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The Kalingas: Their Institutions and Custom Law by R. F. Barton

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rapid communications and the world-wide propaganda of philosophical, social, and economic ideologies have made a deep impression upon the Chinese in Southeast Asia just as they have upon other peoples in other portions of the world. And finally the creation—or should we say emergence?—of a new spirit of nationalism among the Chinese since the establishment of the Republic has not been without its effect upon the Chinese of Southeast Asia.

All these entirely new elements have made more difficult the task which Mr. Purcell set himself—and so excellently accomplished—in his treatment of this period.

In discussing the changes brought about during, and after, World War II and the establishment of the Republic of the Philippines, our author is, of course, handicapped by the recentness of the events. He has handled his subject commendably, however, and historians of the future need not pass too severe judgment upon his relation of the near-contemporary.

GENERAL CONCLUSION

In his "Conclusion," Mr. Purcell again calls attention to the fact that neither the accounts of the Chinese nor those of the non-Chinese are to be accepted as genuinely impartial and objective. His own conclusion, after considering all the available documents, is that "by and large, the Chinese were very law-abiding and gave the ruling Powers little trouble." (p. 660)

Perhaps some of the readers of this review will cavil at the conclusion. But let them not spurn it till they have investigated the premises with which he has so abundantly provided us in his *The Chinese in Southeast Asia*.

THOMAS D. CARROLL

THE KALINGAS: THEIR INSTITUTIONS AND CUSTOM LAW. By R. F. Barton. With an introduction by E. Adamson Hoebel. The University of Chicago Press, Chicago. 1949. pp. xii-275. 24 plates, 7 text figures.

To most non-specialists, even among Filipinos, the mountain regions of northern Luzon are peopled and cultivated by "Igorots." Those who have looked a bit closer speak rather of several distinct ethnic groups, among them the Ibaloi, Kankanai, Ifugao, Bontok, Tinggian and, the subject of the late Dr. Barton's book, the Kalinga (pronounced *Kalingga*).

A word about the author. Roy Franklin Barton is one of two outstanding Americans who were born in 1883, came to the Phil-

ippines as civil service teachers in the early 1900's, were stationed by request among the Ifugao, and soon turned to anthropological investigation and writing. The other is, of course, H. Otley Beyer of the University of the Philippines.

Barton was in the Philippines 1906-16 and 1940-45, with shorter stays in the twenties and late thirties. His *Ifugao Law* (1919) established his reputation as an anthropologist. It is, as Dr. Hoebel states in his introduction to *The Kalingas*, "a classic in Philippine ethnology and the law of primitive peoples." When death claimed Barton in 1947, A. L. Kroeber could review his life's work (*American Anthropologist*, Vol. 51, No. 1 [January-March, 1949], pp. 91-95) and say that Barton had produced "some of the most gifted ethnography ever written in English, and especially on the Philippine peoples." *The Kalingas*, a posthumous publication edited by Fred Eggan of the University of Chicago, gives substance to Kroeber's statement.

Field work on which the book is based was accomplished in 1916 and 1941. With a sympathy and insight which characterized his earlier writings, Barton describes in an engaging layman's style the Kalinga household and kinship group and the custom law of the economic relations. He expands to the regional unit, its institutions and custom law, then considers questions of responsibility, procedure, punishment, torts and crimes. The reader is oriented in a brief introductory chapter, and the author's findings are integrated in the Conclusion.

Even from the organization of the book one gathers that Kalinga social organization occurs on two important planes: tribal (the kinship group) and territorial (the regional state). While it is Barton's belief that "Kalinga institutions illustrate... vividly and incisively the emergence of political organization from pre-existing social units of a quite different character" (p. vi), his orientation is more empirical than theoretical. He has no axe to grind. This happy spirit of devotion to the facts leads him frequently to introduce actual cases and interviews to bear out in concrete fashion whatever generalization he may cautiously submit.

The average reader will be amazed at the intricate nature of such Kalinga institutions as *pasoksok* (pp. 139 ff), an indemnity demanded of the wrongdoer by certain qualified witnesses or indirectly affected parties; the *budong* or peace pact (esp. pp. 167-208), which "appears to be a specifically Kalinga development" (p. 167); and Kalinga provisions for citizenship (pp. 208-17).

In her review of this book (*American Anthropologist*, vol. 52, No. 1 [January-March, 1950], pp. 81-82), Cora Du Bois "wonders why Barton brought into his first chapter incomplete and irrelevant bits of information which do not serve to develop the theme of an otherwise carefully argued book." I must agree that the chapter in question is fragmentary. However, when I consider the scarcity of

published material on the Kalinga, I do not wonder that Barton and his editor included these "scraps torn from a field notebook." Aside from their orientational function in the book, the disputed pages have a less contingent significance. Evans-Pritchard recently put it this way: what the anthropologist does not publish "may be, and often is, lost for ever. The anthropologist is not only the collator and interpreter of sources. He is the creator of them" (*Social Anthropology* [Glencoe, Ill.: The Free Press, 1951], p. 88).

This is a readable study of a Philippine people. I recommend it to all Filipinos interested in their fellow-nationals. Certainly government officials and missionaries dealing directly or indirectly with Mountain Province peoples should study it with care.

FRANK LYNCH

RIZAL'S UNFADING GLORY. By Jesús Ma. Cavanna y Manso, C.M. Mandaluyong, Rizal. 1952. pp. 345. 42 illustrations and 32 autograph documents. Cloth, P6.00; paper, P5.00.

This book deals satisfactorily and systematically with all objections and doubts raised during the last half-century regarding the return of the Hero of Bagumbayan to the Faith. It is conclusive.

Written in very simple and readable language, *Rizal's Unfading Glory* presents indisputable documentary evidence for the conversion. No one with an unbiased mind can fail to admit the conclusions drawn by Father Cavanna in his book. Even those who have hitherto withstood all arguments for the retraction and who have clung to the conviction that the document was a forgery, that the Jesuits who participated in the final drama of Rizal's life were deceivers, and that Rizal was never buried canonically, should now at last be satisfied with the evidence presented in the book we have under study.

Rizal's Unfading Glory begins with a translation of the testimony presented in Piñana's very famous volume *Murió El Doctor Rizal Christianamente?* Although the English translation is somewhat inadequate in certain instances, because it is too literal and therefore unidiomatic, still one can see that the work has been very thorough, analytical and painstaking. No stone has been left unturned. Every possible angle, every possible detail, and every possible statement has been meticulously checked and rechecked before its inclusion in the book, in order that the testimony may be truly definitive and convincing.

The first part of the book deals with an analysis of the evidence presented by eye-witnesses of the conversion. Then follow details