Windows On Other Worlds
An Exhibition of Classic Works of Ethnography
February third through April ninth 1978
Princeton University Library
Herodotus, often called the "first anthropologist," confronted peoples with cultures entirely foreign to his own not only in compiling the travel accounts of the seventh and sixth centuries, but also from his own travels in Egypt, down the Euphrates to Babylon, in Sythia and in the North Aegean. Here in the editio princeps is the work which first applies the comparative method to a study of the multiformity of customs and beliefs throughout the known world.

_Herodotii Libri Novem Quibus Musarum Indita Sunt Nomina_,

Venice, 1502

The Kane copy, the gift of the Friends of the Princeton University Library.
Hiōotos Aογοί Ἐννέα, Οἱ Ἐπίκα Δοῦνται Μοῦσαι.

Hērōdōtēs Libri Novem: Quae in Musarum Indicis Synonyma.

Musarum Nominās:

Clio.
Euterpe.
Thalia.
Melpomene.
Terpsichore.
Erato.
Pothomia.
Vulcania.
Calliope.
Η προσωπικότητα, η ουσία του τούτου, καθώς αποτελείται από στροφές, καθώς και μείωση πολλών, επεξεργάζεται καθώς και μείωση πολλών, επεξεργάζεται καθώς και μείωση πολλών. Αυτό δεν μπορεί να υπάρξει, καθώς και μείωση πολλών, επεξεργάζεται καθώς και μείωση πολλών.
Ibn Khaldun (1332-1406), the Herodotus of the Arab world, was born in Tunis and after a career of active political intrigue that spanned much of North Africa, withdrew to scholarly pursuits. Foremost among these, his "Universal History," is a narrative of the pre-Islamic Arabs, Babylonians, Nabateans, Copts, Israelites, Christians, Persians, Greeks, Romans, and Goths. But it is in the final portion of this great work, a history of the Berbers, that the historian calls upon his own contact with a foreign people and sets them down from personal experience, that he enters the world of ethnography.

This manuscript, in Maghrībi Arabic, of the prolegomena of Ibn Khaldun's history deals not only with theoretical questions of historical writings, but also the problems of observation facing the ethnographer.

The gift of Robert Garrett
أصل

فَحَلَ إِحْتِلَامٌ
فَأَنْسَبَ كَنَّهُ يُجَعَلُ

أَنْ أَمْرُهُ إِيَّاهُ مَنْ رَفَعُ
وَلَهَوَاءَ لَفَرَّرَهُ فِي مَا ذَا أَكَابَهُ فِي سَبُكَاتِهِ وَمَعْرِيْزِهِ
Marco Polo (c. 1254-1324) accompanied his father and uncle on a journey from Acre through Baghdad to the Oxus River, thence to the Pamirs and by way of Kashgar to Lop Nor, then across the Gobi desert to Shangtu, where they found Kublai Khan. Polo entered the diplomatic service of Kublai Khan and was sent on missions throughout the Mogul empire. Leaving China, he returned to Venice via Sumatra, India and Persia.

As the greatest traveler of medieval times he became the most knowledgeable of exotic peoples. Fortunately for posterity, Marco Polo was imprisoned by the Genoese for a year after returning from his travels and thus had the time to dictate his narrative. It is evidence not only of an indefatigable traveler, but a keen and interested observer of the various civilizations he passed through.

Here the first Italian edition (Venice, 1496) and an edition printed in Spain in 1529, both from the Kane Collection, represent the medieval ethnographer.

Gifts of the Friends of the Princeton University Library
Marco Polo da Vicenza
narrative maravigliose
cose del Mondo
Vollbehr-Sammlung
Americana Vetustissima

De la Biblioteca
del P. D. Ignatii Loyola

Library of
Princeton University.
El libro del famoso Marco Polo veneziano delas cosas maravillosas que vio en las partes orientales; conviene saber enlas Indias, Armenia, Arábia, Persia, y Tartaria. Edel poderío del gran Khan y otros reyes. Con otro tratado de mi cer.

Poglio Florentino trata delas mismas tierras y islas.
Hans Staden was born in Hesse and set sail in 1547 for Brazil. A second voyage and sojourn in America in 1549 placed him in charge of the fortress guarding the first Portuguese colony in Brazil. While out hunting he was captured by the hostile Tupinambá. His year with the Brazilians resulted in the most famous captive's narrative of the 16th century and one of the most detailed accounts of native American life. Its lurid cannibalistic details found a large audience and the account was frequently published.

The Staden narrative is shown here embellished with the engravings of Theodore DeBry in Americae published in Frankfurt in 1592.

Lent by the Scheide Library
III. Pars.

hauto potu postridie respirant, & capto tuguoioium in area cedi de-
straunt, in quo ad sequentem vsque diem pernoctet custodibus accu-
hibis: summo mane, antequam illuceat, denuo clamam fatu-
bus & saltationibus suis circumcirca lufrant, donec dies proce-
su captum ex suo ergastulo prostrahunt, & illud tuium demo-
ique patentem & planam sternunt. Hinc Mulluranà à colo ca-
cam lumbis eius circumdant, stricte eam vtrinque extendentes,
& impeditus. Extremitates Mulluranæ comprehensas affectu-
es. Hoc habitu ille aliquandiu consistit miser, cui scrupulos ap-
mulieres circumcursitantes, & deglutitionem mittantes, si ve-
autem ipsà coloribus pictæ, & in hoc ordinatæ sunt, ve & mi-
faceant & cum primum in partes dissecus fuerit, primarias
pecoripiant, & manu tenentes circum tugia cursitent, Quo
fatim deflectantur.
fam quandâ materiam illinunt, hinc ouorú putamina cineseci coloris ab aus,
cui Mackukawa nomen est positorum, in subtillisimum puluerem redigunt,
qua clausae vilsidae insipientur, quo facto, mulier in puluerem illum oboi
asperum notas describit, sue incondot verius scalpit, & dum picturæ eiusmodi
intentæ est, reliquæ cantantes eam gregatiim circumfiantur. Clauam ergò
Iwara Pemme,iam ve decer, exornarent plumarum fæciculis & alis eo pertin
nentibus, de perrica suspendunt in vacuo tugurio; mulieres autem totam eam
noctem cantionibus circum appensam decantatis infumunt.

Similiter & faciem capto pingunt, ac dum femina ea picturam absolvit,
reliquæ cantiones continuant.

Quando compotationes iam inchoant, captum illis quoque adhibent, &
eidem notum ministrantes sermones cum eo miscent.
Fray Bernardino de Sahagún (c. 1499-1590) came to the New World from Spain at the age of thirty and devoted the rest of his life to the Church in Mexico. His missionary work was based on the assumption that only through a detailed understanding of Aztec culture and religion could effective conversion to Christianity take place. Thus, assisted by a group of Aztecs trained to write their language in Latin letters, and artists and copy assistants who were able to interpret and expand on Aztec pictures, Sahagún devoted the rest of his life to producing one of the most richly detailed descriptions of another culture ever produced. His General History of the Things of New Spain, written in parallel texts in Nahuatl, the language of the Aztecs, and in Spanish, is shown here in its first printing by Lord Kingsborough (the gift of Charles Scribner, 1875) in London in 1839, in its earliest scholarly French edition and in the translation from the original Nahuatl currently being produced by The School of American Research.
INTEGERRIMO PATRI,

FRATRI RODERICO DE SEGU

GENERALI COMISARIO OMNIUM OCCIDENTALIS ORBIS TERRARUM, UT

FRATER BERNARDINUS DE SAHAGUN

UTRAMQUE FELICITATEM OPTAT.

Habes hic, admodum Observande Pater, opus regio conspectum quidem acerrimo ac diutino marte comparatum est, cujus sextus sunt et alii sex post hunc, qui omnes duodenarium comptent, in e congesti. Hic sextus, omnium major, cum corpore tunc vi grande te sibi ac tribus suis tantum invenisse patrem ut juste nullatos.
OMIENZA EL SEXTO LIBRO.*

DE LAS

ORACIONES

CON QUE ORABAN A LOS DIOSES,

Y DE LA

A Y FILOSOFIA, MORAL Y TELOGIA,

EN UNA MISMA CONTEXTURA.

CAPITULO I.

