

Catalogue of an exhibition illustrating the medicine of the aboriginal peoples in the British Commonwealth / with an introduction by E. Ashworth Underwood.

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THE WELLCOME HISTORICAL MEDICAL MUSEUM

Catalogue of an Exhibition

illustrating

The Medicine of the
Aboriginal Peoples in the
British Commonwealth

With an Introduction by
E. ASHWORTH UNDERWOOD, M.D.
Director of the Museum

Price, 3/6 net

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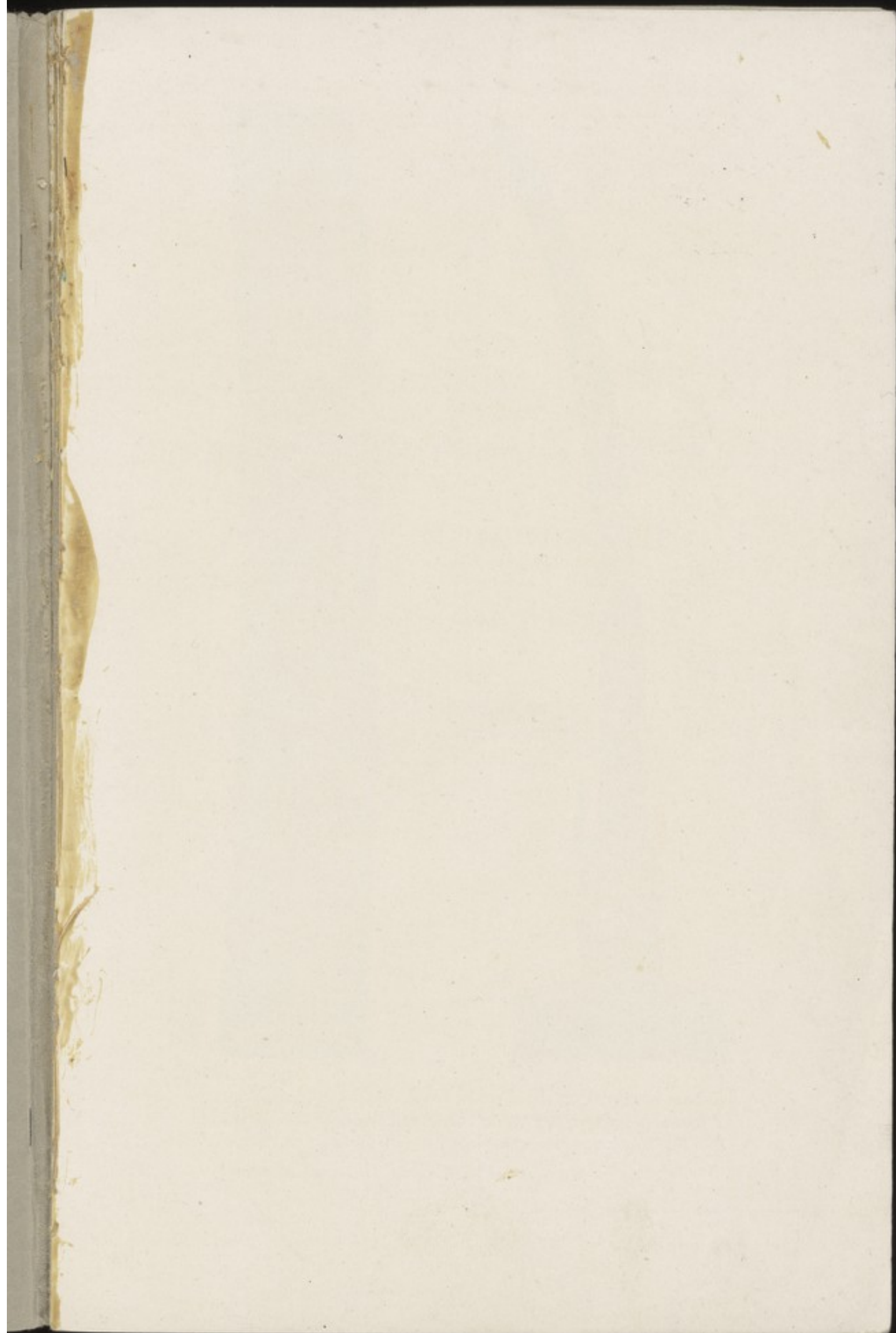
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Bronze head with carved elephant's tusk. Benin, Nigeria, West Africa. (R9165/1936.) The right hand figure shows an enlargement of the four lower tiers. (See page 58.)

