
Windows On Other Worlds
An Exhibition of
Classic Works of Ethnography

February third through April ninth 1978
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Herodotus

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.

Herodoti Libri Novem Quibus Musarum Indita Sunt Nomina,

Venice, 1502

The Kane copy, the gift of the Friends of the
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Case 1

ΗΤΟΛΟΤΟΥ ΛΟΓΟΙ ΕΝΝΕΑ, ΟΙ ΠΕΡ ΕΠΙΚΑ
ΛΟΥΝΤΑΙ ΜΟΥΣΑΙ.

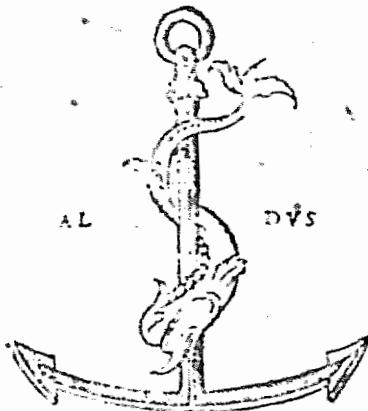
HERODOTI LIBRINO VEM QVIBVS MVSARVM
INDITAS SYNT NOMINA.

MOYSONONO
MATA.

Μαρσύ.
Εὐφράτη.
Ερις.
Ανδραία.
Ερέτρια.
Ερετρία.
Ερετρία.
Ερετρία.
Ερετρία.
Ερετρία.

MVSARVM NO
MINA.

Clio.
Euterpe.
Thalia.
Melpomene.
Terpsichore.
Erato.
Polyymnia.
Urania.
Calliope.



επεργατέας, ἐπειδὴ τὸ τοῦ παρεμπίης, καὶ περὶ ἀπεισκούσιων ἐσ πάρ-
την εἰπεῖν πότε, καὶ δεῦλος· χρέω δὲ μετέπειτα πολιθῶ, ἐπεγένθη κρυπτὰ τὰ
πελοποννήσια καὶ Αιγαῖαν πόλεμον ὡς λέγεται πακεσμένην. οὐδὲ μετέ-
πειτα τοῖς τετρακοσίοις γένεσιν· ὅτι μὲν γαρ κρυπτὰ τὰ ταλ-
ανθρώπους καὶ οὐδὲ μετέπειτα πρὸ τῆς θέσης, φέρεται τὸ ἔφερε. φέρεται τὸ συμ-
πειταντὸν τοῦ παρεμπίης πότε αὐτὸν τούτων ποντικῶν αὐτοῖς πέρι παρεμπίης οὐδὲ πολιθῶν
μετέπειτα, ἐσκαρράχην τὸ δέ δεῦλος, καὶ ἐσ Αιγαῖαν τὸν εἰπεργένθιαν, ἐσ Ελεάτην
πολιθῶν τέταρτος, ὁλοκλήρη κρυπταπόλεσσας πολέμειν αἰσθανταν, σκληρῶν μετέπειτα ε-
γένθη τὸ στρατόμαχεν τοῦ παρεμπίης. εἰ γαρ τῷ παρεμπίῃ τὸν παρεμπίην παρεμπίην
καὶ νομοφοράριον τοῦ παρεμπίην αἰσθανταν, ἔλαταν κατὰ βιούσια τὰ δια-
ελλαγόντα. καὶ ἀπαγγέλλετο τὸ στόλον Αἴγαιον, ἀπέβασεν ὑπὸ Αἰγαίων. μηδὲ δι
αὐτῶν, καὶ λειτέσθι αθεματίτων, καρένθιος αἴρεται. παῦτα μὲν γὰρ πολλοῖς πα-
ραστατοῖς ἔχει τὸ πολεμεῖσθαι τὸν βαρβαρόν. εἰ δὲ, οὐδέποτε, εἰ δέδειται, εἰ δέπεριπολέτος.
Η δὲ σφραγίδειν εἰ βασιλέος, οὐδεμιαὶ μὲν ἔχειν ἐπ' Αἰγαίον δὲ λαμπεῖαι, οὐδεποτε δὲ
ἰσι πάστερι τὸ Ελλατικόν· παθεσματιοὶ δὲ τεῦχοι πρὸ πολλοῦ δὲ Ελλαδός, οὐδὲν εἰ
διεῖσθι πάρετες ἐπιβίωτο· εἰ μὲν γαρ αὐτὸις δέντρος γῆς· καὶ μὲν τῷ περίεργῳ, μέγα
θύροις ἢ, οὐ διαπειρώμενοι ἔχουσεν πρὸς τὸν βαρβαρόν. εἰ δέ, οὐδέποτε, εἰ δέδειται πα-
ραστατοῖς κατέστηται, ἀπὸ εὗπειροῦ δουσιάν δὲ καὶ τὸ Ελλατικόν αἰσθανταν, δι-
εγένθη τὸν εἴτε πάτερα, εἴτε βαροφόρον τὸν πολλοῦ αἰτάπειρον τον πολέμου. μηδὲ
τον δὲ προσέργοντας, εἰ διεῦτα παίαγκας ὑπόρθρον γεγονούσις αἰτίας παρεμπίας. ε-
πὶ δεῖται μὲν πρὸς τοὺς πατέρες αἰτεῖσθαι· αἴτων. δύμας δὲ, τῇ, γῆμει φαίνεται ἐπὶ τοῦ
λαβεῖσθαι, οὐδὲν εἰπεῖσθαι. εἰ Αἰγαῖαν κατατίθεσθαι κατέπειτα τὸ πατερικόν τον πατερικόν,
τὸ δὲ σφραγίδειν. Ηγέλη μὲν ἐκλιπόντης, ἀλλὰ μηδεποτε, ἐστοιχεῖσθαι αὐτῷ
Ξέργειαντει τὸν Ελλαζουντ, οὐδὲ μετέπειτα αἰτούμενοι βασιλέαν. ἐπὶ τοῦ
κρετεῖ τὸν Ελλαζουντ μετέπειτα οὐδὲν τὸ πολεμεῖσθαι τὸν Ερέχθεα, κρετεῖ γε δὲ τὸν Ελλαζουντ εἰπεῖται.
εἰ δὲ πολλοῦ πειράσθω παθεῖσθαι δέσποιντας ἐλλαδιμένοις δέ τοι δὲ μετέπειτα πειράσθωσι, προ-
δέ τεσδέν μὲν πακεσμένην πολέμην τὸν παρεμπίην, ἀλλ' ὑπὸ αἰγαίων κατὰ
πολλοῖς ἀλισκομένην πολέμην τὸν παρεμπίην, στρατοῦ τὸν βαρβαρόν, μεντονάθησι. με-
νεται τον δὲ δέν, καὶ ἀποδεξάμενοι Εργαστηνα, ἀπέβασεν γενιάσ. Η τεῦχοι δὲν
ἐπαρθεῖσιν τὸν πρὸς τὸν βαρβαρόν, οὐδὲν πολλοῦ αἰτίας παρεμπίην εἰπεῖται, μηδεποτε δὲν
ἔχουσιν πρὸς Ερέχθεα· καὶ οὐδὲ πολλοῦ ἐπ' ἀμφότεραν Ελλάδας έχειται. Ή πολέμησιν
δὲν δὲ φειλέσθω τὸν πειράσθω πεντέπλον τὸν μετέπειτα εἰληλαμένων, οὐ διώαμει
πολέμων δὲν δέν, βασιλέος ἐπικρατεῖσθαις. Ηπειδὲ Λαθ-
ράκειος αἴτιος πολέμου θετικός γεγενέθη τὸ Ελλαδός, οὐδὲν ἀμερτένοι πά-
λιθεστον τοι γαρ αἰτίαν οὐδὲν τορετα τὸν πειράσθω πολέμοντο, τεῦχοι δέ τε εἴτεν
Εμπλετον. ἐλέμπεται δὲ τὸν Ελλάδην πειράσθω εἰληλαμένην τὸν εἰπεῖται, μηδὲ τὸ Ελληνικόν
πεντέπλον δέσποιντα μετέπειτα, αὐτοὶ εὐντονεῖσθαι διεπικρίστες, καὶ
βασιλία μετέπειτα δεσμούσιον αἰτεῖσθαι. οὐδέποτε σφραστος χριστεια φο-
βορά διαδένται ἐκδελφῶν, καὶ ἐσδέδειμα βαλεύσται, ἐπεισ
εκλιπένται τὸ Ελλατικόν. ἀλλὰ κρυπταμένην αἴτιον, αἴτιον-
το τὸν εἴποντα αἰτίαν τὸν χρέων δέξαθαι. πέμπτας
γαρ δὲ Αιγαῖαν δέ δελφούσ θεοπρόποιος, χρη-
στησαμένην ἐστείτοιμον· καὶ σφι τοιην
αἴτιον πεντέπλον τὸν πομπέοντα,
ἀστοντον μεγαρονον επελαθεῖται
τεστείτο, χρῆσθαι
γενέθη, τῇ, οὐ
γομανήται
στρική,
τού
δε.

Ibn Khaldun

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 Maghribi 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

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وَالْفَوَادِ وَجَلَالِهِ يَا نَسِيْبَ وَنَسِيْبَ إِيمَانِهِ وَإِيمَانِهِ ثُمَّ أَنْتَ بِكُلِّهِ
عَنْ كُلِّهِ مَرْءَوَةٌ، أَوْ مَرْءَوَةٌ لِّأَجْرِيَارِ الْحَكَامِ وَأَحْمَالِهِ عَلَيْهِ وَلَيْهُ
أَنْهُ فَرِيْتَاهُمُ النَّبِيَّ إِذَا قَلَّ بَهُولِ الْزَّمَارِ وَبَرَقَ الْهَلَالُ عَلَى الْكَشَّ
أَنْتَابِ تَسْفِهِ مِنْ شَعْبِ الْمَعْدَنِ وَلِتَقْمِيْمِ فَوْمِ بَاخْرَمِ وَالْجَاهَلَيْهِ وَلِأَنْلَاعِ
وَالْخَلَافِ الْتَّاجِرِ الْمُتَنَزَّهِ وَخَيْرِهِمْ بِتَبَشِّرِهِمْ مَرْدَلَهُ وَمِنْهُ شَارِعَةِ
مَرْثَةِ لَمَاؤَهُ اللَّهُ عَزَّ عَلَيْهِمْ بِسَالُوا لِإِعْبَادِهِ وَفَالَّا هُوَ فِي نَاسِ رِبِّهِ
صَيْفِ وَلِكَبُورِ الْيَوْمِ عَلَيْهِمْ جَرِيَّا وَهَلَالِهِ عَرْمَوْنَهُ لِهِ وَفَالِ صَرْفِ رِبِّيْمِ الْمُؤْنَسِ
لِأَصْبَهِ دَمَاءَ دَفَوْمِ وَلِمَكْفَتِهِمْ وَلِكَلْمَهِمْ لَيْهِ الْأَخْتَلَهُ عَرْبَعَهُ بِهِيْلَهُ
وَدَعْوَنِيْبِهِمْ حَشُورَتِهِ لِإِيَّاسَتِهِ عَلَيْهِمْ لَوْلَاعِلْمِ بَعْضِهِمْ بِرَنَاعِهِ وَلَوْ
لَوْلَهُمْ وَأَشْرَارِهِمْ لَسْتُوْسِ بِأَجْلَهُ وَعَرْمَهُمْ بَكْلِ وَبَرَقَهُمْ بِلَاهِهِ وَاعْتَبَرَهُمْ الْمُهَاجِرَ
لِهِمْ وَشَلَّمَزِيْكِيْمِ لَغَزِيْلِهِمْ وَلِمَافِلَهِمْ الْعَمُودِ وَالْمُوْفِقِ