* Es que usaban quando oraban al principal Dios, llamado
* temo de pestilencia, para que se la quite se. Es Oracion de
* qual le confiesan por todo poderoso, no visible ni palpable.
* sus metáforas y maneras de hablar.
Book 3—The Origin of the Gods

Translated from the Aztec into English, with notes and illustrations

By

Arthur J. O. Anderson  
School of American Research

Charles E. Dibble  
University of Utah

IN THIRTEEN PARTS

PART IV

Chapter heading designs are from the Codex

Published by

The School of American Research and The University of Utah

Monographs of The School of American Research

Number 14, Part IV  
Santa Fe, New Mexico  
1952
del dios

quetzalcoatl

Havia icerequetzalcoatl, avinozova tsasque, ahi iniqua tecana
cueras, acqua epiluhti tinu chicas, niman icmoileuh in
quetzalcoatl, ahi invenento te
ucaqua qiyahu, taoque xoan
mih, inpath, niman qiyu in
quetzalcoatl reventic cani no
piniuiz, nimanqiyahu inuinceto
mo, macanachihcimiti tinobli
nis, macanachh chiquiuctnico
macanachh xoanupakalti.
aus in qetzalcoatl, niman
tanpalo achibon: aus. aqeri
velonque, niman qiyu in quetzalcoatl: teni, teneci, qualli,
incochihc tamtpale, camapa
nula vacoxta vacomina nmocaw,
niman qiyahu invenento, ca
ocey xamiti caqualli inpath iec
chicues igomacato, ahi niman
icinoceppa ce iconci, niman icinhintic, niman icie
chocu velitchiqua, icenam
maileuh in quetzalcoatl, uma
hapan injillo, acmocomita
cacau, case inuimalinona
inquismathexmata velquijolma
1. Birth of Itzilopochtli (Chapter I)
2. Defeat of the Centzonuizmoca (Chapter I)
3. Itzilopochtli worshiped (Chapter I)
4. Ceremonial sprinkling of impersonator of Itzilopochtli (Chapter I)
5. Washing after the year's service to the god (Chapter I)
6. Feasting after the year's service to the god (Chapter I)
HISTOIRE GÉNÉRALE
DES CHOSES
DE LA
NOUVELLE-ESPAGNE

PAR
LE R. P. FRAY BERNARDINO DE SAHAGUN

TRAUITE ET ANNOTÉE
PAR
D. JOURDANET
AUTEUR DE DIVERS OUVRAGES SUR LA CLIMATOLOGIE DU MEXIQUE
ET TRADUCTEUR
DE LA CHRONIQUE DE BERNAL DIAZ DEL CASTILLO
ET PAR
RÉMI SIMÉON
ÉDITEUR, AVEC COMMENTAIRES, DE LA GRAMMAIRE NAVALE,
DU R. P. FRAY ANDRÉS DE OLMOB

PARIS
G. MASSON, ÉDITEUR
LIBRAIRIE DE L'ACADÉMIE DE MÉDECINE
420, Boulevard Saint-Germain, 420,
1880
Joseph Francois Lafitau's (1681-1746) *La vie et les Moers des sauvages americains comparees aux moeurs des premiers temps*, Paris, 1724, interprets ancient peoples in the light of modern "savages." In characteristic 18th century fashion, his comparative ethnology considered the variety of living cultures as witnesses of stages in the history of civilization. The work was widely published in many languages including the early Dutch edition shown here.

The gift of Edward Duff Balken '97
DE ZEDEN DER WILDEN VAN AMERIKA.
ZYNDE

Een nieuwe uitvoerige en zeer kurieuse Beschrijving van derzelver Oorsprong, Godsdienst, manier van Oorlogen, Huwelyken, Opvoeding, Oefeningen, Feesten, Danseryen, Begravenissen, en andere zeldzame gewoonten;

TEGEN

De Zeden der oudste Volkeren vergeleken, en met getuigenissen uit de oudste Grieksche en andere Schryvaren getoetst en bevestigt.

DOORDENZEER GELEERDEN

J. F. LA FITEAU,
Jesuit en Zendedeling in America; in het Fransch beschreven.

TWEEDE DEEL.

IN 'S-GRAVENHAGE,
BY GERARD VANDER POEL, Boekverkoper.
MDCCXXXI.
The best history is accompanied by a presentation of a total culture, and thus Sir Thomas Stamford Raffles (1781-1826) presents the Javans along with the history of their country as only a man of considerable insight and long residence among them could. Raffles held various colonial offices, including that of Governor, in the East Indies before writing this important work.

The gift of Mrs. Florence G. Miller
THE HISTORY OF JAVA.

BY

THOMAS STAMFORD RAFFLES, Esq.

Late Lieut.-Governor of that Island and its Dependencies,
F.R.S. and A.S.

Member of the Asiatic Society at Calcutta, Honorary Member of the Literary Society at Bombay,
and late President of the Society of Arts and Sciences at Batavia.

IN TWO VOLUMES.

WITH A MAP AND PLATES.

VOL. I.

LONDON:
PRINTED FOR BLACK, PARBURY, AND ALLEN, BOOKSELLERS TO THE HON. EAST-INDIA COMPANY, LEADENHALL STREET; AND JOHN MURRAY, ALBEMARLE STREET.

1817.
APPENDIX.

I.

The union of many men, not to violence; for if your conduct be true and sincere, your heart, in whatever your wishes may be, will be enlightened by the Supreme. And besides, if in like manner you pray to and adore the Deity, certainly the Divine and all the Deities will bestow favours on you. Such as I have mentioned are the precepts held out by virtuous men of former times: different from the subject of animals being brought up by men.

In case a man in the service of a Rāhu be at length advanced to dignity by that Rāhu, and is given a village, if he fail to weigh how much he should with propriety be in attendance on that Rāhu, and this arise from being engaged in his own pleasures, he must certainly lose his situation. It is the same with a man being a Rāhu who is not provided with scales, and investigates matters too superficially to benefit his subjects; he, in truth, is like a pond without water, which of course is entirely void of fish; account him one who has received favour. And again, do you evermore obey the commands of the Bāhūrā, and do not deceive your guru (spiritual guide), or you will surely go to hell eternally. Better your guru your great; your excellence will descend to your sons and grandsons, who will profit by your goodness. Oh! living man, do not fancy your life immortal, although you are great, little, rich, or poor. When you have arrived at the end of life you cannot be corrupt, it cannot be otherwise: yes, all are earth. When you gather together to bury your body, in that it is in Earth. The earth is that which is only by paying reverence to the Bāhūrā. All that live on the world are subject to mankind, who have been given wisdom and existence by the Deity. Although the rāhu (king) lion is said to be the chief of animals, yet he is held captive by man; the sun with the gurula, the king of birds, which rides in the air, it is like wise subject to the commands of man. It is different with the sun, the moon, the earth, the sea, the air, the firmament, the stars; they certainly are not under the orders of man, but they subject to be accounted good or evil in their course; like clouds which bring rain, and that in the rainy season are delightful to the husbandman. But be a Boou to the cultivator, that he who superstitions the implements of tillage in the sun Deity to the Bāhūrā, named Sang-yang Kalamorta; he is very good, for he protects all the cultivation in the country. It is that Sang-yang Kalamorta who, from the first, has caused terror to all such subjects as do not obey the commands of Bāhūrā Guru; because that Sang-yang Kalamorta has been empowered by Bāhūrā Guru to destroy all vicious persons; secondly, evil speakers; and thirdly, liars. These three vices do you reject; and you will do well in asking forgiveness from the Bāhūrā, so that you avoid the fury of the Sang-yang Kalamorta.

ON THE RIGHT SIDE.

And such is the case with merchants, who understand circulating money, and can calculate on the return it makes for five times; such as the profits of money laid out, and how much that will amount to which has been laid out, and how much the interest that money will be, and how much the profit thereon, so that by that means they may
"The most perfect picture of a people's life that has ever been written."
The praise for Sir Edward W. Lane's (1801-1876) book has often been repeated by knowledgeable scholars. Added to Lane's natural talents for ethnography were some strokes of good fortune: presence in Egypt before its Westernization; a countenance resembling that of a pure Arab and a precocious linguistic ability—all of which combined to enable Lane "to mix among the people as one of themselves. . . . The Spirit of the East is a sealed book to ninety-nine out of every hundred Orientalists. To Lane it was transparent. He knows the inner manners of the Egyptian's mind, as well as those of his outer life."

For Herman Melville (1819-1891) ethnographic fact, in Typee, preceded the fiction of the novels that were to follow.