[Frontispiece, *The Wellcome Historical Museum.*]

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Published for

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INTRODUCTION

THE medicine of aboriginal peoples is a subject which is of considerable interest to the historian and the anthropologist—to the anthropologist, because in it he is dealing with practices which reveal the workings of the primitive mind; and to the historian, because he may profess to see in these methods of uncultured races an image of the early development of the healing art in the historical civilizations. This is not the place to discuss the validity of such views, but apart from this aspect it may be said that the whole subject is of wide general appeal, since it inevitably involves a passing acquaintance with primitive cultures and primitive art. The literature of primitive medicine is widely scattered. It occurs in the writings of innumerable travellers, missionaries and doctors who have lived in the far-flung empire. To appreciate the real attitude of the medicine-man and of the aboriginal patient, it is really necessary to see the objects which play such an important part in the methods of treatment. For this purpose there is probably nowhere in existence any collection comparable with that in the Wellcome Historical Museum, and this exhibition has been designed to illustrate these primitive beliefs and practices by a small selection of objects drawn from the Wellcome collections. In order to simplify the choice of material which could be fitted into a limited space, it was decided to include in the scope of the exhibition only objects which were made and used somewhere in the Commonwealth. It will be readily appreciated that, while this decision brought the problem into manageable proportions, it still enables the exhibition to provide a cross-section of the subject throughout the world.

Concepts of Disease

In approaching the subject of primitive medicine the first point to be appreciated is that there is a fundamental distinction between the basic conception of 'disease' in Western Medicine—at least from the time of the Renaissance—and in the medicine of primitive peoples. In our eyes the basic conception of disease is anatomical and pathological. Even the most uneducated members of a 'civilized' community—using the word in the Western sense—can appreciate that there is an important difference between the processes of inflammation and new-growth formation. The first leads to an acute phase, after which resolution may take place. In the formation of a new-growth or tumour there is no acute phase, and the process is generally progressive. A skin wart is an example of such a process which may ultimately retrogress until the tumour disappears. The fact that inflammation may go on to suppuration would in general be appreciated, though perhaps not so easily. Further, the Western mind would also understand that an inflammatory process appearing in different organs tends to give different groups of symptoms, which are sometimes distinguished by special names indicative of individual diseases. It would be readily appreciated, though perhaps only diffusely, that inflammation of the brain-membranes differs markedly from that of the vermiform appendix—though the names 'meningitis' and 'appendicitis' might in themselves convey nothing.

A knowledge of anatomy and pathology is therefore the first essential

in our conception of medicine. But the primitive mind does not work in that way at all. In the primitive concept disease is seldom attributed to natural causes; it is fundamentally caused by the action of some external agent, who may be either a god, a spirit, or an enemy who has worked evil by magic or other means. Gods or ancestral spirits send illness as a punishment or for omission of the performance of some necessary ritual act such as in the veneration of an ancestor. Breach of taboo—such as that of eating a totem animal, or, when cannibalism was practised in a certain tribe, of eating a member of the same family—would invariably be punished by the gods. The spirits of the dead who are liable to cause disease are by no means those of former enemies. They may be those of ancestors, and especially of those who died young. In their loneliness in the other world they may desire one of their relatives as a companion, and hence may cause his illness and death. The spirits of the dead must therefore be venerated and propitiated. In the exhibition some fine examples of ancestral effigies are shown, especially from Africa and the Western Pacific. They may be made in carved wood, in pottery, or in other materials. The most interesting and realistic, however, are those which are actually modelled in clay and other materials on the skulls of the deceased. In these cases the artistry is of such a degree that there can be little doubt but that the resulting effigy was actually intended as a portrait of the deceased.

