children and step-children, alike in a matrilineal community. Only dual organization can explain such a feature in kinship-terminology; for in that type of social organization all the children of that class, and that generation to which one's own children belong, are classed together with one's own children irrespective of their family connections."

III.—EVIL EYE.

We, in India, know, how extensively prevalent in the country is the belief in an Evil Eye. Our journals have many references

to the question. The belief is prevalent among the people of all creeds here. The Journal of the Anthropological Institute of January to June 1924 (Vol. LIV, 1924), contains an interesting article on the belief in "The Evil Eye in some Greek Villages of the upper Haliakmon valley in West Macedonia," from the pen of Margaret M. Hardie (Mrs. F. W. Hasluck). Here is a brief outline of the paper :

The existence of an Evil Eye being a superstition "abundantly warranted by Scripture, in particular by Solomon," is believed in by the Greeks. Overlooking or casting an evil eye may be voluntary or involuntary. The voluntary evil eye "is produced by spreading all the fingers wide and moving the hand, palm downward, with a quick, slanting gesture towards the person to be cursed; one or both hands may be used. But this type is in practice little more than a jest."

The following persons generally are capable of involuntarily casting an evil eye. (a) "A new-made mother who suckles her infant from both breasts without an interval between." Her evil eye will do wrong to the first thing on which it falls after the suckling. (b) A boy, who has been weaned, but who, on weeping, is suckled again by the mother, will, when grown up, have an evil eye in later life.

Some take pride in possessing an evil eye which is not supposed to be "due to spite". So, there is no rancour against the person who has it, and who, therefore is simply shunned by the people when he is known to possess it.

Beauty generally attracts an evil eye. Christ was born on a Saturday and so, all born on Saturdays are exempt from being victims to evil eyes. New-made mothers are very susceptible to the influence of evil eyes before their purification, 40 days after delivery. Children are safe before baptism. Amulets are generally used as precautions. A cross or a sacred picture or a piece of incense serves as a preventive. New-made mothers keep under their pillows, as preventives, a red string, incense,

bread, salt, garlic, indigo blue, a nail, gunpowder, a black and white thread, a ring or a pair of silver buckles. Silver is supposed to have great power against magic. All these substances have the power to withstand an evil eye because they possess some strong powers or characteristics. For example, gunpowder has the power to kill others; a nail symbolizes strength; indigo possesses the powerful intensity of blue; garlic has strong smell; salt has strengthening and preserving qualities; red is the colour of Christ's blood; bread is effective because it is used in communion-mass. Bread used in the morning service of a church has greater preventive effect. For children, the following serve as preventives: A cross, a picture of Christ or the Virgin, a clove of garlic in the bonnet, white beads, cheap pearl crosses, scraps of coral, gold coins known as flouris, a vulture's claw, a small pocket of alum (alum having strong properties in dyeing), and horse-shoes. Among these, some acted as preventives on account of their use for religious purposes, and the rest for their strong properties. Beads prevent miscarriage among women.

Even animals are affected by an evil eye. So, calves and young donkeys "wear necklaces of bright wool tassels." Adult donkeys are unworthy even of being overlooked. "Horses wear a tuft of badger's hair on the forehead." Horses also carry bells, the ringing of which repel evil eyes directed towards them.

Spoken words also act as preventives. When a lady was admired by another, a third, in order to avoid the evil result of the admiration, cried out "garlic." When a woman admired another, a third, turning up the hem of the dress of the woman so admired, exclaimed "Her skirt has a lining", meaning, that she had defects. The words drawing attention to some defects acted as preventives. Compare with these, the words used among us when one admires another "तमारा पाजु नीचे। .e., Look towards your feet. When one looks at his feet, he looks, at his shoes which are generally soiled. So, looking at a defective thing may avert an evil eye.

Just as our women put a black mark on the face of their children to avoid an evil eye, the Greek women "daub some coffee grounds" on their children's cheeks. At times, children were made to put on unmatched stockings, or when matched, one "was outside in". "The amulets in short, are a species of lightning conductor, just as the power of overlooking is thought popularly to be a kind of electricity which resides in the eye."

At times, amulets are supposed not to be sufficiently preventive, and the remedies to counteract the influence of evil eyes are resorted to. (a) Some persons are believed to have the power of counteracting the magical influence of evil eyes. They utter spells or massage the persons affected. We know that amongst us, here in India, bear's hair is supposed to have some character of amulets, and when bears are brought into villages or towns, people flock round them to have their hairs. The same is the case in Greece. The bear's hair is burnt in Greece and the person affected is made to pass under the fumes. Bears are, at times, made to walk over patients supposed to be affected by an evil eye. Greek mothers like Indian mothers keep such hair in stock for emergent purposes.