Lewis Henry Morgan (1818-1881) turned from law to the native cultures around him. The result was some of the earliest conscious ethnography and also some of the finest early anthropological theorizing in America.
AN ACCOUNT
OF THE
MANNERS AND CUSTOMS
OF THE
MODERN EGYPTIANS,
WRITTEN IN EGYPT DURING THE YEARS
1833, 34, AND 35,
PARTLY FROM NOTES MADE DURING A FORMER VISIT TO
THAT COUNTRY IN THE YEARS 1825, 26, 27 AND 28.

BY EDWARD WILLIAM LANE.

IN TWO VOLUMES.
VOL. I.

LONDON:
CHARLES KNIGHT AND CO., 22, LUDGATE STREET.
MDCCCXXXVI.
go from village to village begging alms. I have seen them on horseback; and one I lately saw thus mounted, and accompanied by two men bearing each a flag, and by a third beating a drum: this beggar on horseback was going from hut to hut asking for bread.

The most important of the occupations which employ the modern Egyptians, and that which (as before mentioned) engages all but a very small proportion of them, is agriculture.

The greater portion of the cultivable soil is fertilized by the natural annual inundation; but the fields in the vicinity of the river and of the large canals, and some other lands, in which pits are dug for water, are irrigated by means of machines of different kinds. The most common of these machines is the shadoof, which consists of two posts or pillars of wood, or of mud and canes or rushes, about five feet in height, and less than three feet apart, with a horizontal piece of wood extending from top to top, to which is suspended a slender lever, formed of a branch of a tree, having at one end a weight chiefly composed of mud, and at the other, suspended to two long palm-sticks, a vessel in the form of a bowl, made of basket-work, or of a hoop and a piece of woolen stuff or leather: with this vessel, the water is thrown up to the height of about eight feet, into a trough hollowed out for its reception. In the southern parts of Upper Egypt, four or five shadoof's are required, when the river is at the lowest, to raise the water to the level of the fields. There are many shadoof's with two levers, &c., which are worked by two men. The operation is extremely laborious.—Another machine much used for the same purpose, and almost the only one employed for the irrigation of gardens in Egypt, is the sa'ckyeh.
TYPEE:
A PEEP AT POLYNESIAN LIFE.

DURING A
FOUR MONTHS' RESIDENCE IN
A VALLEY OF THE MARQUESAS

WITH NOTICES OF THE FRENCH OCCUPATION OF TAHITI AND THE PROVISIONAL GOVERNMENT OF THE SANDWICH ISLANDS TO LORD PEARCE.

BY HERMAN MELVILLE.

PART I.

NEW YORK:
WILEY AND PUTNAM.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1846.
wrest, and Toby leaping forward like a greyhound. He quickly cleared one of the trees on which there were two or three of the fruit, but to our chagrin they proved to be much decayed; the rind partly eaten by the birds, and their half devoured. However, we quickly dispatched them, and no ambrosia could have been more delicious.

We looked about us uncertain whither to direct our steps, since the path we had so far followed appeared to be lost in the open space around us. At last we resolved to enter a grove near at hand, and had advanced a few rods, when, just upon its skirts, I picked up a slender bread-fruit shoot perfectly green, and with the tender bark freshly stripped from it. It was slippery with moisture, and appeared as if it had been but that moment thrown aside. I said nothing, but merely held it up to Toby, who started at this undeniable evidence of the vicinity of the savages.

The plot was now thickening.—A short distance further lay a little figget of the same shoots bound together with a strip of bark. Could it have been thrown down by some solitary native, who, alarmed at seeing us, had hurried forward to carry the tidings of our approach to his countrymen?—Tup-ce or Hapar?—But it was too late to recede, so we moved on slowly, my companion in advance casting eager glances under the trees on either side, until all at once I saw him recoil as if stung by an adder. Sinking on his knee, he waved me off with one hand, while with the other he held aside some intervening leaves, and gazed intently at some object.

Disregarding his injunction, I quickly approached him and caught a glimpse of two figures partly hidden by the dense foliage; they were standing close together, and were perfectly motionless. They must have previously perceived us, and withdrawn into the depths of the wood to evade our observation.

My mind was at once made up. Dropping my staff, and tearing open the package of things we had brought from the ship, I unravelled the cotton cloth, and holding it in one hand pinched with the other a twig from the branches beside me, and telling Toby to follow my example, I broke through the covert and advanced, waving the branch in token of peace towards the shrinking forms before me.

They were a boy and a girl, slender and graceful, and completely naked, with the exception of a slight girdle of bark, from which depended at opposite points two of the russet leaves of the breadfruit tree. An arm of the boy, half screened from sight by her wild tresses, was thrown about the neck of the girl, while with the other he held one of her hands in his; and thus they stood together, their heads inclined forward, catching the joint view we made in our progress, and with one foot in advance, as if half inclined to fly from our presence.

As we drew near, their alarm evidently increased. Apprehensive that they might fly from us altogether, I stopped short and ordered them to advance and receive the gift I extended towards them, but they would not; I then uttered a few words of their language with which I was acquainted, scarcely expecting that they would understand me, but to show that we had not dropped from the trees upon them. This appeared to give them a little confidence, and as we approached nearer, presenting the cloth with one hand, and holding the branch with the other, while they slowly retreated. At last they suffered us to approach so near to them that we were enabled to throw the cotton cloth across their shoulders, causing them to understand that it was theirs, and by a variety of gestures endeavoring to make them understand that we entertained the highest possible regard for them.

The frightened pair now stood still, whilst we endeavored to make them comprehend the nature of our wants. In doing this, Toby went through with a complete series of pantomimic illustrations—seizing his mouth from ear to ear, and thrusting his fingers down his throat, gnashing his teeth and rolling his eyes.
LEAGUE
OF THE
HO-DE'-NO-SA-U-NEE
OR
IROQUOIS

BY LEWIS H. MORGAN
CORRESPONDING MEMBER OF THE NEW YORK HISTORICAL SOCIETY; OF
THE AMERICAN ETHNOLOGICAL SOCIETY, ETC.

NESCIT VOX MISSA REVERTI
HERACLS DE ART. PUL. V. 550

A NEW EDITION, WITH ADDITIONAL MATTER. EDITED
AND ANNOTATED BY
HERBERT M. LLOYD

VOLUME 1

NEW YORK
DODD, MEAD AND COMPANY
1901
INDIAN RUNNERS

Long House to the other. Have we, the first holders of this prosperous region, no longer a share in your history? Glad were your fathers to sit down upon the threshold of the Long House. Had our forefathers spurned you from it, when the French were thundering at the opposite side to get a passage through, and drive you into the sea, whatever has been the fate of other Indians, the Iroquois might still have been a nation, and I, instead of pleading here for the privilege of living within your borders, I—might have had a country.

A brief reference to Indian runners will not be inappropriate in this connection. To convey intelligence from nation to nation, and to spread information throughout the Confederacy, as in summoning councils upon public exigencies, trained runners were employed. But three days were necessary, it is said, to convey intelligence from Buffalo to Albany. Swiftness of foot was an acquirement, among the Iroquois, which brought the individual into high repute. A trained runner would traverse a hundred miles per day. With

1 "The eloquent speech, of which the above is an extract, was an unpremeditated effort of Dr. Peter Wilson (Wa-o-wa-wa-muk), an educated chief, and was delivered at the May, 1847, meeting of the New York Historical Society, at which he chanced to be present. The substance of the present chapter and of Chapter II. of Book I. of this work being a paper entitled 'On the Territorial Limits, Geographical Names, and Trails of the Iroquois,' had just been read before the society, when under the impulse of the moment this chief accepted an invitation to address the meeting. He spoke with such pathos and earnestness upon his people and race— their ancient prowess and generosity— their present weakness and dependence— and especially upon the hard fate of a small band of Senecas and Cayugas, which had recently been hurried into the western wilderness to perish, that all present were deeply moved by his eloquence. He produced a strong sensation."
"Despite the theoretical ambitions of modern social anthropology," writes Rodney Needham, "one of the most rewarding satisfactions that the subject can afford is the reading of sound ethnography. . . . There is an indispensable quality to good fieldwork. . . ."

"This quality is a personal attribute, perhaps more tempermental than intellectual. Some individuals have it, and those who do not can hardly aspire to match it through a professional education for the task. It is difficult to define, though an insatiable curiosity and even a taste for gossip have probably something to do with it, but those who possess the quality are unmistakable."