وَقَضَلَ وَأَرْبَاسَةَ عَلَى أَهْلِ الْعَصِيَّةِ لَا تَكُونُ عَغْمَ نَسِيْبَهُمْ

وَذَلِكَ أَنَّ الرَّيَاّمَةَ لَا تَكُونُ لِإِبْلِيْبِ وَالْغَلَبِ إِنَّمَا يَكُونُ فِي الْعَصِيَّةِ كَمَا فَرِنَاهُ الْفَلَـ
لَا يَأْتِيَهُمْ عَلَى الْفَرَمِ إِذَا تَبَوَّرَ عَصِيَّةٌ قَاتِلَةٌ لِعَصَبَيْهِمْ وَاحِدَةٌ وَاحِدَةٌ لِأَهْلِ
الْعَصِيَّةِ إِذَا احْسَتْ بِغَلَبِ لِرَبِّيْسِنِعِ افْرَوِيْلَاهَقَارِ وَلِرَاتِبَاهِ وَلِمَدَافِلِهِ بِنِيْمِ
الْعَصِيَّةِ بِهِمْ بِإِنْسِبِهِمْ إِنَّمَا هُوَ مَصْوَنِيْزِيْفِ وَغَنَاهِيَةِ الْتَّعْصِيَّهِ لَهُ بِالْوَأْ
لِلَّهِ الْمَلَاهِيْرِجِيِّهِ لِإِلَاتِطَافِ وَدَعْوَنِيْبِهِمْ كَيْفِ لِإِيَّاسَتِهِ فِلَهَزِلِإِلَانِيَّهِ
الْمُهَاجِرَهِ وَالْمَلَاهِيْرِجِيِّهِ وَالْغَلَبِيَّهِ وَمِنْتَاهِيَّهِ وَاحِلَّتِيَّهِ لِلْغَلَبِيَّهِ
الْمُهَاجِرَهِ وَالْمَلَاهِيْرِجِيِّهِ عَلَى الْفَوَمِ إِنَّمَا تَكُونُ قَاتِلَةٌ وَمِنْتَاهِيَّهِ وَاحِلَّتِيَّهِ
صَيْفِهِ وَالْمَلَاهِيْرِجِيِّهِ الْمُهَاجِرَهِ كَلَتْ لِعَلَلِ الْمَلَصُوفِ فَزَعَفِ بِهِمَا إِلَاتِطَافِهِ مِنْهُ شَدَّوْنَهُ
طَقِمِهِ لِإِيَّاسَتِهِ حِينَدِرِيَّهِ تَنَوَّلَتْ تَعْنَهُ وَهُوَ عَلَى حَلِلِ إِلَاتِطَافِ وَلِإِيَّاسَتِهِ
لِلَّهِ شَورِمَوْنَهُ وَسِتَّقَهُ لِإِلَهِلَلَاهِ مِنْتَاهِيَّهِ بِالْعَصِيَّةِ وَفَرِيْتَهُمْ كَيْمِ
لِلَّهِ عَلَى الْقَابِلِيَّهِ وَسِتَّهِ وَإِلَاعَابِيَّهِ إِلَانِسَاهِ يَلْهُفُرُ بِهَا إِنَانِصُوصِيَّهِ
لِلَّهِ قَانِتْ بِإِهْلِهِ إِنْسِبِهِ مِنْتَاهِيَّهُ أَوْ كِمْ أَوْ نَهِيْكِيَّهُ اَتَبَعَ مِنْتَهِيَّهُ عَرَالِغَهِ

أيام حتى مكثت خلفاً وجبلة بـ[الإِنْسَانِ] العزم دائم محاجم وما يأنس به
لآخر [الإِنْسَانِ] بليل وجرأ على مفهوم السير إلى العبرة في حاله وأعكته من زرمه
لآخر كله في يوم غليظ جاءه [الإِنْسَانُ] مرتاحاً انتقاماً وفسياه ها وتأثرها عليه عموده
صريحه واعتبره [الإِنْسَانُ] مفترض وفريش وكتابة وثيقه وبته أسلوب هزيل ومرحه وروحه
محراثته لما كان نوامن قلبها وبواهر غير ذات زرع ولا ضرع وبعروافهم
الثاء والعراق وبعامر [الإِنْسَانُ] والجيوه كي وحالت انتقامه صريحه معبر عن كل ميراثها
لقتلاه ولأوعه فيما شويه **وَأَمَّا** [الإِنْسَانُ] الذي كلدوا بالشواهد مقلده
لنفسه لم يراعه والبعير ثم وشلار مثلهم وجزام وغساد وهو وقطاعة
وابلاه باختلاه انتقامه وتراخاته شعورهم بلهيل وآخر في يوم مرافقه
عن ذاته مانعه وإنما جاءهم [الإِنْسَانُ] في الأعمق ومعالفهم وهم لا يشعرون بالمحاسبة
على النسب وببيونهم وشعورهم وإنما هنار للعدالة فـ**فَال** عرض الله عنه
تعلموا النسب وما تکونوا كتبه السواه إذا أهسلوا هدم عراشه فالمرفه
كتراهاذا القالع هو نداء العبرة مراحل مراحله مراجه حام مع ذاته على البدر يذهب
وأيامه المحببة يكتب ولقتلاه وتراخاته لذاته وفرئانه وفعوه صرمانه
دانتها المأواه فيفال جنر فيهم من حنر مشو جنر لذواتهم وانشغلوا بما لا يأنس
ولم يذكر لأهراج [الإِنْسَانُ] الذي وإنما كلها اختطاصهم بـ[المواهر] بغير البعثة هنر عدوها
هي وظارت لهم علاقتهم زايد في على النسب بما يزيد وبها عن آخر لذاته ثم دفعه باختلاه
بـ[العواصر] مع الأعمق وغيثهم ويسرت بالحملة وفقلت ثمن تحام العصبية بأهراجها
شئتم تلاشته الغابات ودثرت عرثت العصبية بـ[الرسوها] وبعوزه دفعه إلى البر و
كما كار والله وارثه دوار ضيق قرغلينا

فِي ظُلْمٍ أَخْتَلَاهُ
وَأَنْسَادَهُ كُلُّهُ يَقْعُدُ

افـهـا مـرـاـيـرـاـنـ يـقـظـاـتـاـهـلـ (ـاـنـسـتـاـبـ) يـسـفـهـ الـاـهـلـيـتـسـ (ـاـخـرـتـرـوـعـ) (ـيـمـ)
اوـحـلـهـ اوـوـلـهـ اوـعـرـاـمـ فـوـمـ بـعـنـاـيـةـ آـخـابـهـ يـسـرـعـ بـنـسـبـهـ هـنـكـاـ وـعـرـفـهـمـ بـعـلـهـ

لِانْتَهَىٰ

Marco Polo

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.

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Marco Polo da Venie
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cose del Mondo





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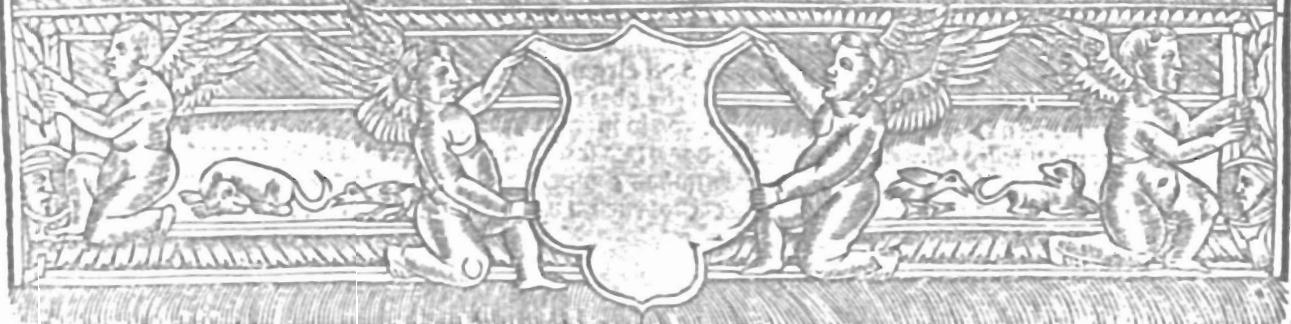


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PLVZ

OVLTPE

CLibro del famoso Marco
Polo veneciano de las cosas marauil-
losas q̄ vido en las partes orientales:
conviene saber en las
Indias/Armenia/Arabia/
Persia/et Tartaria.
E del poderio
del gran Can y
otros reyes.
Con otro
tratado
de mi
cer
pogio Florentino et trata
de las mesmas tie-
rras et islas.



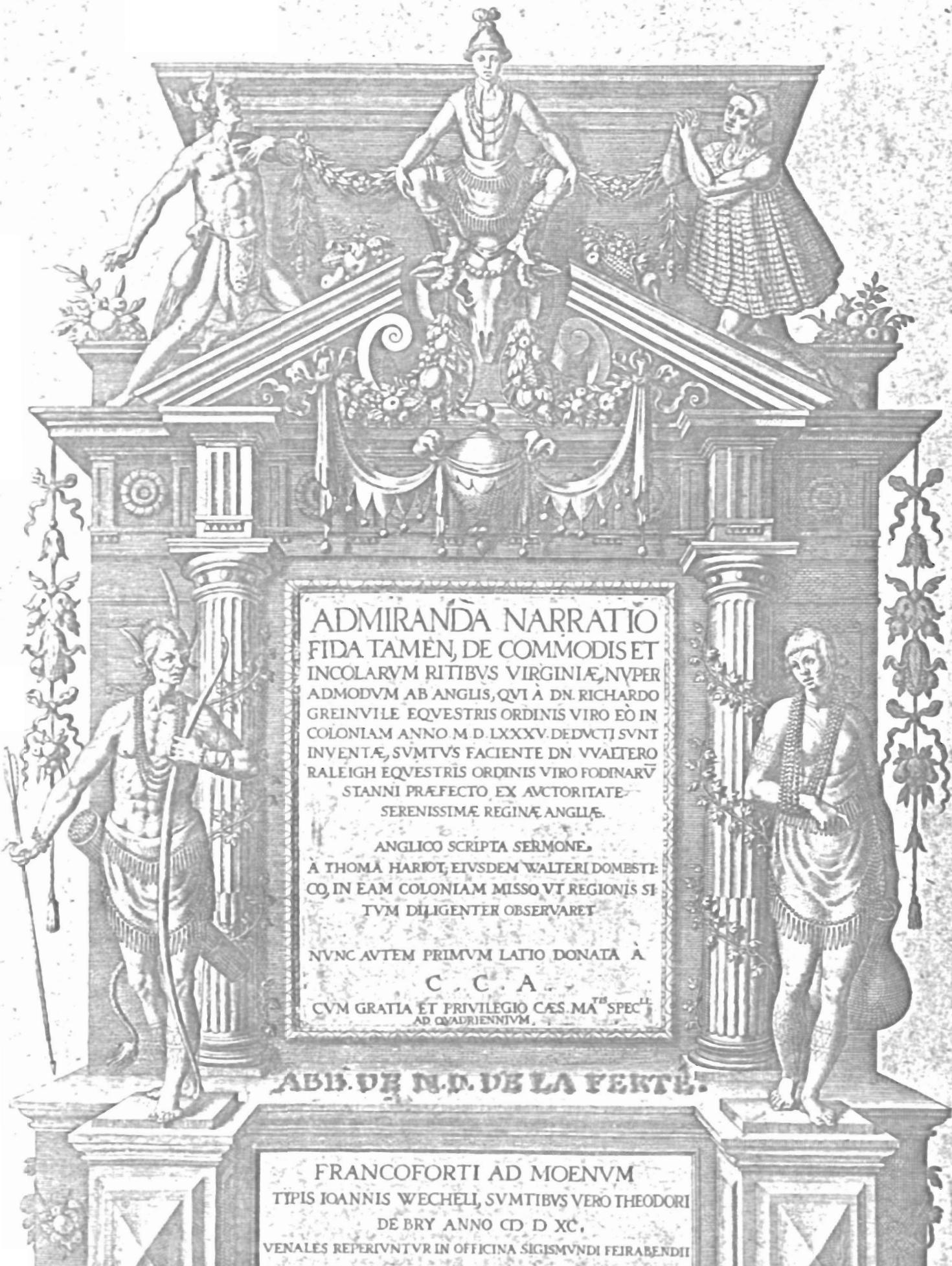
Hans Staden

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.

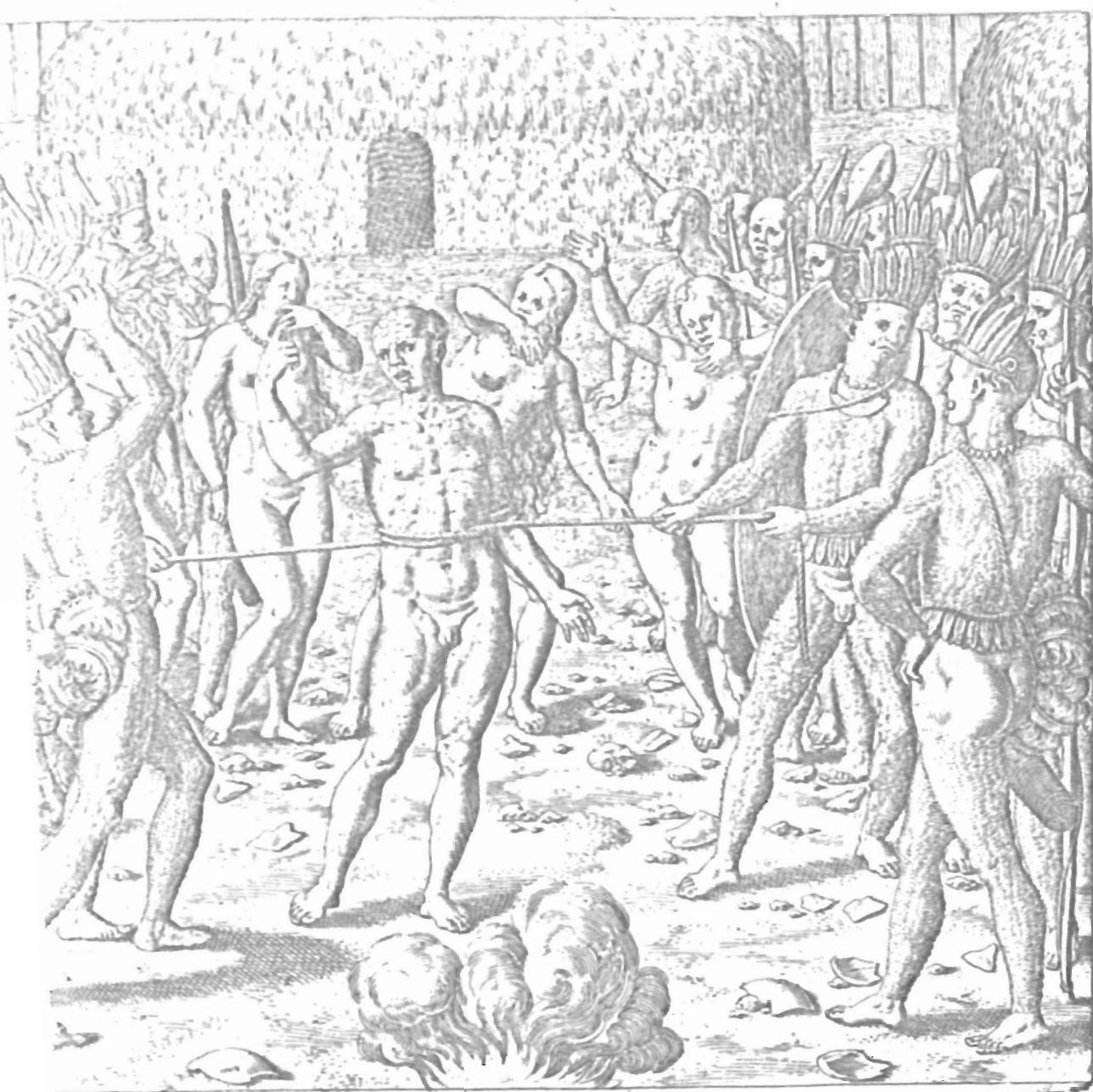
The Staden narrative is shown here embellished with the engravings of Theodore DeBry in Americae published in Frankfurt in 1592.