Apart from the spirits of departed relatives, gods and evil spirits can cause what we would now call 'somatic' diseases, in addition to the mental conditions consequent upon spirit possession. Belief in demonic possession is, of course, by no means limited to aboriginal races. But the primitive mind envisages somatic conditions—aches, pains, boils, fractures and other accidents—as being sometimes due to the entry of certain individual spirits, each of which is responsible for causing a certain specific condition. This belief in spirit intrusion seems to be widespread—possibly throughout the world except in Australia, Tasmania, among the Malay Negritos, and in a few other races. It is not often that these spirits are individualized, as it were, so that certain named spirits are held to be responsible for certain named diseases. This individualization, however, has been carried to an extreme length among the Milano of Borneo. Belum Gun, Naga Permalei, and similar spirits are conceived as having individual forms—anthropomorphic and animal—and their images in sago pith form a most interesting addition to our knowledge of primitive medicine and of primitive art. The Milano treat a certain illness by subjecting its appropriate *dakan* (effigy) to a prescribed ritual. Like attracts like. When the errant spirit has been decoyed into the effigy, it is then banished by appropriate measures to the vast spaces where it has its normal abode. It is stated on good authority that the Milano use no other measures for the treatment of any illness—surely a remarkable tribute to the supposed effectiveness of these measures.

In the treatment of diseases caused by intruded spirits one would think that any man-made objects used to effect dispossession would portray some person or thing not readily available in the community. If a certain human being is able to exorcize a certain spirit, it is natural to expect that the spirit would be confronted with the individual in the flesh. From this aspect the

practice of the Nicobarese is extremely interesting. They conceive that certain diseases are due to spirits which fear man when he is in a threatening mood. How easy it would be for a relative to adopt such an attitude, and to maintain it with sound and fury. And yet the Nicobarese will make a wooden effigy called a *kareau* when a friend is sick. The representation of the man—usually nude, but sometimes wearing an article of European dress—will be set up near the house, with a spear or some other weapon in his hand. If the patient recovers, this *kareau* is regarded as effective, but if the patient dies it is thrown away. One would have expected the patient's relatives to have insisted on the medicine-man keeping watch in the flesh. This is but one example of the numerous difficulties which we encounter in trying to see the logic in primitive measures.

The conception that disease may be caused by human agency is—as has been stated above—very prevalent. The offending individual may quite unwittingly cause the disease because he happens to be the possessor of the evil eye. This belief was known in civilized communities, and we are concerned here more with the *intentional* transmission of injury or disease. The malevolent person can achieve his purpose generally in three ways (though possibly not all simultaneously in the same part of the world!). (a) He can obtrude some object or influence into the body of the victim; (b) he can abstract some vital part from the victim's body—especially his soul or his kidney-fat; or (c) he can perform sympathetic magic on something which has been part of the victim. To these must be added (d) the dark practices associated with the priests of Shopono.

The belief that the obtrusion of some object into the patient's body can cause disease is almost certainly older than history. Those familiar with the history of plague will recall the numerous references, both in literature and the arts, to the arrows which cause it. In the medical writings of our Anglo-Saxon ancestors references to 'elf-shot' are frequent. But in these instances the offending arrows are shot by the deity or by malignant spirits. In the case of the primitive beliefs which we are here considering the obtruded object is supposed to have been shot by an enemy, or at least by a medicine-man in the enemy's pay. In many areas the main part of the treatment of certain conditions consists in the medicine-man rubbing the affected area until he produces from it some piece of wood, stone, glass or bone (which he has previously secreted in his palm). Great skill in sleight-of-hand was in many areas an essential accomplishment of the medical man. Perhaps the best authenticated of his methods of obtrusion is that involving the use of the pointing-sticks among the Arunta of Central Australia. Here the thing obtruded appears to be a magical influence rather than an object. Examples of the use of the pointing apparatus will be found in this exhibition.

The loss of the soul is a grievous matter, and is often supposed to be the cause of the disease from which the patient is suffering. These beliefs are certainly very wide, and probably also very ancient. The soul is variously supposed to reside in the kidney-fat, the fat of the omentum, in the heart, the liver, or the gall-bladder. If by magical means the patient has lost the relevant organ, he has lost his soul. Tangible proof of the existence of this theory is provided by the various instruments which are used in bringing the soul back

to the body. The 'soul-catcher' used by the Haida Indians of British Columbia is probably the most artistic of these instruments. Carved in bone, these tubes have a representation of the mouth parts of an animal at each end. The medicine-man may have to wander far before he comes on the lost soul; but once it is enclosed in the tube it is an easy—and probably expensive—matter for him to return it to the patient.

Examples of sympathetic magic in the causation of disease are too numerous to mention. Any object which has originally formed part of the patient's person—such as trimmings of his hair, or clippings from his nails—can be worked upon in order to produce disease. Not only parts of the patient's person, but also his image or effigy can be used.