Some remedies are, like the amulets, religious, and some, secular. As instances of the first kind, we have the prayers of priests who recite from their service-book, the "Prayers for overlooking." In case of animals, "a cross made of pitch" has a good effect, pitch "being used in both white and black magic because of its supposed presence in the nether world." In the case of horses, one that fell sick and so was unable to rise, was dragged to its feet and was beaten "three times round the church of Our Lady Made Manifest."

We find the parallels of many of the Greek beliefs about an Evil eye, related above, in our country.

The above-mentioned remedy of "beating" reminds me of what I, more than once, saw in my younger days. Young girls, when in some hysterical fits, were thought to have been

possessed by some evil eyes or evil powers. They were beaten with shoes, and the beating was in such a case taken to be a beating, not to the girls themselves, but to the evil eyes or evil powers that possessed them.

As to the above case of the horse being affected by an evil eye, it reminds us of the story, associated latterly with the life of Zoroaster. The story said, that a favourite horse of King Gushtâsp of Persia, the patron king who accepted Zoroaster's religion and promulgated it, once lost his power of walking. Zoroaster by his miraculous prayers restored him to health.¹

Then there are some "curative spells" for the evil eye. Old women know them, but they do not divulge it to others until they are old. At times, it is believed, that the imparting of the spells brings on death. "There is also a general belief that the spell acts for only one person at a time." So, it is not often spoken. It may be written and communicated.

Our author then describes eight spells with their ritual. Some of these remind me of what I had seen in my younger days. I remember having seen some Parsee men and women, performing some curative spells or unusual remedies. Among these, the one, known as the remedy for sun-stroke (𐬨𐬀𐬎𐬌𐬎𐬎), is still practised.

We saw above, that Beauty is, generally, supposed to be attracting an evil eye. It is from this point of view that our Indian mothers generally put a black spot on one of the temples of their children. The Persian *Farziât-nâme* of Dastur Darab Pahlân recommends that one must always remember God, as it were, by way of thanks-giving, when he sees an article of beauty.

¹ *Vide* "Livre de Zoroaster" (Zarâtusht Nameh) par Frédéric Rosenberg (1904), pp. 51 et seq. *Vide* S. B. E. Vol. XLVII, Pahl. Texts, Part V, Introduction, pp. XXII et seq.

The subject is headed.¹

در باب آنکه هر چیز در چشم خوش آید بنام ایزد باید خواند
i.e., "When a thing appears good or beautiful to your eyes
you must speak out 'Ba nâm-i yazad' (i.e. In the name of
God)". Then the subject is given as follows :

چو دیگر آنکه دادار جهاندا .: بورتشت اشو فرمود یکبار
که هر چیزی که خوش آیدت بچشم .: بنام ایزد بگو از روی حرمت
که افزایش مر اورا خوبی و فر .: کزین بهتر نباشد هیچ دیگر
بنام ایزد نگفتم باشد ار کس .: زیان باشد همی آن چیز را بس
شود کم خوبی و هم آب آن چیز .: نشیند بر سرش آن جرم ناچیز

Translation.—Another thing is this: The Creator, the Keeper of the World, once said to holy Zoroaster, (in case of) whatever things that appear pleasant (or beautiful) to your eyes speak out "Ba nâm-i yazad" (i.e. In the Name of God) by way of reverence. This (recital) will increase its goodness and splendour. Nothing is better than this. If one does not say "Ba nâm-i yazad", then, there will be a good deal of harm to that thing; the goodness and even the handsome appearance of that thing will diminish. Again, there will be on his head the crime of that (thing becoming an) insignificant thing.

IV.—THE MATERIALS FOR THE PRACTICE OF MAGIC.

In his article on "Magic and its Power," in the issue of the Folklore Journal of March 1923, Rev. Cannon J. Roscoe has given an interesting account of how magic was practised among some African tribes among whom he had lived for some time. Much, almost all, of what he says is familiar to some of us, who have observed, heard and read, how magic is worked in our country, even now, and even in our city. The article reminds us, that even at present, when we are supposed to be going ahead

¹ Vide my Farziat-nameh, p. 21.

in modern civilization, we find ourselves, at times, and at places, under circumstances, which tell us that we have many primitive people in our midst. Take for instance, the scares which often occur, here and there, that children are offered as sacrifices at the construction of great new structures. The paraphernalia of various things carried by the wandering *ânkh kâ vaid*, *kân kâ vaid* (अण्डाण्डा वैद, कानकाण्डा वैद i.e., Physicians of the eye, physicians of the ear) in our city, is much the same as that of the quack-physicians of some African tribes. Besides some common country drugs, they carry horns, bones, hair, shells and such other things to serve as amulets and recipes. These wandering-physicians, who roam with their materials in Bombay, have their regular seasons of visits to Bombay from the Deccan. They mostly come here after the monsoons and return to their villages before the rains. I remember having once seen them at Khandala, moving in large parties like other workmen and camping together.