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Case 2

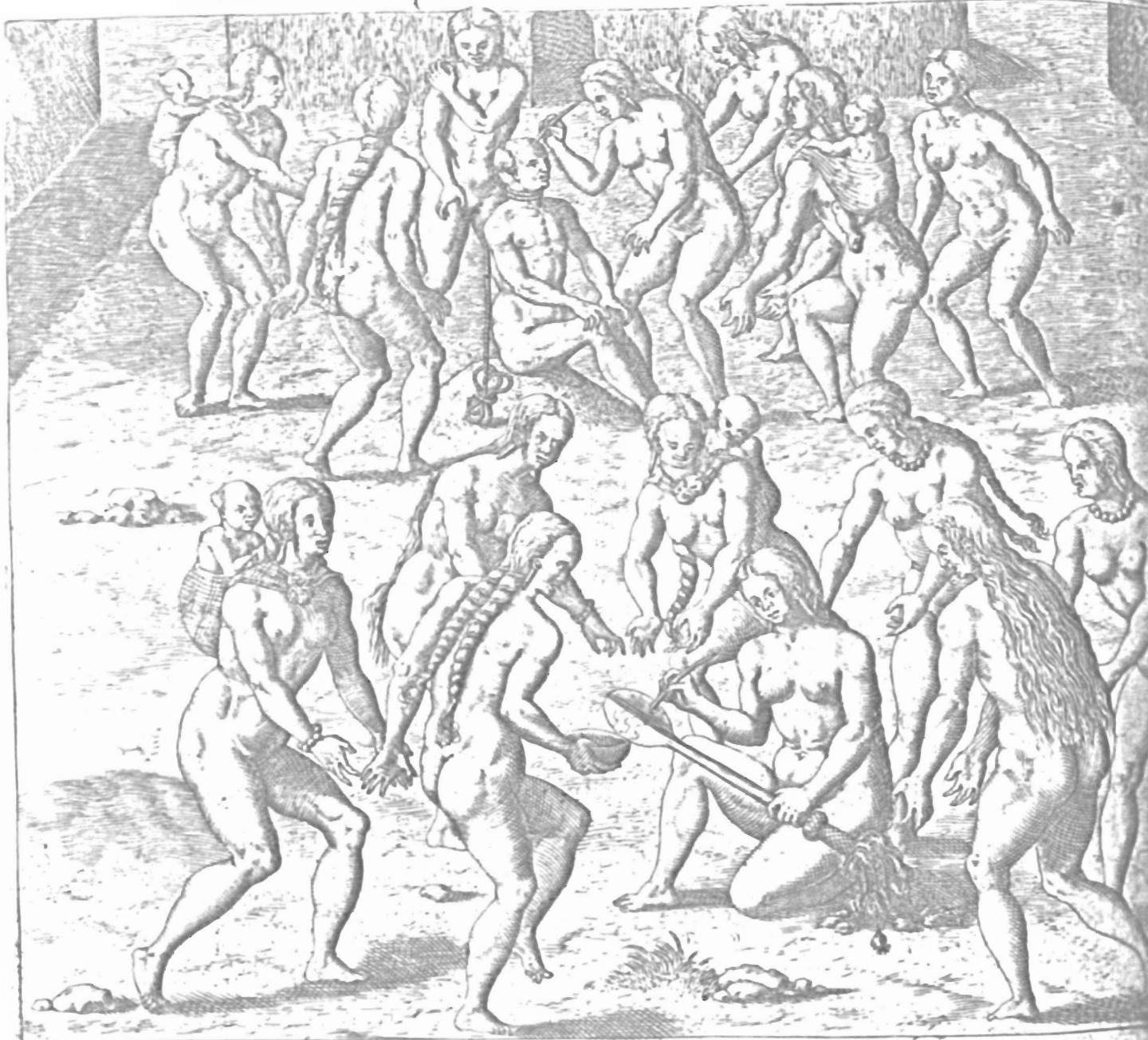


hausto potu postridie respirant, & capto tuguriolum in area cædi de-
truunt, in quo ad sequentem usque diem pernoctet custodibus accu-



hibitis: summo mane, antequam illucescat, denuo clauam fata-
bus & saltationibus suis circum circa lustrant, donec dies proce-
ulla captum ex suo ergastulo protrahunt, & illud rursum demo-
ique patentem & planam sternunt. Hinc Mussuranā à collo ca-
eam lumbis eius circumdant, stricte eam utrinque extendentes;
se & impeditus. Extremitates Mussuranæ comprehensas astriri-
es. Hoc habitu ille aliquandiu consistit miser, cui scrupulos ap-
mulieres circum cursitantes, & deglutitionem minitarites, si ve-
re autem ipsæ coloribus pictæ, & in hoc ordinatæ sunt, ut & mi-
fassent, & cum primum in partes dissectus fuerit, primarias
reco ripiant, & manu tenentes circum tuguria cursitent. Quo
fatim delectantur.

Mussuranam aptiuo ad collū c̄religant, & eodē die clauā illam ligneam, Iwera Pemme vocatā, colorib. suis distinguunt: sex pedes lōgitudine supērat, illi visco-



sam quandā materiam illinunt, hinc ouoru putamina cinericei coloris ab aue, cui Mackukawa nomen est positorum, in subtilissimum puluerem redigunt, quæ clauæ viscidæ inspergunt, quo facta, mulier in puluerem illum ouorum aspersum notas describit, siue in condite verius scalpit, & dum picturæ eiusmodi intenta est, reliquæ cantantes eam gregatum circumsistunt. Clauam ergo Iwara Pemme, iam ut decet, exornatam plumarum fasciculis & aliis eo pertinentibus, de pertica suspendunt in vacuo tugurio: mulieres autem totam eam noctem cantionibus circum appensam decantatis insununt.

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

Quando compotationes iam inchoant, captum illis quoque adhibent, & eidem potum ministrant̄ sermones cum emissent.

Sahagún

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.

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U T R A M Q U E F E L I C I T A T E M O P T A T .

HABES hie, admodum Observande Pater, opus regio conspect
quidem acerrimo ac diutino marte comparatum est, cuius sext
sunt et alii sex post hunc, qui omnes duodenarium complent, in
congesti. Hic sextus, omnium major, cum corpore tum vi grande
te sibi ac tribus suis tantum invenisse patrem utnote nullaten

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DE LAS

ORACIONES

CON QUE ORABAN A LOS DIOSES,

Y DE LA

A Y FILOSOFIA, MORAL Y TEOLOGIA,

EN UNA MISMA CONTEXTURA.

CAPITULO I.

*as que usaban quando oraban al principal Dios, llamado
empo de pestilencia, para que se la quitase. Es Oracion de
qual le confesan por todo poderoso, no visible ni palpable.
sus metaforas y maneras de hablar.*

Book 3-The Origin of the Gods

Translated from the Aztec into English, with notes and illustrations

By

AUTHUR 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

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Monographs of The School of American Research

Number 14, Part IV

Santa Fe, New Mexico

1952

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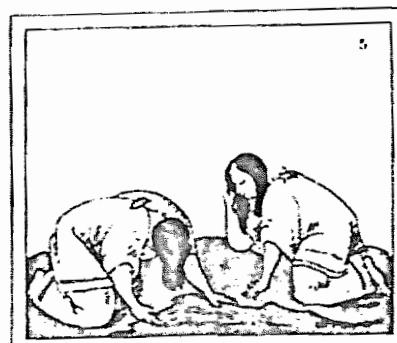
del dios

Quetzalcoatl. f12

so. parece ser cosa muy buena y
salud, ya me sano, y gozito la en
fermedad, ya estoy sano: y mas
otra vez le diro el Viejo. Señor.
bendita otra vez, porque es muy
buena la medicina, y estareys
mas sano. Si el dicho Quetzalcoatl,
dejó la otra vez de que se embolo
nacido, y comenzó a llorar triste
mente: y se le murió, y abstin
do el corazón, para verse, y no se
le quito del pensamiento lo que
tenía, por el orgullo, y burla,
que le hizo, el dicho regiomonti
a viejo. Y la medicina que da
dio, el dicho Quetzalcoatl, era
vino blanco de la tierra: hecho
de maizuelos, que se llaman teu
metl.



Habia cervatilacatl, amarillo
tsazque. auh iniquac ticalme
cuerpos, acappa tisitontli tiztli
chicas. niman icmoiceluh in
Quetzalcoatl: auh invencio ie
no ceppa quihuij. Ha que xoco
miti, infatti. niman quiso in
Quetzalcoatl reverente caamo
pmiquis, niman quihuij inven
to, macaxocon miti tisotoli
mis, macannel noce mixquac
xocantli tli motonal motolimis.
maranachito xoconnopalotti:
auh in Quetzalcoatl: niman
compalo achiton: auh a tzi
vel conje, niman quiso in Que
tzalcoatl: Henj' cacencia, qualli.
in cocolisti cacompalo, campa
noia cocollis caocomo nioroca,
niman quihuij invento, ca
oce xocenj caqualli infatti ie
chicatz in monacaie, auh ni
man ie ienoceppa ce conje, ni
man ie iuvintic, niman ie ie
chica velicelle quica, ie vncan
moicoleuh in Quetzalcoatl. vna
tiapan injollo. aocmocomika
cacaria, cale inquimastinenca
inqui matinemia velquijolma



—After Pase y Troncoso

1. Birth of Uitzilopochtli (Chapter I)
2. Defeat of the Centzonuitznaua (Chapter I)
3. Uitzilopochtli worshiped (Chapter I)
4. Ceremonial sprinkling of impersonator of Uitzilopochtli (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)

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NOUVELLE-ESPAGNE

PAR

LE R. P. FRAY BERNARDINO DE SAHAGUN

TRADUITE 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

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DU R. P. FRAY ANDRÉS DE OLMO

PARIS

G. MASSON, ÉDITEUR

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120, Boulevard Saint-Germain, 120,

—
1880



Lafitau

Joseph Francois Lafitau's (1681-1746) La vie et les Moers des sauvages américains comparées 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

Case 4

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555
29

452 J. P. Lafitteau, De zeden der Wilden van Amerika, in 't Fransch beschreven. 's Gravenhage, 1731. 2 tom. 1 vol. Avec cartes et nombreuses planches. in-fol. 20.—
Description des mœurs et coutumes des indigènes de l'Amérique du Nord et du Sud. — Edition hollandaise, recherchée pour ses belles planches.
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Zesuit en Zendeling in Amerika; in 's Fransch beschreven:

T W E E D E D E E L.



IN 'S GRAVENHAGE,
By GERARD VANDER POEL, Boekverkoper.
MDCCXXXL

Raffles

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

1752
744.
11
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Raffles v.1
History of Java

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This Book is Due



Räden Råna Tjärn

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.