While we may say that the beliefs in the causation of disease so far discussed do not do any positive harm—though in a negative way they may make rational treatment impossible—the same cannot be said of the cult of Shopono. This deity, in the mythology of the Yoruba of Southern Nigeria is the god of smallpox. In his effigies he is apparently an old, harmless man, but his priests have powers which have led to dire consequences. In theory they are supposed to mediate with the god for the recovery of any who are stricken with smallpox. They are reported to charge heavily for their intercession, and as they claim for themselves the property of all who die from this disease, they stand to win, as it were, both on the roundabouts and on the swings. The priests of Shopono carry out an elaborate ritual. In this exhibition articles used in this ritual are shown, perhaps for the first time, together with the characteristic cowrie shells with their dorsal surfaces removed which the priests use for the transport of smallpox matter. There is evidence that this matter is collected by a very disgusting method, and that it is used to spread smallpox, perhaps among those who have not paid the price demanded for immunity.

Let me close this section with the observation that not all illnesses are regarded as coming within these categories. In nearly all primitive communities certain common conditions from which the inhabitants suffer are regarded as so trivial as not to be illnesses at all. Such are coughs, colds, and temporary aches and pains, which come and go of themselves without treatment. These are not worth the expense and trouble of treatment by the recognized medicine-man. For example, among the Mano of Liberia common colds, measles, toothache, and smallpox occurring in epidemic form are regarded in this way, and are treated with time-honoured remedies by the patient himself or by his friends. In the same way, the causes of snake-bites, bee-stings, urticaria due to contact with certain plants, and the sore toes resulting from 'jiggers' are all known and understood, and the medicine-man plays no part in their treatment.

It will be obvious that, with conceptions such as these, anatomy and pathology play practically no part in the knowledge of primitive man. Crude anatomical knowledge is derived from post-mortem examinations for purposes of witchcraft and divination, and from animals cut up for food. The complete human skeleton is familiar to peoples who practice the so-called 'dry-funeral' or 'second burial' of the bones after natural or induced disintegration of the soft parts. The so-called x-ray drawings executed on

bark by the Kakadu tribe of Australia reveal the bones and some of the internal organs of the animals depicted. But the artist inserts these internal parts not because he is interested in their anatomy, but because his mental make-up is such that he must draw not only what he *sees*, also but what he *knows* about the animal. In the sphere of pathology primitive interest is even more rarely found. In the exhibition are shown a few representations of known pathological conditions. Such representations must be rare, and, knowing what we do of the attitude of the primitive mind to the concept of disease, it can with some justification be assumed that all such representations are portraits of the individuals represented, and are not derived from any interest in the diseased condition depicted.

The Medicine-Man and his Methods

In most primitive tribes the medicine-man occupies a very important position. He is concerned not only with disease and its treatment, but also with the prevention of injuries and accidents, and with the weather, the crops, the fate of the tribe in battle, and indeed with everything that can affect the tribe adversely. There are often several grades or degrees of medicine-men in the same area. In those tribes in which the highest grade of medicine-man is of the inspirational type, initiation of a novice results from the young man's having a conviction that he is born for the part. He then retires into a deserted place and falls into a trance, perhaps induced by fasting. This period is followed by various initiative rites, after which he undergoes a long period of training in the 'school for medicine-men'. Even after a medicine-man has passed out after his training, his success in his profession is quite likely to be determined by the results which he obtains.

Among the Arunta and kindred tribes of Australia there are generally three types of medicine-man, the highest of which is the inspirational type. For admission to this grade a neurotic type of youth is chosen, and in the training this characteristic is accentuated. During his initiation a hole is bored in his tongue; if it heals he considers himself as unfit for the profession. Among the Arunta the conception of disease as being due to object-intrusion is especially prevalent, and treatment therefore often resolves itself into the sucking of the obtruded object from the patient's body. Training in sleight-of-hand is therefore very essential. The Arunta medicine-man often wears a long bone pin through his nasal septum. A word may here be said about a striking method employed to prevent any further trouble from the person who has obtruded the object. It is the duty of the medicine-man to diagnose the identity of this person, and a *kurdaitcha* party is then formed to wreak vengeance on him. The peculiar *kurdaitcha* shoes and hand-pads, made of emu feathers matted together with blood, which are worn by the tracking party are shown in the exhibition.