This exhibition offers up some exemplars of this special instinct: the opening of windows to other men's worlds.
Frank Hamilton Cushing (1857-1900) holds a unique place in the history of American ethnography. No other non-Indian has ever been so fully embraced by so traditional an American Indian group. After five years as a resident of Zuni Pueblo in New Mexico he could sign letters "1st War Chief of Zuni, U.S. Asst. Ethnologist."

Entering Zuni as an ethnographer for the Smithsonian, he left as Bow Priest and War Captain and, moreover, so thoroughly an initiate into Zuni's sacred priesthoods that in all his writings on the Pueblo, Cushing never revealed the secrets to which he had been made privy nor trespassed on the wishes of his hosts and fellow-Zuni. He pioneered a new ethic in ethnography that modern anthropologists have only recently acknowledged. Zuni Folk Tales, published posthumously in 1901, is probably most expressive of Cushing's character.

Zuni Creation Myths (1898) is an aboriginal American epic happily preserved by Cushing to be enjoyed by all. My Adventures in Zuni (1941) republishes informal narratives from The Century for 1882-3-4.
PUBLICATION OF ETHEROLOGY REPORT 1891-92 (1501)
OUTLINES OF ZUNI CREATION MYTHS

by

FRANK HAMILTON CUSHING
Long did the people abide therein, prosperously; but with waxing ever wiser and stronger their condition changed, so that little suited to it—with their tails and beast clothing—were our wonderful, magical, yet rude, ugly fathers. Being beast-like, they were sore inconvenienced both at home and abroad, in the chase or at war; for now and again they still in their wanderings met older nations of men and man-beings, with whom they needs must strive, so they thought, forthwith, thereby gaining might save great danger with increase of anger and stubbornness. Thus, not any longer in fear only of the gods and great monsters, but in fear now of the wars they themselves provoked, contending the world with their own kind and with man-beings, changed yet otherwise were they. Of the elders of all their folk-kins the gods therefore called a council.

THE WARNING SPEECH OF THE GODS, AND THE UNTAILING OF MEN.

"Changed, verily and yet more changed shall ye be, oh our children!" cried the Twin gods in such fashion and voice that none failed of heeding in all that great council:

Men now, shall ye be,
Like the men of first nations,
Like the perfect Corn Maidens;
Walking straight in the pathways
And full in the sunlight;
Clothed in garments, and tailless
That ye straight sit in council
And stand the more stately.
And your feet shall be webless,
And hands void of talons,
Yet full-framed, for fighting.

Then ranged were the clans
In processions like dancers;
First, the fronts of their faces
Were shorn of their forelocks
By the Twin with their weapons,
And tresses of the lightness;
That the Sun on his journey
Might know them, his children,
And give them of chance.
MY ADVENTURES IN ZUNI

BY FRANK HAMILTON CUSHING

THE PERIPATETIC PRESS • SANTA FE, NEW MEXICO
night-birds penetrated our smoky den. The musicians began to beat their great drum and sing a weird, noisy song, celebrating the origin of their order. Soon a grand company of dancers filed in, costumed like the members of the Rattlesnake order, save that black streaks of paint encircled their mouths, bordered and heightened by lines and daubs of yellow pigment. After passing through a rapid dance, which was attended by the round-headed "Sa-la-mo-pi-a," they settled down along the opposite side of the room. Only the "Sa-la-mo-pi-a" now remained, dancing wildly up and down before the altar, waving his wand of yucca and willow, with which, on occasion, he soundly thrashed the unfortunate sleepers whom his keen little round eyes failed not to discover.

There was now a sudden pause in the music. The Sa-la-mo-pi-a retired, and only members of the two orders remained. Two lads who were undergoing their novitiate, were brought into the middle of the room. The fires and huge grease lamps were freshly kindled and lighted, until the smoke near the ceiling looked almost like the clouds of sunset. A nude functionary brought great armfuls of the splint bundles, and deposited them in front of the hearth. The music struck up—wild, more mysterious and deafening than ever. The two boys looked wistfully about; one trembled visibly, while the other, more imbued with the spirit of his race, seemed possessed, after the first movements, with a dogged apathy. Two approached them from behind, pinioned them, holding them. All the other members rose, e of the splints, breathed on it, prayed over it, ing priests, sat down again; these set up long toward the fire, howled at it as if in defiance of the splints into the flames and embers. So place more aglow than ever. They approach danced, and joined in the wild song, brandish and yelling more and more vociferously. Suddenly stepped into the light, thrust the blazing spl into their throats, drew them forth still aglow with the latter out in the mouths of the boys. The stole the other writhed and turned his head piteously, however, for the stalwart priests held him in their ordeal. Two by two, all the members in order went through this process break there remained only the prayers to be pair to complete their initiation. This con ducted to seats, and all present saluted their pr meal was thrust into my hand and I was dra A long silence ensued. Sleepy participants against one another, re-straightened up, on
Princeton University.

From the Fund
given by

Charles Scribner '73

A

Penman of admiration for the
owner of this volume
who was her dear
mother's good friend.

Jan. 18, 1902.
ZUÑI FOLK TALES

RECORDED AND TRANSLATED BY
FRANK HAMILTON CUSHING

WITH AN INTRODUCTION BY
J. W. POWELL

NEW YORK AND LONDON
G. P. PUTNAM'S SONS
The Knickerbocker Press
1901
Thus it was, my children, in the days of the ancients, and for that reason we have little jay-birds, little sparrows, little finches, little willow-birds, and all the beautiful little birds that bring the summer, and they always hover over flowers.

"My friends" [said the story-teller], "that is the way we live. I am very glad, otherwise I would not have told the story, for it is not exactly right that I should,—I am very glad to demonstrate to you that we also have books; only they are not books with marks in them, but words in our hearts, which have been placed there by our ancients long ago, even so long ago as when the world was new and young, like unripe fruit. And I like you to know these things, because people say that the Zuñis are dark people." ¹

Thus shortens my story.

¹ That is, people in the dark—having no knowledge.
Matilda Coxe Stevenson (1850-1915) accompanied her husband of the U.S. Geological Survey on various expeditions into the Southwest where, like Cushing, she focused her attentions on the Pueblos, and most especially Zuni. Her encyclopedic The Zuni Indians: Their Mythology, Esoteric Fraternities, and Ceremonies, Washington, 1904, is a monument to her persistence as well as tact and intelligence.
THE ZUÑI INDIANS: THEIR MYTHOLOGY, ESOTERIC FRATERNITIES, AND CEREMONIES

By Matilda Cone Stevenson

INTRODUCTION

During the last twenty-five years the investigations of archeologists and ethnologists in the United States have been largely directed to the southwestern region, especially to Arizona and New Mexico. This region appears to have been once quite densely populated, then desolated by wars, and afterward held in precarious tenure by remnants of a dwindling race. The older ruins are found in the valleys, along the water courses, where the prehistoric people probably dwelt in peace and prosperity until, driven by a powerful foe from the homes of their fathers, they were forced to take refuge in recesses and caves in the canyon walls. These resorts are filled with the homes of the cliff dwellers. Many of the houses are well preserved, but most of the ruins of the valley are hardly more than crumbling heaps of stones, while among these everywhere are scattered the lares and penates of the ancients.

It can not be determined how many generations of cliff dwellers lived in these strange fastnesses: but that many of the stone structures of the cliffs are hundreds of years old may not be questioned. Some of these places have become inaccessible, owing to the wearing away of the approaches by the elements that fashioned the recesses of the canyon walls. When the clouds of war grew less threatening, the people ventured to leave their fortresses, the scenes of long trials and many privations, and settled upon the mesas, or table-lands, which are so prominent a feature in the scenery of New Mexico and Arizona. The elevation of these sites enabled them to detect the approaching enemy; while in the valley below, along the streams that washed the bases of the cliffs, they sowed and gathered their crops. But the mesa top was far from the harvest field, and the women must have grown weary carrying the water; vases and canteens up the steep activities of the rocky walls. In the course of time the mesa dwellers
Mielimoane head-dress with tar et ornamented with cloud, sun, crescent, and star symbols.
Charles M. Doughty has the peculiar distinction of choosing ethnography as the means to indulge his aversion to modern English. To him the content of his work was incidental to the archaic language forms he wished to create. The result, strangely enough, is not only a classic of firsthand observation, but an eccentric monument of English prose. Here the lavish 1888 edition sits beside Ludwig Verner Helms' easily read Pioneering in the Far East, and Journeys to California in 1849 and to the White Sea in 1878, London, 1882.