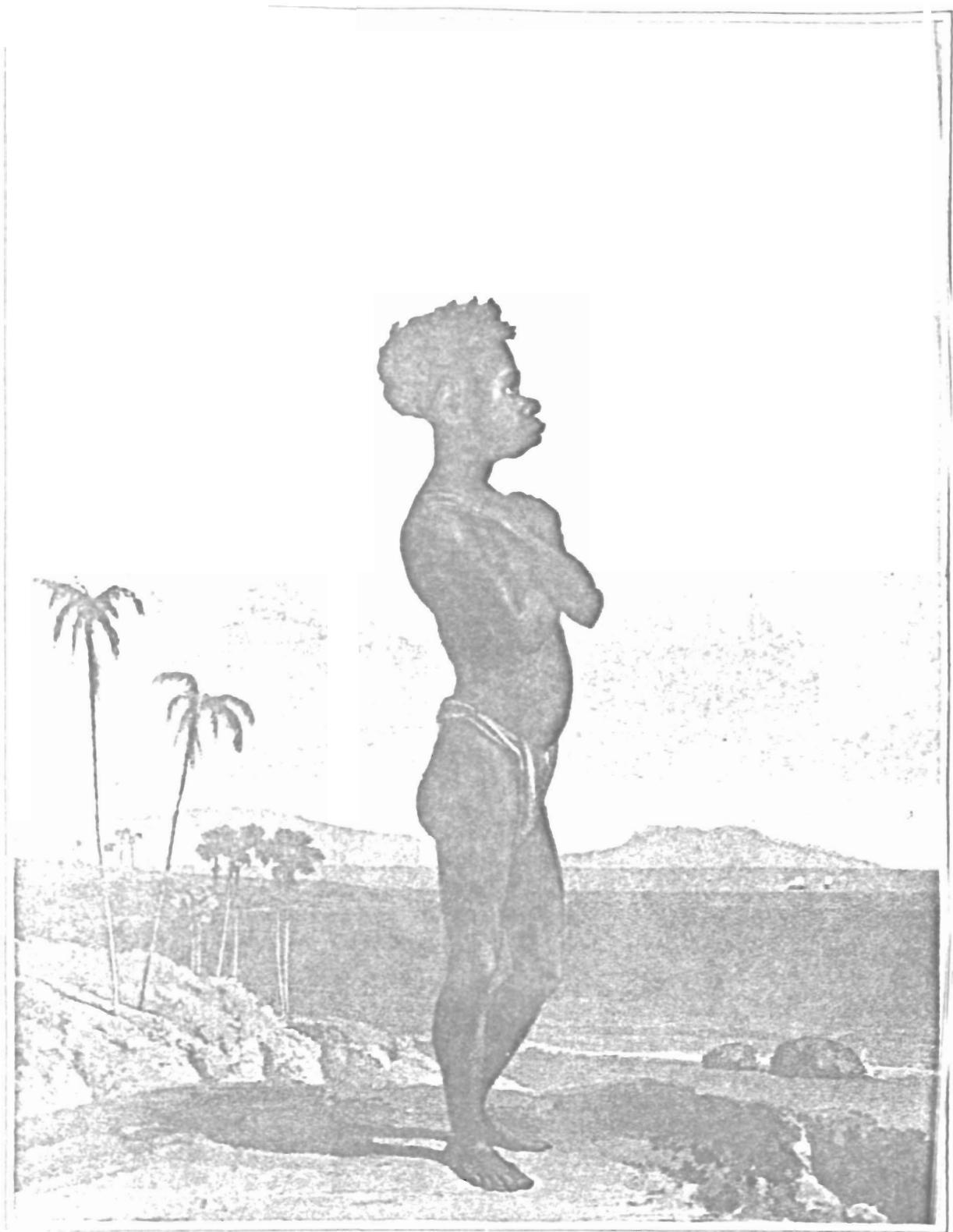
VOL. I.

LONDON:

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

1817.

74
11
v.2



A Papuan or Native of New Guinea, 10 years old.

APPENDIX.

I. 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 *Dewas*, certainly the *Rātu* and all the *Dewas* 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 *Rātu* be at length advanced to dignity by that *Rātu*, and is given a village, if he fail to weigh how much he should with propriety be in attendance on that *Rātu*, 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 *Rātu* who is not provided with scales, and investigates matters too superficially to benefit his subjects; he is, in truth, 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 *Pandita*, and do not despise your *guru* (spiritual guide), or you will surely go to hell eternally. Better you obey your *guru*: your excellence will descend to your sons and grandsons, who will profit by your goodness. Oh! living man, do not fancy your life permanent, although you are great, little, rich, or poor. When you have arrived at the end of life your body will be corrupt, it cannot be otherwise: yes, all are earth. When dead, people gather together wherewithal to bury their body, so that it is not with the soul, and that is only by paying reverence to the *Batara*. All that live in the world are of the mankind, who have been given wisdom and existence by the *Batara*. Although the *rātu*(king) lion is said to be the chief of animals, yet he is held captive by man; the same with the *garuda*, the king of birds, which resides in the air, it is likewise 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 are subject to be accounted good or evil in their course; like clouds which discharge rain, and that in the rainy season are delightful to the husbandman. But be it known to the cultivator, that he who superintends the implements of tillage is the son of *Dewata*, named *Sang yang Kalamerta*; he is very good, for he protects all the cultivation in the country. It is that *Sang yang Kalamerta* who, from the first, has caused terror to all such subjects as do not obey the commands of *Batara Guru*: because that *Sang yang Kalamerta* has been empowered by *Batara Guru* to destroy first all vicious persons; secondly, evil speakers; and thirdly, liars. These three vices do you regret, and you will do well in asking forgiveness from the *Batara*, so that you avoid the fury of the *Sang yang Kalamerta*.

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 loss of that money will be, and how much the profit thereon, so that by that means they may

Lane

"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.

1821
156
13

v.2

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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.

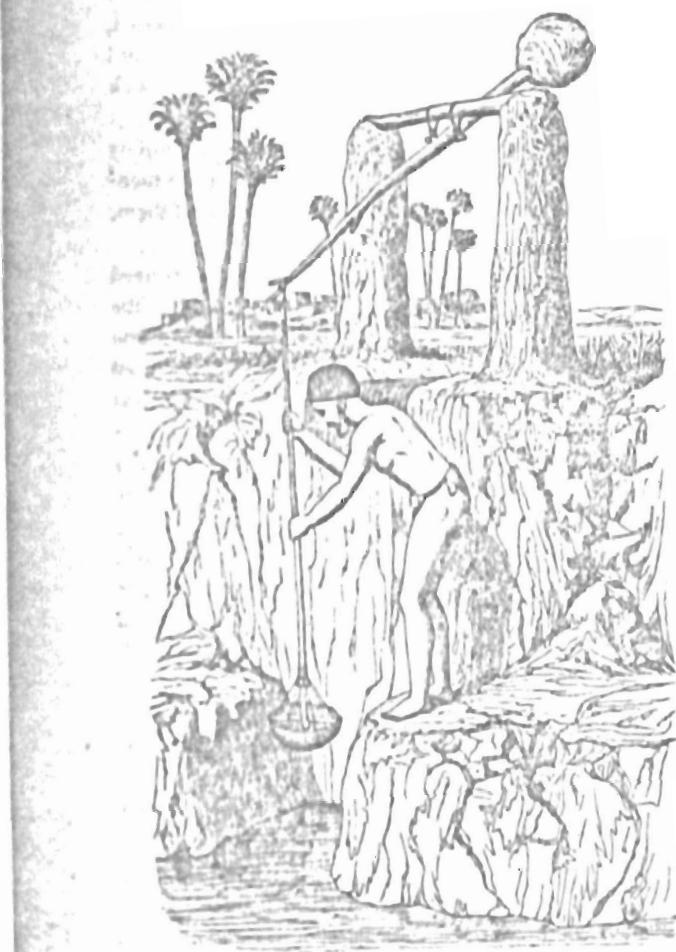
LONDON:
CHARLES KNIGHT AND CO., 22, LUDGATE STREET.

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 *sha'doo'f*, 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 woollen 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 *sha'doo'fs* are required, when the river is at the lowest, to raise the water to the level of the fields. There are many *sha'doo'fs* 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'ckiyeh*.

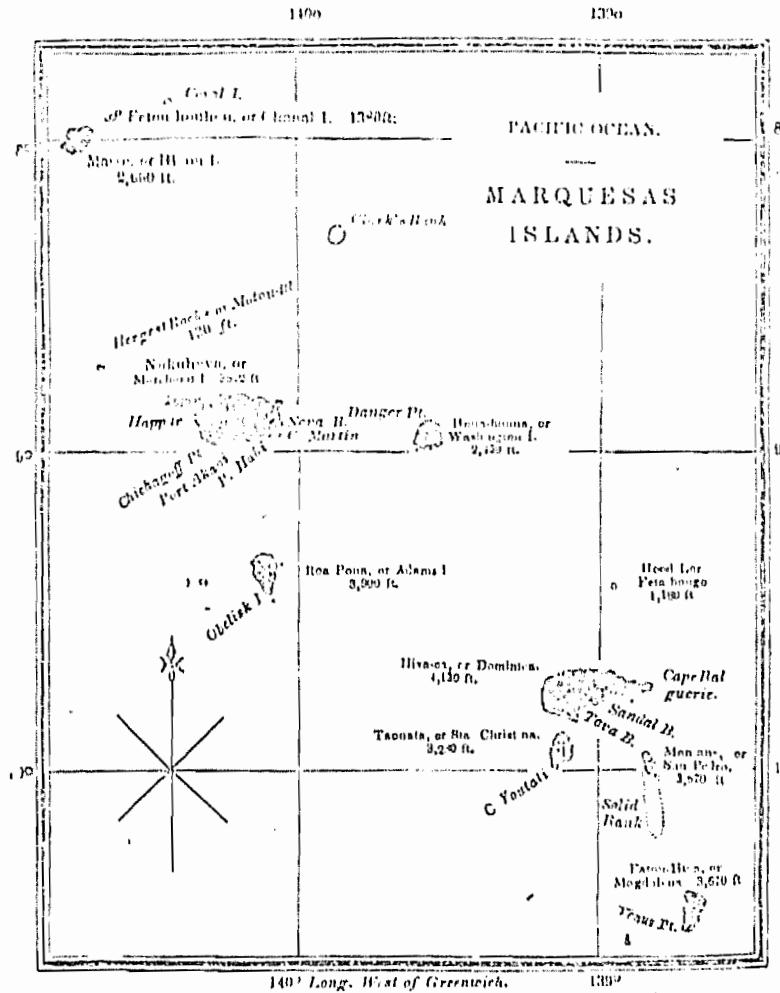


The *Sha'doo'f*.

McVille

T Y P E :

A PEEP AT POLYNESIAN LIFE.



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

WITH NOTICES OF THE FRENCH OCCUPATION OF TAHITI AND
THE PROVISIONAL CESSION OF THE SANDWICH
ISLANDS TO LORD PAULET.

BY HERMAN MELVILLE.

PART I.

NEW YORK:
WILEY AND PUTNAM.

LONDON:
JOHN MURRAY, ALBEMARLE STREET

1846.

(Ex)3854.9.39.11 c. 3

wretch, 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 rinds partly opened by the birds, and their hearts half devoured. However, we quickly despatched 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 stript 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 faggot 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?—Typee or Happar?—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 elude 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

unrolled the cotton cloth, and holding it in one hand plucked with the other a twig from the bush at 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 bread-fruit 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 faint noise 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 motioned 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 firebrands upon them. This appeared to give them a little confidence, so I approached nearer, presenting the cloth with one hand, and holding the bough 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, giving 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—opening his mouth from ear to ear, and thrusting his fingers down his throat, gnashing his teeth and rolling his eyes

Morgan

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LEAGUE
OF THE
HO-DE'-NO-SAU-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
HORACE *De Arte Poet.*, v. 300

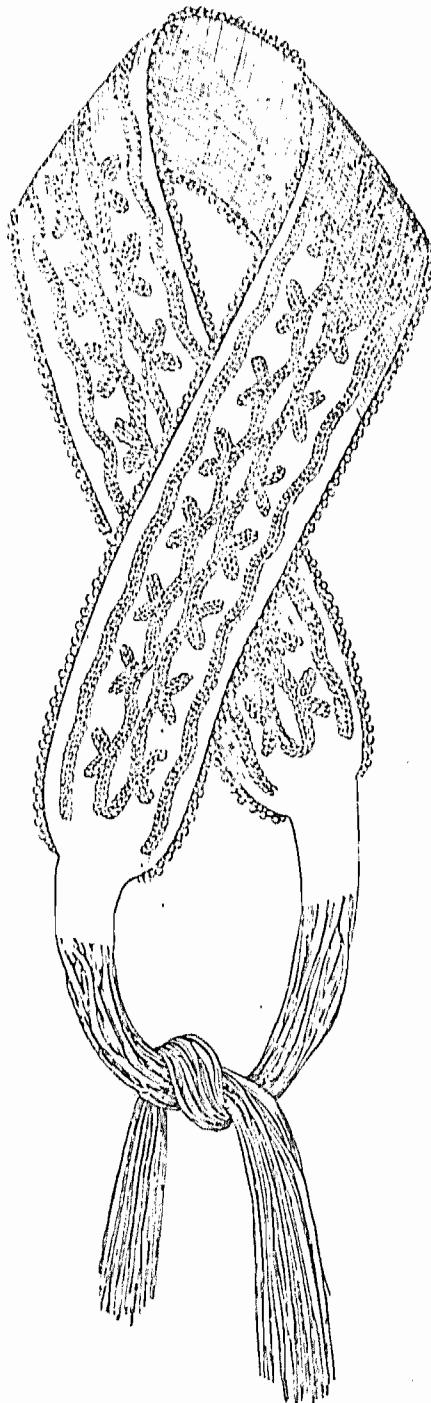
A NEW EDITION, WITH ADDITIONAL MATTER, EDITED
AND ANNOTATED BY

HERBERT M. LLOYD

VOLUME I

NEW YORK
DODD, MEAD AND COMPANY

1901



YUNT KATO DA TA OR DEER SKIN SHOULDER BELT

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."¹

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 (Wā-o-wo-wā-no-onk), 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.

Case 6

Cushing

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 (1896) 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.



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OUTLINES OF ZUNI CREATION MYTHS

BY

FRANK HAMILTON CUSHING

13 ETH—21

321

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, forsooth, thereby gaining naught 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 Twain 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 seemly).
And your feet shall be webless,
And hands void of talons,
Yet full-furnished, for fighting.