Among the North American Indians special interest is attached to those who are localized in the Queen Charlotte Island area of British Columbia. The medicine-men of this area show a close relationship with the shamans of Siberia. They are inspirational in type, and diagnosis and treatment are accompanied by secret rites and ritual dances. A fine effigy of a medicine-man from this area performing a ritual dance is shown. These shamans

were especially concerned with the spirits which cause disease, and representations of various totemic animals are commonly found in their head-dresses and in their rattles. The beaver is very frequently represented. Among these Indians various types of rattle are important objects. A common type is that which is made to represent the mythical 'thunder-bird'.

In Africa various types of medicine-man are found in the different races. In general they may be grouped into the doctor proper, the diviner who is concerned with diagnosis, and the witch doctor who claims to deal with the spirits which cause disease. These medicine-men practised their art as members of various secret societies, and a very complete set of equipment was obtained many years ago from a medicine-man who belonged to the Idiong Secret Society of the Ibibio of Southern Nigeria. A plaster figure of the medicine-man using some of the equipment, based on photographs in the collection of the Museum, is fitted up in front of the wall of his house, and the remainder of the equipment is hung from the horizontal pole (*ekuriku*) and the rush screen (*odong*) which formed part of the Idiong shrine. A description of this equipment will be found in the catalogue proper. Another important exhibit is a complete medicine-man's outfit from Bondei in Central Africa. Other outfits, such as that from Borneo, give a good idea of the tools which the doctor used in these distant parts of the Commonwealth. Of considerable historical interest is the outfit which was formerly possessed and used by Cetewayo's physician. Apart from the knives and other small objects in this outfit, there are no less than thirteen horns of small animals. This gives some idea of the important place which the horn held in therapeutics and prevention. The subject is further dealt with in a note in the catalogue.

In many tribes the process of diagnosis is effected by consulting an oracle. Over much of the southern part of the African continent diagnosis is carried out by 'throwing the bones', a practice which is especially favoured among the Bantu. These 'bones' have to be collected from animals killed by the medicine-man himself. They are carved in 'male' and 'female' forms, and in different sizes, so that when they are thrown to the ground a very large combination of designs and faces is possible. Among the Yoruba of Nigeria diagnosis is often carried out by throwing up the sixteen palm kernels associated with the Ifa oracle, catching them and reading the consequent design. Most elaborately carved ritual bowls are used to contain the palm kernels. Of these methods of diagnosis by instruments, one of the most fully documented is the rubbing board used by the Azande of the Sudan. The board consists essentially of a circular plate of wood which stands on a pedestal and on a leg prolonged sideways so that, when the board is placed on the ground, pressure with the foot against this prolonged leg will keep the apparatus steady. A lid with a flat circular surface rests on the 'board' and is its counterpart. The surfaces of the 'board' and 'rubber' are lightly scored and then spread with some fruit juice which is allowed to dry. After burial for a time and appropriate ceremonies the oracle is ready for use. The medicine-man places the 'board' on the ground and fixes it there with his foot. He then wets the 'rubber' and moves it over the

'board' with a circular motion. Sometimes the rubber will move easily, but sometimes it will stick. Professor Evans-Pritchard has described the use of this oracle from his personal observations. Smooth running of the oracle normally gives a negative answer to a question asked, and sticking of the rubber an affirmative. This rubbing-board is used by other persons in addition to medicine-men. In fact, it is consulted about most of the affairs of life.

Another method of diagnosis which is of great importance in certain tribes is that by the poison ordeal. It is perhaps surprising that the answer given by this oracle is accepted so readily by those who are accused of spreading disease by magic or other crimes. The fact remains that the innocent do so with the conviction that, as they are innocent, they will vomit and be saved. It is also a fact that some of those who are known to have been guilty swallowed the poison against their will and died as a result.

Treatment

Treatment may be divided into rational and non-rational—i.e. magical—methods respectively. Rational treatment depends upon empiricism. Many of the remedies used are what we would describe as domestic remedies, and in some tribes many of them are known only to the women. Highly prized remedies are kept close secrets and are passed down from father to son. Magical methods of treatment are for more stubborn diseases. Among the Mano of Liberia 60 per cent. of all the magical treatment given was for insanity and for sterility.