James George Scott was forced by financial difficulties to cut short his Oxford years and find employment as a teacher and journalist in Burma where he wrote under the name of Shway Yoe ("Golden Honest"). These posts provided simultaneous vantage points as participant and observer and resulted in an enduring portrait of the Burmese.

Theodore Koch-Grünberg's Zwei Jahre Unter Den Indianern, Reisen in Nordwest-Brasilien, first published in 1909 from research in Brazil in 1903-05, is closer to the aims of the modern anthropologist.
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[Signature]
TRAVELS

IN

ARABIA DESERTA

BY

CHARLES M. DOUGHTY.

VOL. I.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.
1883

[All Rights reserved.]
PIONEERING
IN THE FAR EAST,
AND
JOURNEYS TO CALIFORNIA IN 1849
AND TO
THE WHITE SEA IN 1878.

BY
LUDVIG VERNER HELMS.

WITH ILLUSTRATIONS FROM ORIGINAL SKETCHES AND PHOTOGRAPHS.

LONDON:
W. H. ALLEN & CO., 13 WATERLOO PLACE,
PALL MALL. S.W.
1882.

(The right of translation reserved.)
than those of the Malays, and there is no want of intelligence, though simplicity, and even gentleness, is often the general expression of their features. There are, perhaps, few instances in the history of the early dealings of white men with savages, where they have approached the former with such feelings of trustfulness as these poor tribes evinced towards Sir James Brooke and those who followed in his footsteps in Borneo. Still retaining the traditions and practising some of the religious rites of their more civilised ancestors—sacrificing to good and evil genii—they not unaturally regarded the white man, who so suddenly appeared amongst them and brought them visible blessings, as endowed with higher powers, and the visit of such a one amongst them was the occasion of rejoicings and festivities. The tribe was called together, fowls and pigs were sacrificed as a propitiation to secure good harvests, large families, and other blessings; then followed feasting and dancing, accompanied by deafening sounds of gong and tom-tom, and the traveller in all the entertainments was treated as the honoured guest.

Writers on Borneo have been of opinion that in the superstitions and religious practices of these tribes are to be found traces, not only of the religion of Hindustan, but also of the pagan rites of the Polynesians. The latter supposition is based mainly upon the fact that Tabu, or, as they call it Pamahi or Porich, is practised by the Dyaks. If a
Shway Yoe
Princeton University.
Presented by
David Paton '74
in memory of
William Agnew Paton

The Century Club  New York
THE BURMAN

HIS LIFE AND NOTIONS

BY

SHWAY YOE, ・・・
SUBJECT OF THE GREAT QUEEN
J.A. Scott

LONDON
MACMILLAN AND CO.
AND NEW YORK
1896

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1359.529.1909a
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THEODOR KOCH-GRÜNBERG

ZWEI JAHRE UNTER DEN INDIANERN

REISEN IN NORDWEST-BRASILIEN
1903/1905

ERSTER BAND

Mit Marginalien in englischer Sprache und einer Einführung von
Dr. Otto Zerries, München

1967

AKADEMISCHE DRUCK- u. VERLAGSANSTALT
GRAZ - AUSTRIA
"In 1888 I went to Torres Straits to study marine zoology and had no intention of paying attention to ethnography; indeed, ... others seemed to think there was little worth doing as regards the natives. ... After a preliminary cruise in the Straits, I stayed at Mabuiag during the month of October in 1888 and spent five months at Mer in 1888-9. ... I found the islanders a cheerful, friendly and intelligent folk, and soon became friends ... I found that practically none of the Europeans in the islands knew or cared anything about the customs of the natives. ... I therefore considered it my duty to record as much as was possible ..." Thus was born A. C. Haddon's great ethnographic monument.

The gift of Charles Scribner, Class of 1875
REPORTS
OF THE
CAMBRIDGE ANTHROPOLOGICAL EXPEDITION
TO
TORRES STRAITS

VOLUME I
GENERAL ETHNOGRAPHY

CAMBRIDGE
AT THE UNIVERSITY PRESS
1935
REPORTS
OF THE
CAMBRIDGE ANTHROPOLOGICAL EXPEDITION
TO
TORRES STRAITS.

VOLUME V.
SOCIOLOGY, MAGIC AND RELIGION OF THE WESTERN ISLANDERS.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.
1904
MAGIC CONNECTED WITH FISHING.

Turtle-fishing.

Many plants were necessary to properly prepare a canoe for success during the sural (turtle-breeding) season. The canoe was thoroughly dried and fires were made in the bow and in the middle. Mats were held over the canoe so that the smoke could not rise but spread over and around the canoe. The smoke from the centre was subsequently allowed to rise vertically for a short time. The urugi plant (Uvaria sp.) was next burnt in both fires, and an individual stood in the bow scraping a half-consumed urugi stem, and walked aft so that the powder he made fell into the canoe. This was a specific charm against a previous possible contamination of the canoe by a menstruous woman who might have eaten turtle caught by that canoe or infected it by her touch. The whole canoe was then smeared inside and out with a mash made of scarpings of a coco-nut, so young that the shell had not formed, and of the leaves and stems of salili (Alcyria spicata), titur (Delima sp. or Tetraceros sp.), kaikukua and gubu (Hepataplenon sp.).

Immediately before the canoe started, titur branches were burnt and with this charcoal, mixed with turtle fat, lines were drawn from the outer angles of the eyes nearly to the ears of the crew. Chaplets of titur twigs were also worn "so man see plenty sural!" Young patulai (Maba sp.) plants were fastened to the bow and stern of the canoe, as were also portions of the plant Abrus precatorius (Crab's eyes).

When hunting turtle at other times than in the breeding season, the head, oesophagus and probably trachea of a turtle stuffed with twigs of gula-pui\(^1\) (Maba reticulata) were fixed in the bow of the canoe. This prevented the turtles from sinking prematurely. Piti (Commelina nudiflora), salil, ngobur (Psoralea, sp. nov.), tini (Abrus precatorius) and other herbs were tied together and placed in the bow and stern of canoes when tortling to prevent the turtles from sinking. (The foregoing information was obtained by Mr Seligmann.)

Formerly the shells of turtles were placed on a long platform (ag\(s\)\(^2\)), and as each canoe had its separate ag\(s\) the crew that could show the greatest number of turtles at the end of the season acquired the greatest glory. The ag\(s\) consisted of a bamboo saking covered with leaves of coco-nut palms and on these were placed the heads and shells of the turtles. Hanging from the ag\(s\) were numbers of large bull-roarers, biyu, which continually vibrated in the wind, and on it were placed the padatrong rattles\(^3\). Varia made a sketch (fig. 50) of an ag\(s\) which was represented as composed of small tree-trunks lying in two long rows; boughs were laid across them and the turtles' carapaces placed on these and taffs of dracaena leaves were inserted vertically between the carapaces. D'Albertis thus describes one he saw in Danan: "all the shells

---

2. The term *ag* also signifies the back of a turtle.
3. These are described in volume 1v.
of the turtles killed in the place are placed in one long row extending from the little temple to the beach" (II. p. 8).

![Diagram](image1.png)

Fig. 50. *Agu*, or turtle-platform, drawn by Waria.

Preparatory to starting out to catch the floating turtles the men took a bull-roarer from the *agu* and swung it over the canoe (fig. 51), and they also stood round the *agu* and whirled the large (*bigu*) and small (*wanes*) bull-roarers (fig. 52, Pl. XX. fig. 2). A performer whirled a *bigu* many times round his head and a *wanes* was at first swung in the same manner, but after a few revolutions it was lashed backwards and forwards and was thus made to produce more than one kind of noise.

![Diagram](image2.png)

Fig. 51. Drawing by Sunday of the turtle-ceremony at a canoe at Gunu.

When the canoe was ready to start the men said to the *mavil* of the *wauri* that were on the *agu* (that is the spirits of miniature images of men which were made of wood bound round with dodder), "Come along all our crew, come with us." Then they swung the small bull-roarers and put some *wauri* and *bigu* in the canoe. When the canoe was sailing the crew addressed the *wauri* in allusive and elliptical phrases which I was unable to understand; but which were somehow as follows:

"We sail now, all our crew (the *mavil* of the *wauri*) go and swim in the middle, and I hope whole rope be rotten, when I sail him rope break, when I lower sail rope break, when I raise the sail rope break." The following was said in connection with the turtle ceremony at the *agu*:
REPORTS
OF THE
CAMBRIDGE ANTHROPOLOGICAL EXPEDITION
to
TORRES STRAITS

VOLUME VI
SOCIOLOGY, MAGIC AND RELIGION
OF THE
EASTERN ISLANDERS

CAMBRIDGE:
AT THE UNIVERSITY PRESS
1908
Fig. 1. Heap of Malu k, drawn by Pusi (p. 313).