Then ranged were the clans
In processions like dancers;
First, the fronts of their faces
Were shorn of their forelocks
By the Twain with their weapons,
And fire of the lightning;
That the Sun on his journeys

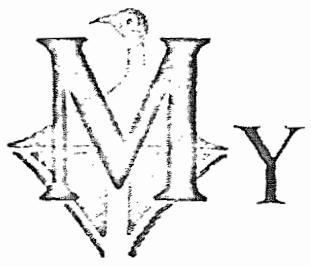
CUSHING]

THE UNTAILING

When lastly the people
Were ranged in processions
And their tails were razed away.
There were many who
(Little heading the foremost)
Who recked now, no longer
The pain they had suffered.
And these, in their folly
Shrinking further and farther,
Fled away, in their terror,
Crazed, and chattering loudly,
Climbing trees and high,
And bereft of their senses.
Wandered far (seeking)
Sleeping ever in tree-tops)
To the south Summer-edges,
Seen again by far walkers—
"Long of tail and long,
Like wizened man-children,
Wild, and noisy of mouth,
Their kind still abide there,
Eating raw things like
Say the words of the ancient.
"Thus wise fared it ever,
With those who feared greatly,
The words of the father,
Yet feared not their warning,
Say the words of the ancestor."

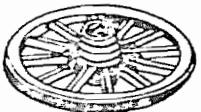
Thereafter more and more goodly of form became they, for they dwelt long in Hán̄hlipiyik'ya, where their useless parts had in sacred theft been taken from them, and they gained great strength, as they sought more often than ever to war with the gods (and became still more changed in spirit), but nevertheless watched amain, nor said they aught!

But there came a day when the people were gathered together, and the chief lent, saying, "Look now, we are perfectly attainted to the Middle place or unto one another, let us build greatly and lay up store, notwithstanding the earth tremble and the Twain gods be angry."



ADVENTURES IN ZUÑI

BY FRANK HAMILTON CUSHING



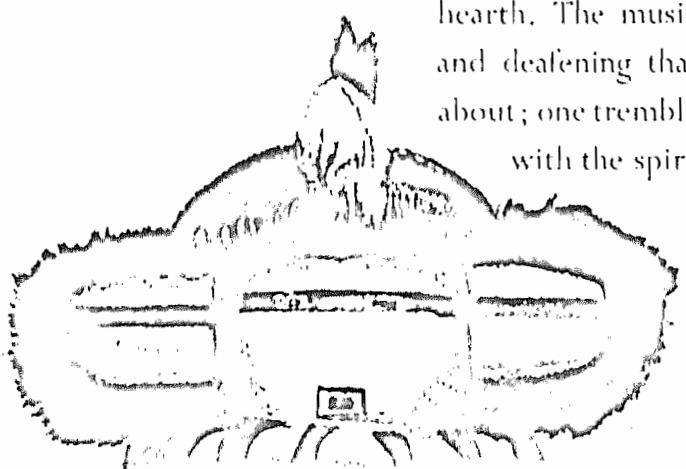
THE PERIPATETIC PRESS · SANTA FE, NEW MEXICO

Rollins

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.

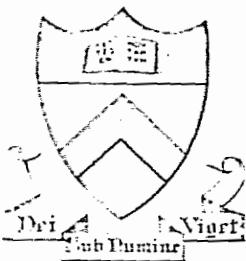
There was now a sudden pause in the music. The Sa-la-mo-pi-a retired, and only members of the two orders remained. Two lads who were undergoing their novitiate, were brought into the middle of the room. The fires and huge grease lamps were freshly kindled and lighted, until the smoke near the ceiling 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—wilder, 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, each of the splints, breathed on it, prayed over it, the 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. Soon place more aglow than ever. They approached, danced, and joined in the wild song, brandishing and yelling more and more vociferously. Suddenly stepped into the light, thrust the blazing splints and throats, drew them forth still aglow with latter out in the mouths of the boys. The stoic the other writhed and turned his head piteously; however, for the stalwart priests held him in his ordeal. Two by two, all the members in order the song-masters, went through this processional break there remained only the prayers to be said, pair to complete their initiation. This completed, conducted to seats, and all present said their prayers. The meal was thrust into my hand and I was drawn into a long silence ensued. Sleepy participants lay against one another, re-straightened up, or



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a
session
of admiration for the
author of this book
who was her clear
mother's good friend

J. Alice Greey.

Jan. 18, 1902.

ZUÑI FOLK TALES

RECORDED AND TRANSLATED BY

FRANK HAMILTON CUSHING

WITH AN INTRODUCTION BY

J. W. POWELL



TÉHATSALL

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.



Photo by A. C. Vroman

WAIHUSIWA

Stevenson

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.

U. S. BUREAU
OF
ETHNOLOGY

ANNUAL REPORT

1901 - 02

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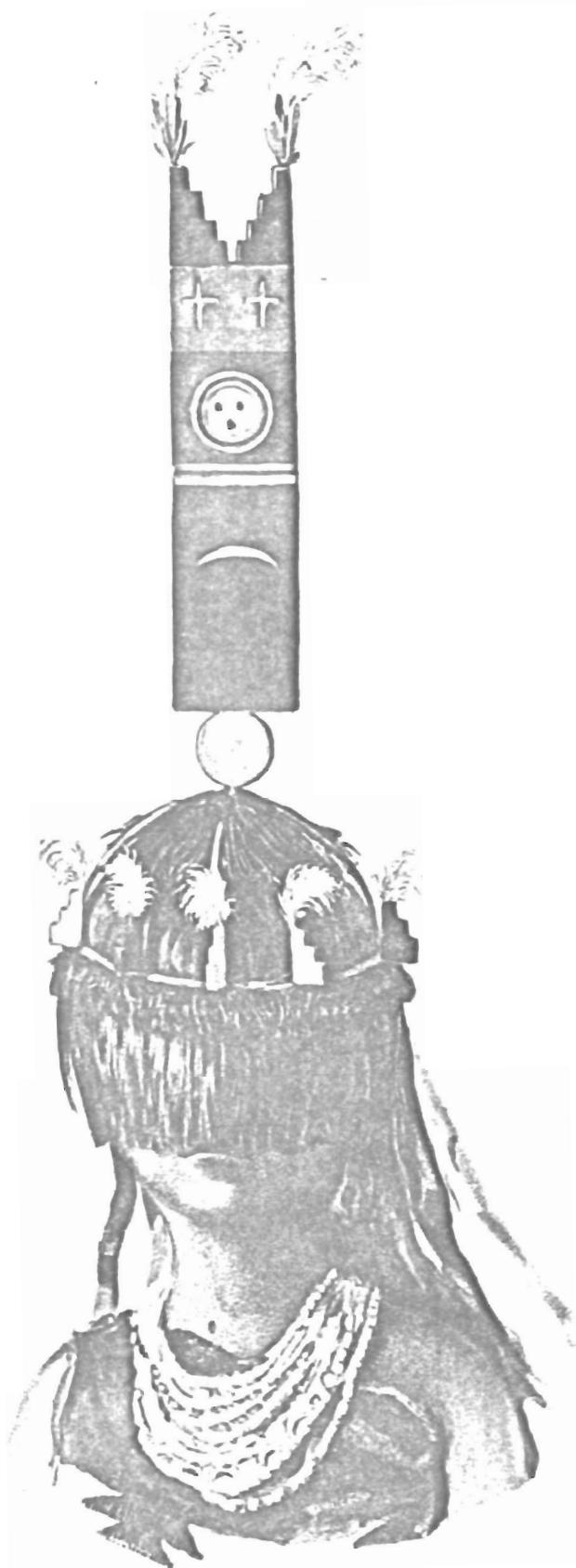
THE ZUÑI INDIANS: THEIR MYTHOLOGY, ESOTERIC FRATERNITIES, AND CEREMONIES

By MATILDA COXE 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 declivities of the rocky walls. In the course of time the mesa dwellers



WHELRONNE HEAD-DRESS WITH TABLET 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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Doughty

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TRAVELS
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CHARLES M. DOUGHTY.

VOL. I.

CAMBRIDGE:
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1888

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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.)



LAND DYAKS

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 unnaturally 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 Pamali or Porich, is practised by the Dyaks. If a

Shway Yee

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W. A. Scott
APR. 1898.
THE BURMAN

HIS LIFE AND NOTIONS

BY

SHWAY YOE, *pseud.*
SUBJECT OF THE GREAT QUEEN

J. G. Scott
etc.

LONDON
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1896

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

1967



AKADEMISCHE DRUCK- u. VERLAGSANS TALT
GRAZ - AUSTRIA

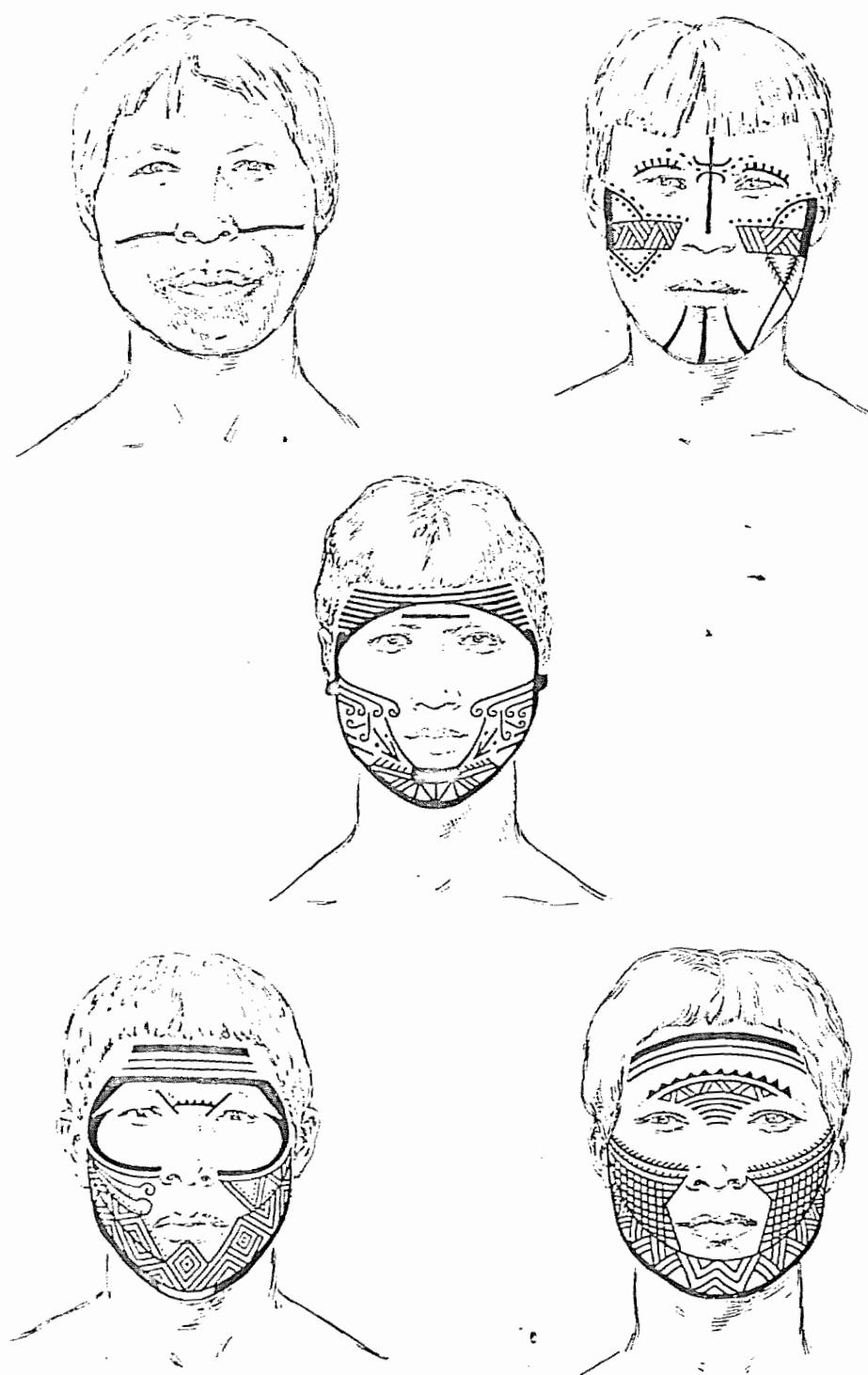


Abb. 132. Gesichtsbemalungen der Tukáno. Rio Tiquié.

22*

Haddon

"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

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TO
TORRES STRAITS

VOLUME I
GENERAL ETHNOGRAPHY

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1935

A. E. HORNELL
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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 *surlal* (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 menstrual 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 scrapings of a coco-nut, so young that the shell had not formed, and of the leaves and stems of *salili* (*Alyxia spicata*), *titur* (*Delima* sp. or *Tetraceros* sp.), *kaikukua* and *gabu* (*Heptapleuron* 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 *surlal*." Young *patalai* (*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 *gulda-pui*¹ (*Maba reticulata*) were fixed in the bow of the canoe. This prevented the turtles from sinking prematurely. *Pibi* (*Commelina nudiflora*), *salil*, *ngobur* (*Psoralea*, sp. nov.), *timi* (*Abrus precatorius*) and other herbs were tied together and placed in the bow and stern of canoes when turtling 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 (*agu*²), and as each canoe had its separate *agu* the crew that could show the greatest number of turtles at the end of the season acquired the greatest glory. The *agu* consisted of a bamboo staging covered with leaves of coco-nut palms and on these were placed the heads and shells of the turtles. Hanging from the *agu* were numbers of large bull-roarers, *bigu*, which continually vibrated in the wind, and on it were placed the *padatrong* rattles³. Waria made a sketch (fig. 50) of an *agu* 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 tufts of dracæna leaves were inserted vertically between the carapaces. D'Albertis thus describes one he saw in Danan: "all the shells

¹ *Gulda-pui* = canoe-like plant.