The following passage of the article reminds us of what I have said at some length in my paper on our Indian custom of husbands and wives not naming their partners: The author says: "Another method of influencing an enemy by magic was to obtain some thing that he had handled or worn, or that was part of himself: a bit of clothing, some grass that had been in his mouth, hair cuttings, nail paring, or even some earth, upon which he had left the print of his foot, would be sufficient" (p. 29).

The author gives two interesting incidents of his own work among the African tribes which show, how mind works upon body, how a mere fear of magic well-nigh brings about death, which is averted by a supposed remedy of counter-magic. An "imprudent prank" of our author, in allowing some of his "baking powder" to be given to a girl had frightened her well-nigh to death. A timely fore-thought of administering sugar with a few drops of the essence of ginger under the name of "counter-magic" saved the girl from death, and our author from difficulty.

V.—MAN'S NASAL INDEX IN RELATION TO CERTAIN CLIMATIC CONDITIONS.

We have an interesting article on the above subject, from the pens of Mr. Arthur Thomson and Mr. L. H. Dudley Buxton, in the January to June 1923 issue of the Journal of the Royal Anthropological Institutes of Great Britain and Ireland (Vol. LIII, 1923, pp. 92-122). We know, that the nasal index is ordinarily or generally held to be significant of the ethnic character of a tribe or people.¹ It is held to be "distinctly characteristic of race." But the nasal index, though thus distinctly characteristic of race, is affected by environment, and in that environment, climate is the principal factor. The authors had previously, in 1913, treated the subject in a joint paper, entitled "The correlation of Isotherms with Variations in the Nasal Index" and have now pursued the subject in this paper with further inquiries. Their aim in their first paper was to produce available evidence from America to show "that the greatest nose-width was found in the vicinity of the 'heat-equator', and that, as we passed north and south thereof, there was a gradual narrowing of the nasal-aperture." The results were "dependent on the respiratory function of the nose as distinct from its use as a sense organ." Now, we know, that "the nose is the main respiratory channel by which air is passed to the lungs." Ordinarily, the mouth is not used for the purpose of respiration, except "when the demand for air is exceptionally urgent or when the nasal passage is blocked by secretion." Thus as the respiratory function is affected by climate, climate affects the nasal Index.

The conclusion, that our authors have come to, is, that "a platyrrhine nasal index is associated with a hot moist climate and a leptorrhine nasal index with a cold dry climate, the intermediate conditions being associated with hot dry and cold moist climates."

¹ For the subject of the signification of the Nasal Index in relation to our Indian people, *vide* Sir Herbert Risley's "People of India."

VI.—COLOUR SYMBOLISM.

An article in the *The Indian Antiquary* of April 1923, from the pen of one of our past distinguished ex-Presidents, Sir Richard Temple, on "Colour Symbolism", should draw the attention of members. Sir Richard hopes to rouse, by his article, the enthusiasm of students of anthropology to "collect evidence regarding the colours of the deities of various cults in different lands and to make extracts from religious texts and Folklore literature, referring to various colours and the beliefs connected with them". Indian students of Anthropology have a wide field for work in this direction.

In this connection, I beg to draw attention also to an article in the *Folk-lore* of June 1922 (Vol. XXXIII, No. 2, p. 131) entitled "Colour Symbolism as a line of Anthropological Research." The study of Colour Symbolism in ancient Religious Art Literature is interesting and instructive. In this connection, one has to study the question of the Colour of the Deities of different creeds. Colours are believed to have magical value, *e.g.*, coloured stones. In religious literature, not only Deities and religious things have their symbolic colours, but even ages have their colours. For example, we speak of the Black age (Kal yug कलयुग) or the Golden Age. The Colours, Black, White, Red and Yellow were, in olden times, believed to be favourite colours. Colours were associated with different directions, *e.g.*, Red with the North, Golden with the East and White with the South.

Even now, in this twentieth century, the literatures of many nations connect colours with various ideas. We associate White with Peace, and Red with anarchy and bloodshed. This colour symbolism differs in various creeds.