Fig. 2. Tyer (p. 132).

Fig. 3. Tur sici le (p. 113).

Fig. 4. Trad' mask (p. 113).

Fig. 5. Tur sici le (p. 113).

Fig. 6. Rod le, consisting of a pit sonar and boar's tusk (p. 115).
Arabs and American Indians--with cultures preserved by remote locations and tenaciously traditional peoples--seem always to have summoned writers with the indispensable qualities of the ethnographer.
From the personal library of
Bayard Dodge
1888-1972
Class of 1909
President
The American University of Beirut
1923-1948
THE
MANNERS AND CUSTOMS
OF THE
RWALA BEDOUINS

BY

ALOIS MUSIL
Professor of Oriental Studies
Charles University, Prague

Published under the Patronage of the
CZECH ACADEMY OF SCIENCES AND ARTS
and of
CHARLES R. CRANE

NEW YORK
1928
Al-Sejj Masa ar-Rweiji
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Princeton University.
MEKK
von
Dr. C. Snouck Hurgronje.

MIT BILDER-ATLAS.

AUS DEM HEUTIGEN LEBEN.

HAAG
MARTINUS NIJHOFF
1889.
MEKKA
In Sven Hedin we find a modern version of the discoverer as ethnographer. His journeys were extensive but superficial, but the territories he passed through were so rarely touched that his observations are precious glimpses of vanished peoples.

C. Snouck Hurgronje, after a residence in Arabia (including Mecca) in 1884-85, set off for Acheh for the Dutch-India government to make a special study of the religious element in the political conditions of the country in Sumatra. But in "order to get at the very foundations of a knowledge of the influence of Islam upon . . . the Achenese," Hurgronje "took that life in its entire range as the subject of my research." The result is his The Achehnese, here in its English translation of 1900.

In Westermarck's sixteen journeys to Morocco he was not "content with ascertaining the bare external facts, but have, so far as possible, tried to discover the ideas underlying them."
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TRANS-HIMALAYA

DISCOVERIES AND ADVENTURES IN TIBET

BY

SVEN HEDIN

WITH 388 ILLUSTRATIONS FROM PHOTOGRAPHS, WATER-COLOUR SKETCHES, AND DRAWINGS BY THE AUTHOR AND 10 MAPS

IN TWO VOLUMES

VOL. II

New York
THE MACMILLAN COMPANY
1909

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CHAPTER XXI

OVER THE TRANS-HIMALAYA

JANUARY 27. Storm as usual. We march in a southeasterly direction, guided by the river system of the Tagrak-tsangpo, which branches off into smaller and smaller ramifications, and no one interferes with us or takes the slightest notice of our advance. From a small pass we look down on the two tributaries of the Naong-tsangpo, the Puchung-tsangpo, and the Kelung-tsangpo, and follow the latter. It conducts us to a second saddle with a stone cairn and prayer streamers; from a pole in the middle strings radiate out to the four cardinal points, bearing rags and ribands, and fastened to the ground by small stones. From a third watershed of secondary rank the guide points out a pass of the first order in the Pabla mountains which we shall cross tomorrow. We now find ourselves in a high alpine region without herbage; only moss grows among the pebbles. Camp No. 116 is pitched in the valley of the Puchung-tsangpo. The brook descends from the Puchung-ri, a part of the main crest. To the south-west we see the two mountains Tormakar and Sangra covered with snow. Here nomads never encamp, for the elevation is too great. Only when officials from Tashi-lunpo travel here on duty are the nomads living nearest obliged to set up tents for them.

The wind sank in the evening, and the sound of the flutes echoed clearly and sweetly in the valley. The moon rose high, and poured down its light over the peaceful wondrous land. The night advanced cold and silent, and
TRANS-HIMALAYA

DISCOVERIES AND ADVENTURES IN TIBET

SVEN HEDIN

VOL. III

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THE ACHEHNENSE

BY

Dr. C. SNOUCK HURGRONJE
Adviser for Native Affairs, Netherlands India,

TRANSLATED

BY

the late A. W. S. O'SULLIVAN
Assistant Colonial Secretary, Straits Settlements,

WITH AN INDEX

BY

R. J. WILKINSON
Inspector of Schools, Federated Malay States,

VOL. I.

LATE E. J. BRILL
LEYDEN, 1906.
and Baroh, presents one or two points of difference. In both districts they wear over the Acehnese trousers an ija jinggang, but in the

lowlands this hangs down to the feet, while in the highland districts it comes hardly lower than that of the men. Women in general wear a barat, but its sleeves are comparatively narrower in the Tunong, and the edging (heurenay) at neck and sleeves is more ornamental in the lowlands. A cloth (ija sawa') is thrown over the shoulders in the same way as the Javanese sliedang or scarf. The women of the lowlands use another cloth (ija rob ulee) of the same description to cover the head when going out of doors. Locks of hair (kudår) are generally worn hanging in front of both ears. The chignon (sanggây) is among the lowland women placed on the centre of the crown, and divided into two portions suggesting a pair of horns 1), while the Tunong women either carry the topknot entirely to one side, or let it hang down behind in the form of a sausage 2).

1) This fashion is called mekkipath China = "like a Chinese fan".
2) The Acehnese call this mublik guda = "horse's pizzle".
The remaining articles of personal adornment exhibit few differences. Girls and women who have not yet had more than one child, wear armlets and anklets (*glening jariō and gaki*) made of *suasa*, which are forged on to their limbs; also chain bracelets of silver or *suasa* on their arms (*talō jariō*). On their necks they have metal collars, the separate portions of which closely resemble the almost circular *bōh ru* on the four corners of the betel-leaf kerchief, and necklaces hanging down over the breast (*suapi*) composed of small diamond-shaped gold plates. In their ears they wear large *subangs* (*earrings*) of gold or of buffalo-horn with a little piece of gold in the centre, by the weight of which the holes pierced in the ears are gradually widened to the
HQP03.M8WS

Herzogersh

Marriage ceremonies in Morocco

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Hutton's classic on the Nagas of Nagaland in India is grouped here with Baldwin Spencer and F. J. Gillen's *The Arunta, A Study of a Stone Age People*, a treatise on an Australian culture originally published in 1927; Maurice Leenhardt's *Notes d' Ethnologie Neo-Caledonienne, (South West Pacific)*, Paris, 1930; and Kruijt's work on the Celebes--now known as Sulawesi in Indonesia.
Kruyt
DE WEST-TORADJAS
OP MIDDEN-CELEBES

DOOR

ALB. C. KRUYT

DEEL 1

VERHADELINGEN DER KONINKLIJKE NEDERLANDSCHE AKADEMIE
VAN WETENSCHAPPEN TE AMSTERDAM, AFDEELING LETTERKUNDE

NIEUWE REEKS, DEEL XL

UITGAVE VAN DE N.V. NOORD-HOLLANDSCHE
UITGEVERS-MAATSCHAPPIJ, AMSTERDAM 1938
40. Het oogenblik waarop de hofzelf bij een huwelijk te Soenphoe in Koelawi zal worden gedood. XI, 32.

42. Het moede bij den raigo-dans, waarbij mannen en vrouwen afwisselend in de rij staan. 1, 33, 62.

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Elizabeth Foundation.
NOTES D'ETHNOLOGIE
NÉO-CALÉDONIENNE.
PLANCHE 1.

3. Indigène portant des ignames pour les présenter. P. 149.

(Clichés pris par un Japonais), Koné, 1914.
THE ARUNTA

A STUDY OF A STONE AGE PEOPLE

BY

SIR BALDWIN SPENCER, K.C.M.G., F.R.S.

AND

F. J. GILLEN

IN TWO VOLUMES

VOL. I

1906

ANTHROPOLOGICAL PUBLICATIONS

Oosterhout N.B. - The Netherlands
FIG. 90.—AN EREXONI CEREMONY: THE PERFORMERS COMING ON TO THE GROUND.