² The term *agu* also signifies the back of a turtle.

³ These are described in volume iv.

of the turtles killed in the place are placed in one long row extending from the little temple to the beach" (II. p. 8).

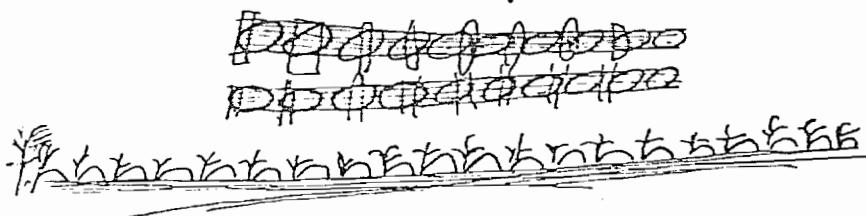


FIG. 50. *Agu*, or turtle-platform, drawn by Waria.

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.

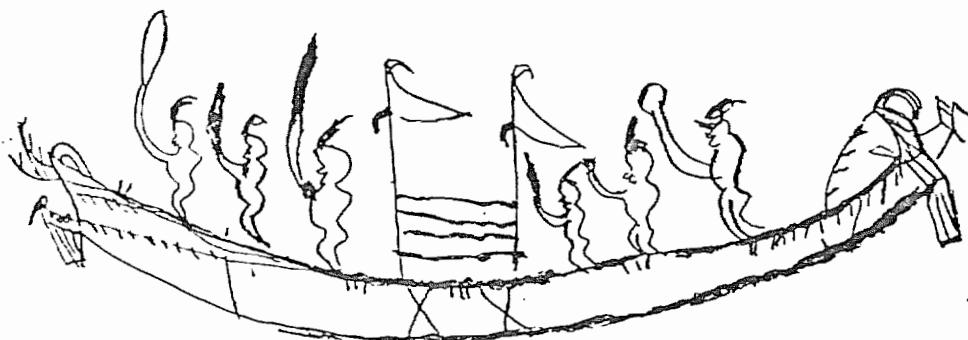


FIG. 51. Drawing by Sunday of the turtle-ceremony at a canoe at Gumi.

When the canoe was ready to start the men said to the *mari* 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 somewhat as follows: "We sail now, all our crew (the *mari* 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*:

A. J. H. St. John

REPORTS

OF THE

CAMBRIDGE ANTHROPOLOGICAL EXPEDITION

TO

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VOLUME VI

SOCIOLOGY, MAGIC AND RELIGION

OF THE

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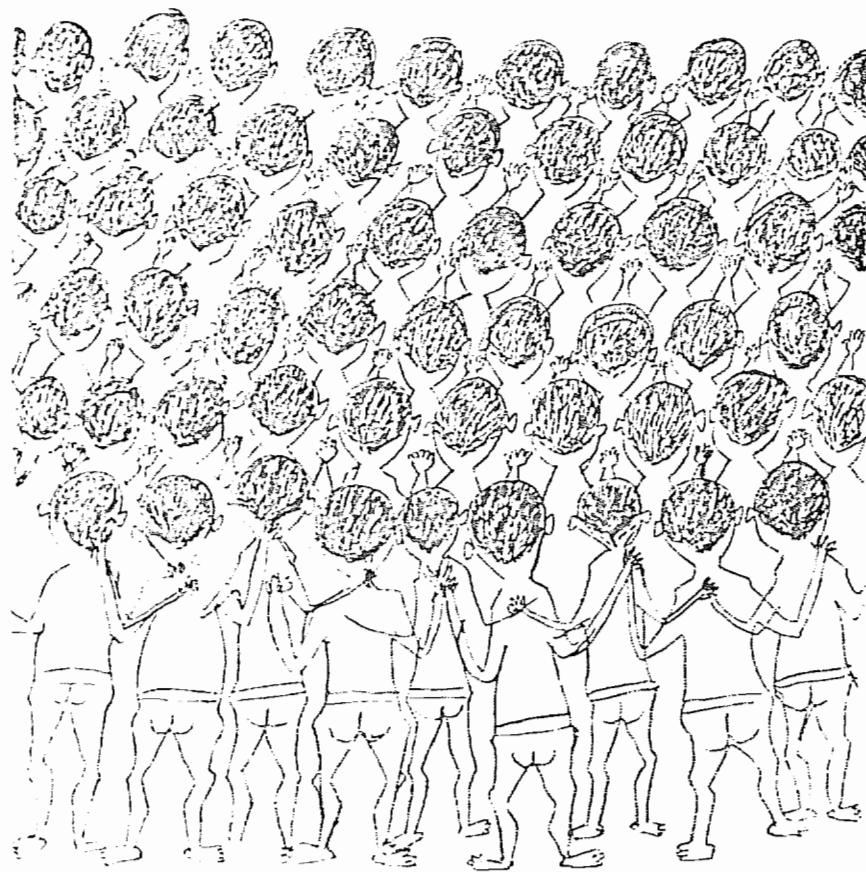
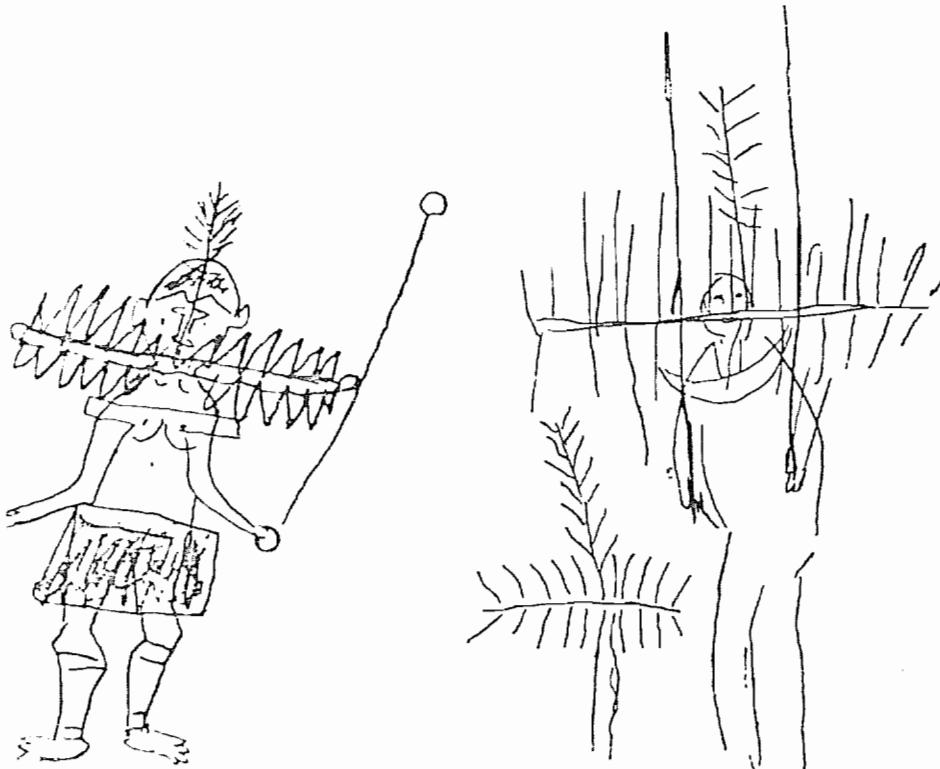
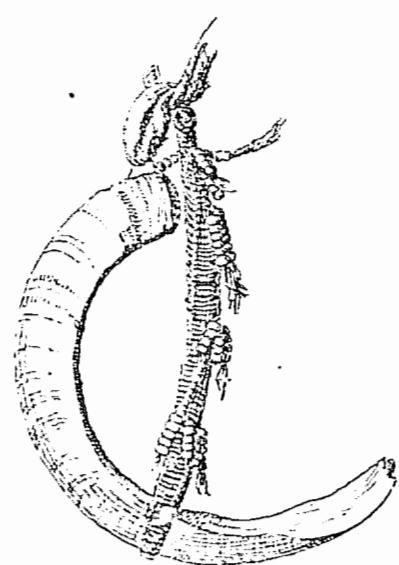
FIG. 1. Heap of Malu *le*, drawn by Pasi (p. 313).

FIG. 2. Terer (p. 132).

FIG. 3. Tur *siriam le* (p. 143).FIG. 4. *Terel* mask (p. 143).FIG. 5. Tur *siriam le* (p. 143).FIG. 6. *Bud lu*, consisting of a *pit tonar* and boar's tusk (p. 158).

Mystic

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.



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AMERICAN GEOGRAPHICAL SOCIETY
ORIENTAL EXPLORATIONS AND STUDIES No. 6.

Edited by J. K. WRIGHT

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



Aš-Šejh Mūsa ar-Rwejli

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M E K K

VON

DR. C. SNOUCK HURGRONJE.

MIT BILDER-ATLAS.

EEN VOORSTUDIE VAN HET KONINKLIJK INSTITUUT VOOR DE TAAL-, LAND- EN VOLKENKUNDE
VAN NEDERLANDSCH-INDIË TE 'S-GRAVENHAGE."

II.

AUS DEM HEUTIGEN LEBEN.

H A A G
M A R T I N U S N I J H O F F
1889.

HURGRONJI

MEKKA

BILDER-
ATLAS

Sven Hedin

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 1906.

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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180. SVEN HEDIN.

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Aron Jonason Photogr.

TRANS-HIMALAYA

DISCOVERIES AND ADVENTURES
IN TIBET

BY

SVEN HEDIN

WITH 388 ILLUSTRATIONS FROM PHOTOGRAPHS, WATER-COLOUR SKETCHES, AND DRAWINGS BY THE AUTHOR
AND 40 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 south-easterly 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 Pupchung-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 to-morrow. 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 Pupchung-tsangpo. The brook descends from the Pupchung-ri, a part of the main crest. To the south-east we see the two mountains Tormakaru 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



99. THREE TIBETANS SALUTING.

TRANS-
HIMALAYA
DISCOVERIES
AND
ADVENTURES
IN TIBET

SVEN HEDIN

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MR. CYRUS H. McCORMICK, '79.

THE ACEHNESI

BY

DR. C. SNOUCK HURGRONJE

LEYDEN

THE ACHEHNESE

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 Barōh, presents one or two points of difference. In both districts they wear over the Achehnese trousers an *ijə pīnggāng*, but in the



PEOPLE FROM THE XXVI MUKIMS.

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 *bajīi*, but its sleeves are comparatively narrower in the Tunōng, and the edging (*keurenyay*) at neck and sleeves is more ornamental in the lowlands. A cloth (*ijə sawa'*) is thrown over the shoulders in the same way as the Javanese slendang or scarf. The women of the lowlands use another cloth (*ijə tōb ulīi*) of the same description to cover the head when going out of doors. Locks of hair (*kundē*) are generally worn hanging in front of both ears. The chignon (*sanggōy*) is among the lowland women placed on the centre of the crown, and divided into two portions suggesting a pair of horns¹), while the Tunōng women either carry the topknot entirely to one side, or let it hang down behind in the form of a sausage².

1) This fashion is called *meukipaih China* = "like a Chinese fan".

2) The Achehnese call this *mubōh guda* = "horse's muzzle".

The remaining articles of personal adornment exhibit few differences. Girls and women who have not yet had more than one child, wear



MAN FROM THE XXII MUKIMS WITH HIS WIFE.

armlets and anklets (*glenüng jarðë* and *gaki*) made of *suasa*, which are forged on to their limbs; also chain bracelets of silver or *suasa* on their arms (*talðë jarðë*). On their necks they have metal collars, the separate portions of which closely resemble the almost circular *bòh ru* on the four corners of the betel-leaf kerchief, and necklaces hanging down over the breast (*srapî*) 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

Westermarck

HQ703
.M8W5

HQ703.M8W5

Westermarck

Marriage ceremonies in Morocco

MARRIAGE CEREMONIES IN MOROCCO

BY

EDWARD WESTERMARCK

PH.D., LL.D. (ABERDEEN)

MAJOR IN WHITE PROFESSOR OF SOCIOLOGY IN THE UNIVERSITY OF LONDON
PROFESSOR OF MORAL PHILOSOPHY IN THE UNIVERSITY OF FINLAND, HELSINGFORS
AUTHOR OF
"THE HISTORY OF HUMAN MARRIAGE,"
"THE ORIGIN AND DEVELOPMENT OF THE MORAL IDEAS," ETC.

MACMILLAN AND CO., LIMITED
ST. MARTIN'S STREET, LONDON

1914

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 Kruyt's work on the Celebes--now known as Sulawesi in Indonesia.