Rational methods. It would be impossible to discuss these methods at all fully in the course of this brief introduction. In the exhibition actual specimens are shown of a considerable range of vegetable substances which are considered to be effective for various conditions in different areas. A glance at Section X of the catalogue will show that these remedies are used in a considerable variety of conditions, and that they include such important items of the Western materia medica as cascara sagrada, ipecacuanha, and cassia. On the whole, however, these medicines have long disappeared from our pharmacopoeias.

One of the most important studies of rational methods employed by a primitive people was that of G. W. Harley, who lived with the Mano for many years. In a summary list of the diseases treated he mentions exactly 100 conditions, but fifteen of these were treated only by magical methods. In a list of plants which were employed the names of 222 are given, and the use of a further eight plants is described. Harley's detailed discussion of the conditions treated is of great interest.

The methods used for the administration of these rational remedies were diverse. A common method was to give the active principle of the plant in the form of an infusion or a decoction. Some of the most important remedies are given in this way. For example, among the Mano an infusion of *Piper umbellatum* is used as a cathartic, and for indigestion and colic a decoction of *Sarcocephalus esculentus* is given. Various decoctions are given for gonorrhoea and for disease of the bladder. Enemata are widely used by native races, and the actual type of appliance varies. The gourd is obviously

shapes and sizes for different purposes. In the control of haemorrhage the cautery plays a prominent part.

A number of important operations are illustrated here by appropriate exhibits. Trephination of the skull is probably the oldest known surgical operation, and though the technique has changed, the fundamental method used is much the same now as it was in Neolithic times. Several examples of trephined skulls are shown. A very interesting operation, which, though of a relatively minor nature, is yet a delicate procedure, is that of external urethrotomy practised in Fiji. In all essentials the technique is the same as that used in the modern operation, though the conditions for which it is performed makes one wonder why it is done at all. Operations on the superficial tissues are not unnaturally common. The removal of a superficial lipoma is not a very difficult operation with modern facilities, but it must have demanded considerable skill on the part of the operator in the Ellice Islands whose instruments are shown in the exhibition.

Many primitive races are skilled in the treatment of wounds received in battle or in combats with wild animals. Roscoe, in a work dealing with East Africa, describes the skill with which the medicine-man removed fragments of skull which were pressing on the brain, and of the amazing vitality which enabled men whose stomachs had been ripped open, with the bowel protruding, to survive and even be able to do active manual work after a piece of shell had been placed over the stomach and the abdomen wall stitched over it. Other writers describe similar results. In the matter of spear and arrow wounds of the limbs similar good results were often obtained. In these cases a heated spear was sometimes used as a cautery to burn the edges of the wound, and even its depths.

The closing of wounds is a matter of considerable interest. Various methods of suturing the edges of the wound are known, and many of these involve the use of thorns. A number of these are passed transversely through the apposed edges of the wound, and they are then kept in place by a fibre cord laced round the projecting ends.

Reports have been published of amputations of limbs by medicine-men. The method is a complete amputation by a sudden blow with an axe or sword. These are heroic measures.

A cutting operation of the greatest interest is that for Caesarean section observed by Felkin in 1879 in Uganda. The patient was a primipara of twenty years. She was given banana wine to drink and was then tied to the bed. The operator washed his hands and the patient's abdomen in banana wine, and then made a mid-line incision from the umbilicus to the symphysis pubis, cutting through skin, superficial tissues and uterine wall at one stroke. An assistant treated the bleeding parts with a red hot iron. The child was lifted out, the cord cut, and the placenta removed by hand. The uterus was not closed. After drainage, the operator proceeded to close the abdominal wall with 'seven thin iron spikes, well polished, light acu-puncture needles'. They were passed through the apposed edges and secured with string made from bark cloth. The child was put to the breast after two hours, and the mother was allowed up on the eleventh day. Felkin published his report in English in 1884, and there was a German version in

the following year. This version was quoted in 1893 by Bartels, who reproduced Felkin's illustration of the peculiar carved knife used. My friend Professor H. E. Sigerist gives a detailed summary of the operation from this German version, and adds: 'A strange story indeed, almost too good to be true.' When he wrote these words Professor Sigerist did not know of the existence of the knife. Many years ago it was presented by Felkin to Sir Henry Wellcome, and it now appears in this exhibition.