FIG. 91.—HUNTARINIA CEREMONY ON THE UNNABAN TOIUM OF APERA-NA-EKUNNA, TO ILLUSTRATE ONE FORM OF SOUTHERN.
Hutton
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THE
ANGAMI NAGAS

With Some Notes on Neighbouring Tribes

BY

J. H. HUTTON,
C.I.E., M.A.
(Indian Civil Service)

WITH MAPS AND ILLUSTRATIONS

Published by direction of the Assam Administration

MACMILLAN AND CO., LIMITED
ST. MARTIN'S STREET, LONDON
1921
Curt Nimuendaju, *The Apinayé*, Washington, 1939, is but one of the author's careful studies of the Ge tribes of Brazil. Nimuendaju reached the Apinayé, a tribe of but 150 persons, first in 1928 and after intermittent visits through 1937 produced this straightforward and enduring description.

R. F. Barton's classic *Ifugao Law*, Berkeley, 1919, not only analyzes the structure of the law of this Philippine community but makes it a reality through the use of case studies. The presentation of these materials makes it possible for other scholars to utilize the data in terms of their own analytical frames of references.
Nimuendajú
THE APINAYE'

BY

CURT NIUENDAJÚ

Translated by ROBERT H. LOWIE
Edited by ROBERT H. LOWIE and JOHN M. COOPÉR

THE CATHOLIC UNIVERSITY OF AMERICA PRESS
WASHINGTON, D. C.
1939
vi-kraméwy. This guardian is appointed by the instructor of the girl's moiety from among the volunteering pebkaq' of the complementary moiety.

The community of pebkaq' further embraces two smaller lads, me-ó-opa-çuytun-re, who bring the instructors their meals and otherwise serve as errand-boys.

Perforation of the ear-lobe and lower lip.

The novices spend the day in their camp in the woods, where they erected a hut for rainy weather and are to themselves except for occasional visits of the instructors.

During this period an adept perforates their ear-lobes and lower lips, though some postpone the latter operation until the second phase of initiation. I witnessed the scene in the plaza shortly after sunrise (fig. 5). The boy seated himself, facing east, on a mat laid on the ground before the operator's house; prior to this the hair about his temples had been clipped. Perched him sat his maternal aunt and his kraméwy, the one holding his head with both hands, the other putting her hand on his shoulder. The operator seated himself directly in front of the boy, holding a wooden pin decorated with pendent ara'a feathers at the butt. Beside him was a bowl containing the little plugs prepared on the eve of the rite, as well as some urumi pigment. A number of the boy's male and female kin were standing or sitting near by. First kneading the lobes between his finger-tips, the operator wetted the point of his pin in his mouth, dipped it into the urumi, and marked a point on the lobe with it. After careful scrutiny he slowly pushed the pin through, left it sticking in the hole, cast about for one of the urumi-reddened plugs, hitched it, pulled out the pin and substituted the plug. The boy now rose and stepped aside. The girls' lobes were similarly perforated.

The Apinaye' ear-plugs never attain the size customary among the Eastern Timbura, where their diameter is at times 10 cm, while here the men's rarely exceeds 5 cm, the women's being barely 4 cm. At my request a 14-year-old
Barton
PLATE 26

The man on the left has recently killed an enemy. About his neck he wears a string of crocodile teeth. In his costume may be discerned suggestions of the cock’s comb, his wings, and his tail. The two men are about to perform a mimic dance, in which one, representing a full-grown cock, overcomes the other, representing a half-grown cock. Priests near by pray that the warriors of their village may be like unto the full-grown cock.
TWO HUAO DRESSER FOR THE COCK-FIGHT DANCE
Bronislaw Malinowski's famed Argonauts of the Western Pacific, An Account of Native Enterprise and Adventure in the Archipelagoes of Melanesian New Guinea, London, 1922, here shares the shelf—and the esteem—with E. S. Craighill Handy's The Native Culture in the Marquesas, Honolulu, 1923.

The tribal identification of the subjects of the 19th century paintings of South American natives shown here have not been identified.
Malinowski
Library of

Princeton University.
ARGONAUTS OF
THE WESTERN PACIFIC

In Account of Native Enterprise
and Adventure in the Archipelagoes
of Melanesian New Guinea

BY
BRONISLAW MALINOWSKI
Ph.D. (Cracow), D.Sc. (London)

WITH A PREFACE
BY
SIR JAMES GEORGE FRAZER, F.B.A., F.R.S.

WITH 5 MAPS, 65 ILLUSTRATIONS, AND 2 FIGURES.

LONDON:
GEORGE ROUTLEDGE & SONS, LTD.
NEW YORK: E. P. DUTTON & CO.

1922
It may be noted that in almost all cases described, the substance harmed in the rite is not the final aim of the magic, but forms only a constituent part of the object in view or is an accessory of it, or an instrument used in its making. Thus the wayago creeper, the kaybasi (caulking), the paint, the prow-boars, all these are constituent parts of the canoe, and the magic performed over them does not aim at giving them any qualities, but aims at imparting swiftness and lightness to the canoe of which they are parts only. Again, the herbs and the colours of the coco-nut ointment medicated in the Kula are accessories of the final end of this magic, that is, of the personal beauty and attractiveness of the performer. The adze, the breaking stone in kalona magic are implements used in obtaining the object, towards which the magic is directed. There are only a few instances in which the simple rite of impregnation is directly performed on the object in view. If we compare this type of rite with the one of the previous category, we see that the difference lies mainly in the size of the object. If you want to cast a charm over a mountain, over a reef, or over the wind, you cannot put your object into a little bag made of banana leaf. Nor can you put there the human mind. And as a rule, the final objects of magical rites are not small things, which could be easily handled. In the magic described in this book, there is, I think, not one single instance, in which the substance handled in the rite and impregnated by condensing the charm upon it artificially, is the final object of the spell. In war magic the points of the spears are made effective and the shields are made spear-proof (see Plate LVIII) by magic uttered over them. In private garden magic, the planted yams are made fruitful by a spell, and a few more examples could be adduced from other types of magic.

Spells accompanied by a rite of transference.—When we compare the rite of medicating the adze blade with the rite of medicating some dried grass, with which the canoe is afterwards beaten, we see that, in the second case, the magic is uttered over a something, which has no intrinsic connection with the final object of the magic, that is, with the canoe. It is neither to become a part of it, nor to be used as an implement in its manufacture. We have here the introduction for purposes of the rite, of a special medium, used to absorb the magical force, and to transfer it to the final object. We can therefore call
A MAGICAL SPELL ASSOCIATED WITH PREGNANCY.

The women are bent over a special garment to be worn by the pregnant woman. They almost touch it with their mouths so that it may be well pervaded with their breath which conveys the virtues of the spell. (See Div. IV.)

PLATE LVIII

A RITE OF WAR MAGIC.

Kanukubusi, the last war wizard of Kiriwina (see Div. V), showing, in reconstruction, the manner in which he used to charm the shields in olden days.

(See p. 406.)
Handy
Library of

Princeton University.
THE NATIVE CULTURE
 IN THE
 MARQUESAS

BY
E. S. CRAIGHILL HANDY

BERNICE P. BISHOP MUSEUM
BULLETIN 9

BAYARD DOMINICK EXPEDITION
Publication Number 9

HONOLULU, HAWAII
Published by the Museum
1923
Gladys Reichard aspired to the most ambitious of ethnographical tasks in her *Navajo Religion*—to set down all the manifold elements that make up a complex and apparently disorderly ceremonial system in a way that makes their native order obvious.

Shirokogoroff's focus was also on the mind in his 1935 study.


Gregory Bateson's *Naven* opens thusly:

"If it were possible adequately to present the whole of a culture, stressing every aspect exactly as it is stressed in the culture itself, no single detail would appear bizarre or strange to the reader, but rather the details would all appear natural and reasonable as they do to the natives who had lived all their lives within the culture."
GLADYS A. REICHARD

NAVAHO RELIGION

A STUDY OF SYMBOLISM

VOLUME I

PANTEON BOOKS
Chant lotion applied by bathing.

Incensing: 2 coals.

Patient went outside and breathed in sun; bundle was kicked down by chanter; disposal of sand.

Day 2. Thunders painting: variations in treatment with meal sprinkling by patient, e-ke and back, s-n and repeated and sprinkled around.

Chant lotion sprinkling with aspergill from cup and chalice cup.

Patient sat on Blue Thunder at west where aspergill had been lying; drank infusion specific; * sand applied to face.

Application of chant lotion * from cup and center cup during bathing; very little was drunk, the remainder was taken out of doors.

Incense inhaled.