Case 10

Krust

DE WEST-TORADJAS OP MIDDEN-CELEBES

DOOR

ALB. C. KRUYT

DEEL I

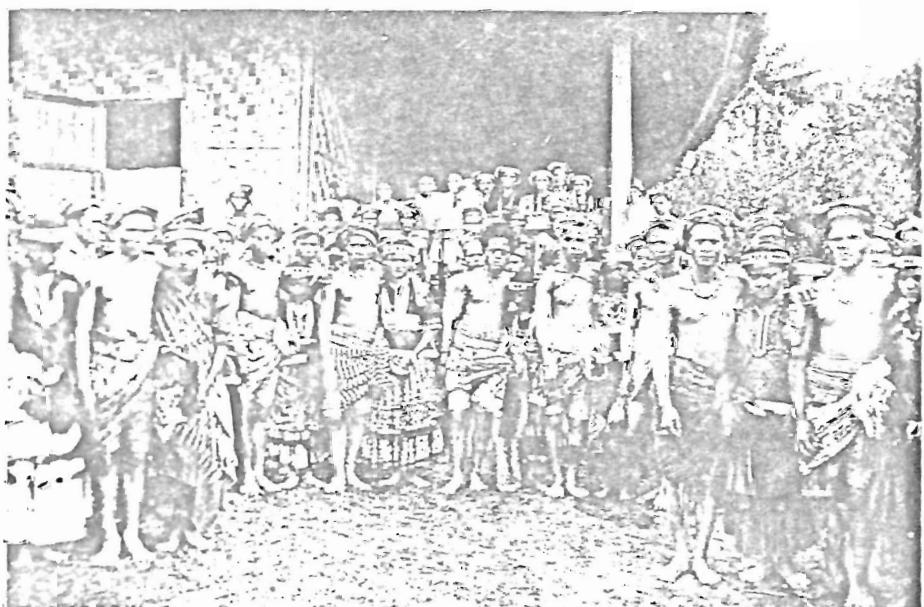
VERHANDELINGEN DER KONINKLIJKE NEDERLANDSCHE AKADEMIE
VAN WETENSCHAPPEN TE AMSTERDAM, AFDEELING LETTERKUNDE

NIEUWE REEKS, DEEL XL

UITGAVE VAN DE N.V. NOORD-HOLLANDSCHE
UITGEVERS-MAATSCHAPPIJ, AMSTERDAM 1938



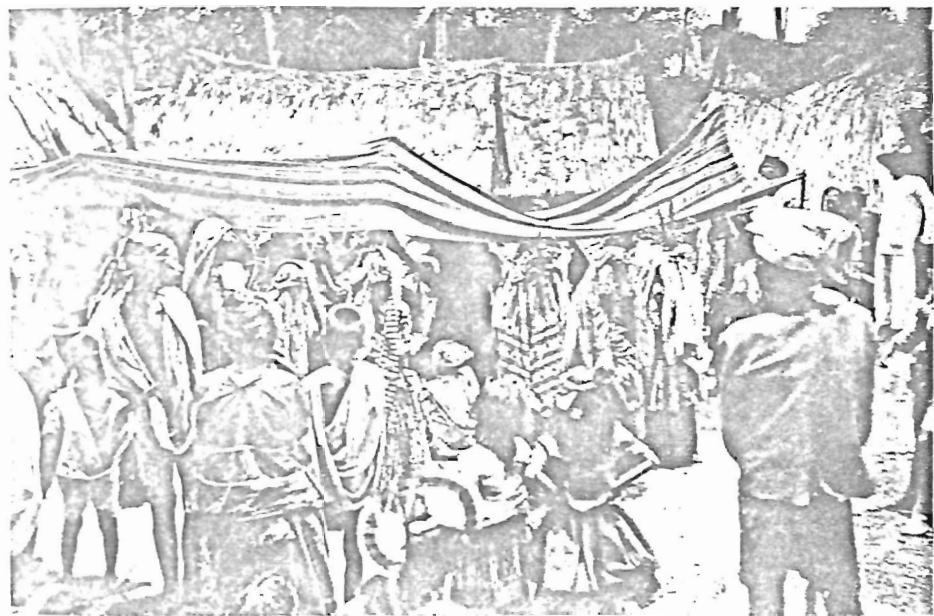
40. Het oogenblik waarop
de buffel bij een huwelijks-
feest te Soenghoe in Koelawi
zal worden gedood
XI, 32.



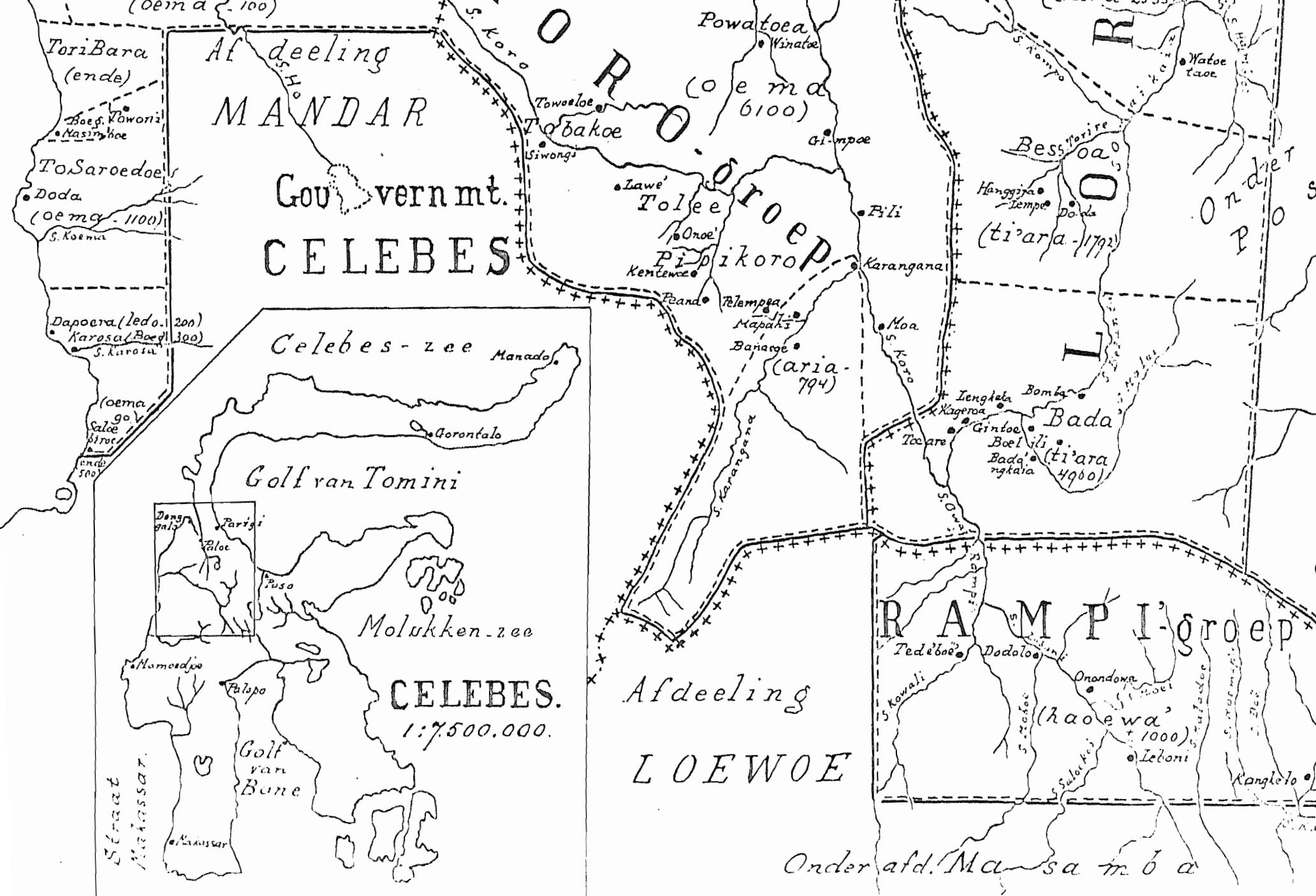
41. Het meolo bij den raigo-dans in Koelawi, waarbij mannen en vrouwen niet afzon-
derlijk maar afwisselend in de rij plaatsen. I, 33, 62.



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



43. *Het taro-feest te Mataoce in Koelawi.* IX, 48.



Seenhardt

P21

v.8

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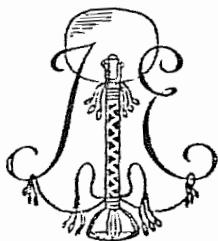
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TRAVAUX ET MÉMOIRES DE L'INSTITUT D'ETHNOLOGIE. — VIII.

MAURICE LEENHARDT.

NOTES D'ETHNOLOGIE
NÉO-CALÉDONIENNE.



PARIS
INSTITUT D'ETHNOLOGIE
191, RUE SAINT-JACQUES (5^e)

1930

PLANCHE I.

1. Un Maître de pilou, chef des hautes vallées de Koné, avec le gérant station d'élevage, métis. P. 148.
2. Un deuilleur, *avi*. P. 157.
3. Indigène portant des ignames pour les présenter. P. 149.

(*Clichés pris par un Japonais*), Koné, 1914.



1.



2.



3.

Spencer e Gullen

GN666
S6
. 1927a

GN566.S6.1927a
Spencer
Arunta; a study of a stone age
people

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

1966

ANTHROPOLOGICAL PUBLICATIONS

Oosterhout N. B. - The Netherlands



FIG. 90.—AN *FRUNCHA* CEREMONY: THE PERFORMERS COMING ON TO THE GROUND.



FIG. 91.—IRUNTARINIA CEREMONY ON THE UNJIAMBA TOTEM OF APERA-NA-UNKUMNA, TO ILLUSTRATE ONE FORM OF *NURTUYU*.

Hutton

GN630
N3H8

GN630.N3H8
Hutton.
Ingermi nagas...



KĀSĀKRĒ OF KIGWEMA—AN ANG

(From a sketch by Col. Woodthorpe)

Kasakre
P.

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. Nimuendajú 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.

Nimendajú

135|5
127
67

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No. 8

THE APINAYE'

BY

CURT NIMUENDAJÚ

Translated by ROBERT H. LOWIE

Edited by ROBERT H. LOWIE and JOHN M. COOPER



THE CATHOLIC UNIVERSITY OF AMERICA PRESS
WASHINGTON, D. C.

1939

id-krāmčwū'. This guardian is appointed by the instructor of the girl's moiety from among the volunteering pebkaaq'g of the complementary moiety.

The community of pebkaaq'g further embraces two smaller lads, me-ō-opa-čwūdn-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 erect a hut for rainy weather and are to themselves except for occasional visits of the instructors.



Fig. 5. Perforation of boy's ear-lobes

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. Behind him sat his maternal aunt and his

krāngčdy, 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 arára feathers at the butt. Beside him was a bowl containing the little plugs prepared on the eve of the rite, as well as some urucú 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 urucú, and marked a point on the lobe with it. After careful scrutiny he slowly pushed the pin



Fig. 6. Perforation of lower lip.

through, left it sticking in the hole, cast about for one of the urucú-reddened plugs, licked 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 Timbira, 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

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IN

AMERICAN ARCHAEOLOGY AND ETHNOLOGY

Vol. III, No. 1, pp. 1-186, plates 1-33

February 15, 1919

IFUGAO LAW

BY

R. F. BARTON

B C

UNIVERSITY OF CALIFORNIA PRESS
BERKELEY

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 IFUGAO DRESSED 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

GN61
N5M3

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ARGONAUTS OF THE WESTERN PACIFIC

*An 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

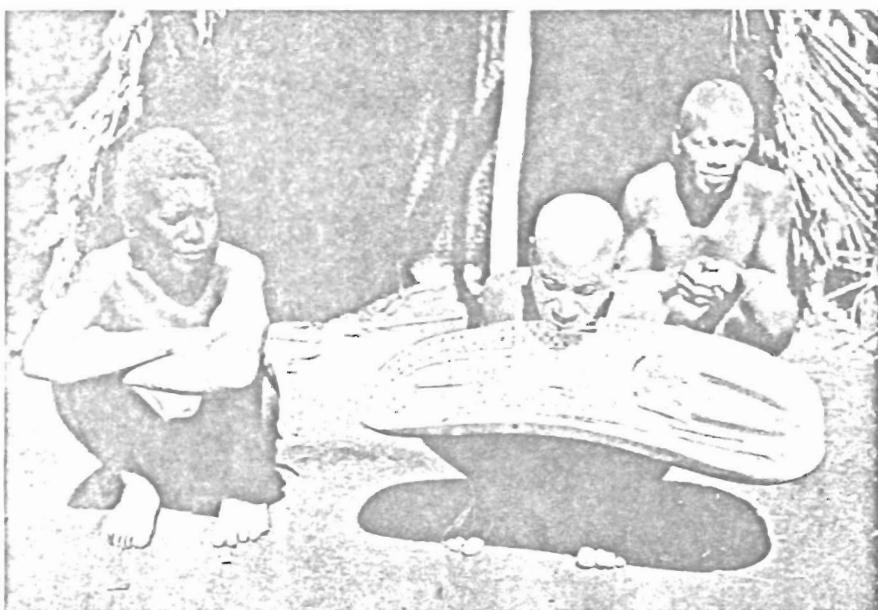
It may be noted that in almost all cases described, the substance harmed in the rite is not the final aim of the magic, but forms only a constituent part of the object in view or is an accessory of it, or an instrument used in its making. Thus the *wayugo* creeper, the *kaybasi* (caulking), the paint, the prow-boards, 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 *kaloma* 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.)



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.

Handy

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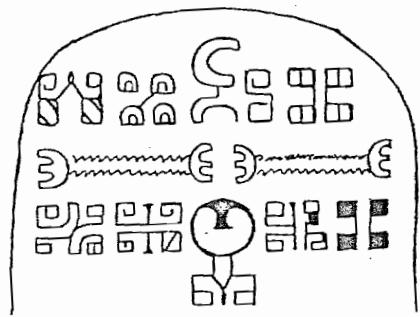
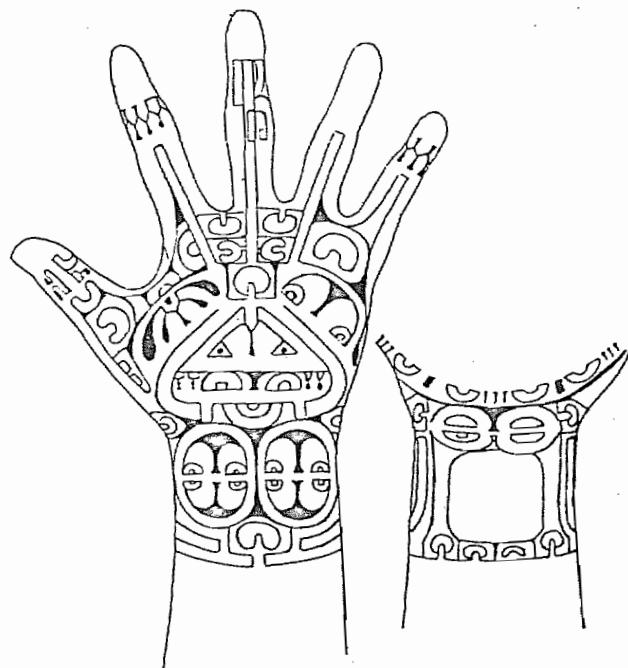
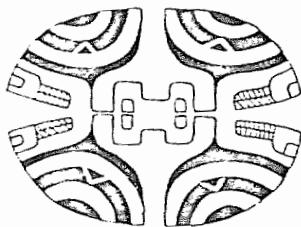
THE NATIVE CULTURE
IN THE
MARQUESAS

BY
E. S. CRAIGHILL HANDY
"

BERNICE P. BISHOP MUSEUM
BULLETIN 9

BAYARD DOMINICK EXPEDITION
PUBLICATION NUMBER 9

HONOLULU, HAWAII
PUBLISHED BY THE MUSEUM
1923



TATTOO DESIGNS IN THE MARQUESAS



A



B



C



D



E

F G



F



G



H



I



J



K



L



DANSANTE DE TACINGA

Wittig

DEL ORIENTE

pantin

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.

In the Sons of Ishmael, A Study of the Egyptian Bedouin, London, 1935, George W. Murray passes on a quarter of a century spent in the desert.

W. Lloyd Warner's A Black Civilization, A Social Study of an Australian Tribe, New York, 1937, resulted from three years spent in northeastern Arnhem Land.

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."

'asl 12

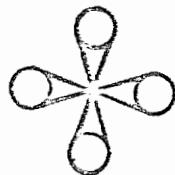
Reichard

GLADYS A. REICHARD

NAVAHO RELIGION

A STUDY OF SYMBOLISM

VOLUME I



BOLLINGEN SERIES XVIII

PANTHEON BOOKS

CONCORDANCE C

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. Meal sprinkling by patient, e-we and back, s-n and l-w repeated and sprinkled around.

Chant lotion sprinkling with aspergill from cup and from cup.

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

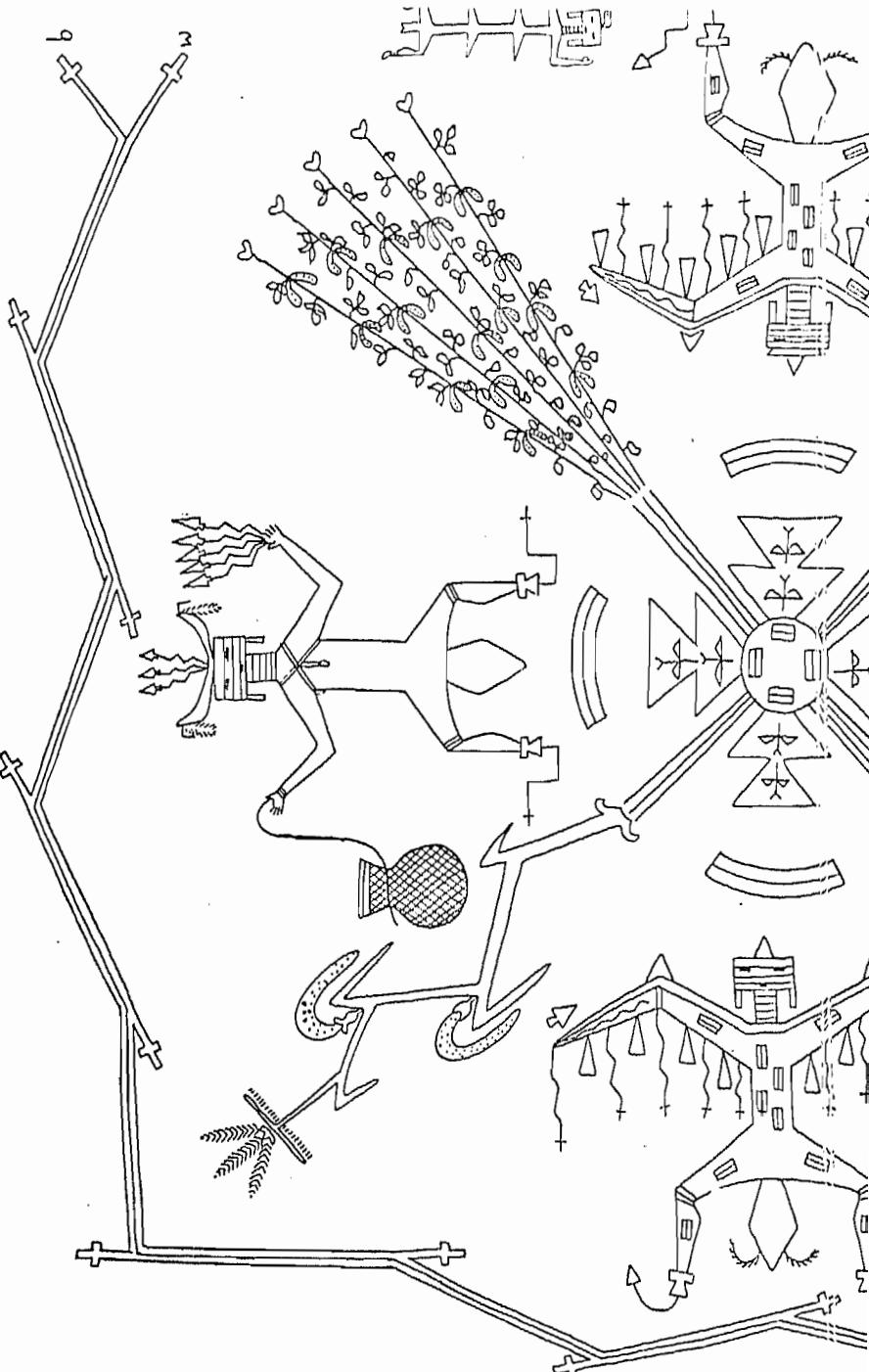
Application of chant lotion * from cup and center cup during bathing; very little was drunk, the remainder was poured out of doors.

Incense inhaled.

Day 3. *Holy People* painting (Newcomb-Reichard, 1937) with the following variations: there were headbands with feathers on the heads of the Holy People; the 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 feathers where they joined and at the ends; black and white feathers extended from the feet of the males; there were feathers 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; Maltese cross on shield blue corn, blue bean, black squash, blue tobacco; two ears five leaves, two ears and a blackbird with yellow on wings; rainbow encircling guardian touched the Skies; it had two bunches of five feathers each, those of the two ends being

*The infusion and chant lotion tasted different from those of the preceding days.



Shirokogoroff

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Psychomental Complex of the Tungus



BY

S. M. SHIROKOGOROFF



Murray

1821
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Murray
Sons of Ishmael

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DECEMBER 1	DEC 5 '67	
JAN 6	JAN 20 '68	
MAR 1	MAY 3 - '68	
JULY 1	MAY 3 1968	
MAR 9	MAY 31 '67	
	APR 24 1972	

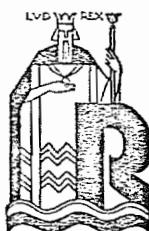
SONS OF ISHMAEL

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 xxii, 20-21.



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 'Ugbi¹ should include "*Arba'in gamal wuquf, wala 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, 'Ali, the son of a sheikh of the Laheiwat, who abducted a woman and took her to 'Aqaba, 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 'Ali for a twelvemonth. One evening, as 'Ali 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. 'Ali greeted him *Salam aleikum*, to which the stranger replied *Aleikum es salam rahmat allahi wu barakat*.² 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 'Ali. 'Ali 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 Sa'ida, wife of Selim Abu Radi, who had run away from her husband, the headman of the petty sept 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 Sa'ida, persuaded her



SINAI WOMEN

¹ Judge who specializes in the law affecting women.

² "Upon you be peace, the mercy of God, and His blessing!" (This blasphemy was considered very bad form.)

Warner

A BLACK CIVILIZATION

*A SOCIAL STUDY
OF AN AUSTRALIAN TRIBE*

BY

W. Lloyd Warner

*Associate Professor of Anthropology and Sociology
University of Chicago*

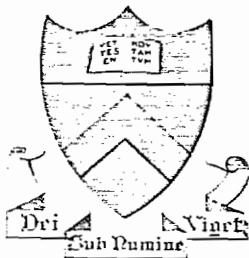


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New York and London

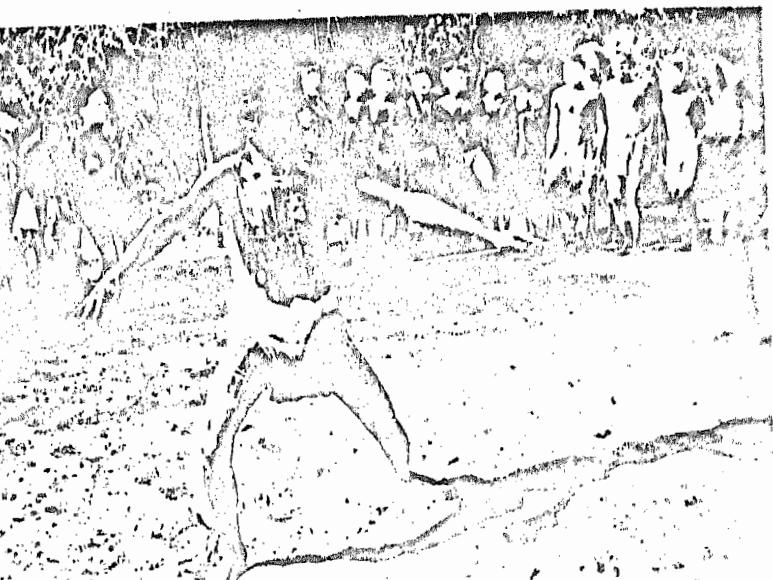
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VIIIA. DANCING FLOOD WATER IN THE NARRA CEREMONY.



VIIIB. BOYS RECEIVING INSTRUCTION IN THE NARRA CEREMONY.

Eylandt tribesmen 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 Dua 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, copulated with 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 guratu (relationship terminology) so that all the Yirija relatives and their wives were to be found in the terminology. He made both Dua and Yirija. 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 Gulera. 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 float-stick 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 Kalpu clan. The people were all dead but their possessions were still there. They came on through to the Djirin country. Here, too, all the clanspeople were dead. The sickness that killed them was yaws. This sickness had come from eating long yams and had angered the Wongar, who sent the sickness. (There is no general taboo on eating long yams.)

Batteson

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Plate I. The dancing ground of Palimbai in the flooded season

The *wompunau* 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 *wompunau* are lined with mounds on which coconut palms, crotos, bananas, etc. are planted to raise them above the flood level. Dwelling houses lie on both sides of the *wompunau*, 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 *wak* or ceremonial mound belonging to this house. Behind these a woman is paddling a small canoe across the *wompunau*. In front and to the left of the far ceremonial house, its *wak* is visible.

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*

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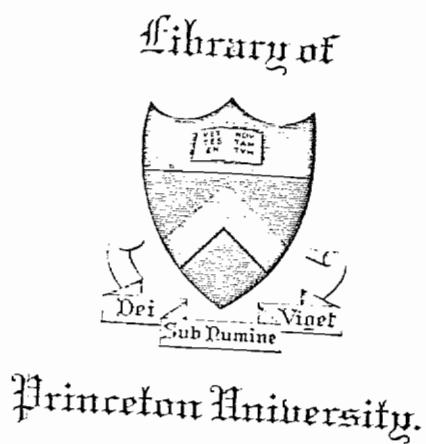
1936

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 & Segawa

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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.