Day 3. Holy People painting (Newcomb-Reichard, p. 175) with the following variations: there were headdresses and feathers on the heads of the Holy People; the dressed females had only four colors, black, white, blue, and yellow; there were rainbow edges at the top of waist pouches; bunches of feathers on armstrings and small white crows where they joined and at the ends; black and white feathers extended from the feet of the males; there were rainbows under the feet of females; the eastern guards were: Black Fly at south, white Big Fly at north, facing each other.

Day 4. Day Skies painting with the following variations: Mountain Goat at east had no lifeline; Mallow cross: blue corn, blue bean, black squash, blue tobacco; five leaves, two ears and a blackbird with yellow eyes and a rainbow encircling guardian touched the Skies; it had bunches of five feathers each, those of the two ends being

*The infusion and chant lotion tasted different from those of the previous...
Psychomental Complex of the Tungus

BY

S. M. SHIROKOGOROFF
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SONS OF
ISHMAEL
A STUDY OF
THE EGYPTIAN BEDOUIN

By
G. W. MURRAY

"And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt."

Genesis xxxi, 26-27.

LONDON
GEORGE ROUTLEDGE & SONS, LTD.
BROADWAY HOUSE: 68-74 CARTER LANE, E.C.
1935
And no doubt this award was considerably reduced by the intercession of third parties.

The above penalties indicate that the law considers the injured husband should not only be fully compensated for the loss of his wife, but also have his "face whitened".

Na‘um Bey says the sentence given by the ‘Ughi should include "Arba‘ in gamal suqif, walâ ghulam maktuf". "Forty camels standing up, or a pinioned youth." The "pinioned youth" means the abductor tied up for slaughter, as Salam was when the Faranja handed him over to the Qararsha. However, the people present would mediate, and the fine would probably be reduced to about ten camels. These penalties, which, even when whittled down, remain usually pretty severe, render abduction of a wife a very rare offence.

In an actual case, which happened thirty years ago, ʿAli, the son of a sheikh of the Laheinat, who abducted a woman and took her to Ṭāqāba, was hunted out of Sinai, and had to take refuge in Palestine with a tribe there. One of the woman’s family followed, at some risk, since his hosts were by custom bound to protect ʿAli for a twelvemonth. One evening, as ʿAli was sitting before a tent, a man rode up on horseback with his kerchief over his mouth, showing only his nose and eyes (this is not unusual), and his rifle resting across the saddle before him. ʿAli greeted him Salam aleikum, to which the stranger replied Aleikum es salam rahmas allahi in barakat. Then, depressing his rifle, he fired at random from the saddle. The avenger instantly fled for his life, for he was in the middle of tents all friendly to ʿAli. ʿAli was wounded in the thigh, but recovered, and peace was not made till a large sum had been paid by his family.

In January, 1916, Sabah Mudakhil and I, riding out one evening to the east of the Canal, found hiding in the bushes of Wadi Murr, a Bedouin lady and child, who were walking in from Ain Sumar. This was Saʿida, wife of Selim Abu Raifi, who had run away from her husband, the headman of the petty sef of Faranja. She gave us some useful information about the Turkish outpost at Ain Sudr, and was handed over to the Intelligence Office at Suez. Later on, Sabah, who was greatly smitten with the fair Saʿida, persuaded her

---

1 Judge who specializes in the law affecting women.
2 "May you be peace, the mercy of God, and His blessing!" (This blasphemy was considered very bad speech.)
A BLACK CIVILIZATION

A SOCIAL STUDY
OF AN AUSTRALIAN TRIBE

BY

W. Lloyd Warner

Associate Professor of Anthropology and Sociology
University of Chicago

HARPER & BROTHERS PUBLISHERS
New York and London
1937
Eylandt tribe men and taken to the salt water. They were washed in the salt water and put in the canoes to be returned to Groote Eylandt, where they were buried; for a man's bones are always carried back to his own country for their last burial.

**BAMAPAMA AND CLAN ORGANIZATION**

"We'll make a canoe," Bamapama said. He and the women gathered some stringy bark and made a canoe. They went to the island. It took two days. The island is Warumeri country. On the way the waves came very high. This fellow had talked Duu before, but the salt on his tongue changed his language to Warumeri. He spat and said, "I came from fresh water, but this is salt. I'll talk Warumeri now. My tongue, and the way I was before, I give to you. We'll change," he said to the women.

They changed languages then, and became this people. Bamapama asked for a wind to come all the time from the Kolpa country to the English Company Islands. It started doing that then and that wind blows the same way now. The island they went to is Go-li-da.

A baby boy was born on the island. After a time a girl was born. When the girl grew up Bamapama, who was an old man by this time, coopted her and made her his wife. When another daughter was born from the same mother he gave the girl to his son. The old man made a great number of daughters and sons until he became too old. The son made many more from those sisters. They were all Warumeri. He changed the piranu (relationship terminology) so that all the Yirringa relatives and their wives were to be found in the terminology. He made both Duu and Yirringa. The two fathers (Bamapama and his son) looked and saw there were a large number of people there.

Bamapama decided it was time to make a Narra ceremony. He made a big Narra dance ground.

For a long time they had looked to the mainland and found no fire. They had thought that maybe there were no more black people left there. They all cut a big log and trimmed it for floating on the water. Moitpa, the son of Bamapama, took two men and one woman with him. They went to another island. They all stopped on Galera. They saw a canoe. They saw that all the people were dead on the next island, where the canoe was. Moitpa then threw away his floatstick and made a canoe. They saw dead bodies and bones everywhere. They found baskets, spears, and everything that belongs to black people lying around. They left and went to the next island. It belonged to the Kolpa clan. The people were all dead but their possessions were still there. They came on through to the Dhirin country. Here, too, all the chiefspeople were dead. The sickness that killed them was yaws. This sickness had come from eating long yams and had angered the Wonger, who sent the sickness. (There is no general rule on eating long yams.)
Bateson
NAVEN

A Survey of the Problems suggested by a Composite Picture of the Culture of a New Guinea Tribe drawn from Three Points of View

BY

GREGORY RATESON, M.A.
Fellow of St John's College, Cambridge

Plate 1. The dancing ground of Palimba in the flooded season

The compuna or dancing ground is a long avenue down the centre of the village. In it stand the men's ceremonial houses, of which one is visible in the picture. The sides of the compuna are lined with mounds on which coconut palms, cattows, bananas, etc. are planted to raise them above the flood level. Dwelling houses lie on both sides of the compuna, hidden by this vegetation. The photograph was taken from the upper storey of another ceremonial house. In the immediate foreground are the tops of Dracaena plants growing on the nakl or ceremonial mound belonging to this house. Behind these a woman is paddling a small canoe across the compuna. In front and to the left of the far ceremonial house, its nakl is visible.

CAMBRIDGE
AT THE UNIVERSITY PRESS
1936
The 1945 first edition of Tadao Kano and Koichi Segawa's *An Illustrated Ethnology of Formosan Aborigines*, was largely destroyed by fire during Tokyo air raids and was not reprinted until 1956. Kano disappeared in North Borneo in July of 1945 while engaged in ethnographical fieldwork. His strong belief in the importance of pictorial illustration in ethnographic publication is demonstrated solidly in this work which comes as close as a book can to the ethnographic film.

Maud Oakes' *The Two Crosses of Todos Santos*, New York, 1951, is unconventional in both presentation and in the means employed to gain information. But the book justified itself not only in providing data on the Maya of Guatemala that had long been hidden, but also in the legion of readers over the years who turn to it for pleasure as well as for information.
Kano e Segawa
Library of

Princeton University.
An Illustrated Ethnography of Formosan Aborigines

Vol. 1 The Yami

by
Tadao Kano
and
Kokichi Segawa

Revised Edition

A Publication recommended by the Japan Committee for the Promotion of Anthropological Publications

TOKYO
MARUZEN COMPANY, LTD

1956
The first stage - with the body bent forward and the hair touching the ground.

The Oidon Dance

The most unique of the Yami dances, the oidon, seems to be peculiar to the island of Botel Tobago. Up to ten women form a line with arms interlocked at the elbows and the feet stationary. With the hair let down and specially dressed for the occasion, they start singing and bending forward till the hair touches the ground in front. Remaining in this bent position, the head is suddenly thrust back, with the knees flexing slightly in accommodation and the hair flung back into the wind. The backward and forward bending and thrusting is repeated until the participants are exhausted. Because of its fatiguing exercise, the dance is seldom performed.

A side view of the second stage.