The medicine-men of primitive races usually show considerable skill in the treatment of fractures and dislocations. Reduction of a fracture is carried out by traction and manipulation, and a light splint is then applied. Examples of such splints, made of cane, bark, or other substances, are shown.

Physical Methods. Hot baths and sweat baths are used in Oceania, Africa and in North and South America, especially for fevers and rheumatic pains. Certain African tribes use a vapour bath on the lines of a Turkish bath. This is essentially a small hut in which the patient is subjected to the heat—and smoke—from a fire situated in it. Elsewhere the practice is to envelop the patient with steam generated by pouring water over heated stones. These vapour baths sometimes have a ritual significance. Massage is widely practised among primitive races, and the medicine-men must be well aware of the benefits which it confers. The medicine-man who massages a patient's knee and then 'produces' from it a crystal or a pebble must know perfectly well that, if the patient derives any benefit, it must be from the massage and not from the removal of an object which has never been in it. From various sources we have accounts of different methods employed in massage; but probably the most complete is that given by Mr. D. G. Kennedy, who described fourteen different methods used by the medicine-men of Vaitupu in the Ellice Islands. These methods are represented in the exhibition by a series of fourteen models.

Artificial Deformation

Examples of artificial deformation of the human form provide an interesting commentary on the variations to which the tissues can be subjected, and show anatomical and pathological features which are worthy of consideration. Cranial deformation is practised in British Columbia, in the Western Pacific, in Borneo and in certain other regions. The two most common methods are by pressure in the antero-posterior direction, and by circular constriction. The former method produces a 'flat head' and the latter an elongated head. Deformation of the soft parts of the head is found in a variety of forms—especially of the ears and lips by the insertion of plugs of wood or other material of gradually increasing diameter. Nose pins are worn especially in Australia and in the Western Pacific. The neck rings which are so much esteemed in Burma as aids to beauty give the wearer the extraordinary appearance of being clad in armour through the whole of the neck region. When the maximum of twenty-two rings has been reached, the neck is extended in length, and the muscles have lost their tone to such an extent that they would be incapable of supporting the head without the help of the rings. A case is on record in which the rings were removed with disastrous consequences.

Deformation of the skin consists mainly of the practices of tattooing and cicatrization. Tattooing is possibly more interesting and probably more artistic. No race has ever carried tattooing to the degree reached by the Maoris of New Zealand. Examples are shown of the instruments which are used to produce the complicated facial markings, which were reserved for chiefs and important persons. The result of the artist's skill and the patient's sufferings over a long period is shown in the cast of a tattooed face made by Sir George Grey in 1851, and in the fine example of a preserved head showing a full facial tattoo.

Preventive Measures

Since, in the eyes of primitive man, the whole natural world is peopled by unseen forces, it is to be expected that magical methods will play a considerable part in his measures for preventing disease and injury. An outstanding characteristic of primitive medicine is that it is essentially social in nature. Hence, any offence which is committed against gods or ancestral spirits, or any breach of taboo which may lead to the onset of disease, is an offence against the community; it may bring disease or calamity to many. As a result, all personal measures for the prevention of disease are in effect public health measures.

In the realm of magical precautions the negative measures of avoiding offence to ancestral spirits or spirits of disease will condition the behaviour of the individual when he undertakes any action of importance. In addition, positive measures to ward off disease are extremely common. One example is the use of counter-magic in the form of an amulet, or talisman. The wearing of an amulet is the simplest and most widespread method of warding off disease. An amulet may consist of almost any material or manufactured object which is believed, as a result of its nature, style, shape or by certain ritual handling, to have the power of averting sickness or evil. Amulets are worn by individuals, especially children, and are hung on domestic animals, houses or boats, or on tools or weapons, to protect them from evil or to increase their strength. A glance at the exhibits under this section will show that they are used against many conditions; and that the selection of amulets shown, small though it had perforce to be, brings out the wide variety of their nature.

A large part of magical prophylaxis is concerned with motherhood and childbirth, and with the protection of the infant from evil influences. Many amulets are worn for the purpose of facilitating childbirth, preventing abortion, ensuring a plentiful supply of milk, and of protecting the infant and the growing child from dangers. The processes of childbirth are highly taboo, and the pregnant woman must cook in separate pots and must eat apart from other women. The custom of the 'couvade', which dictates that the father must imitate the acts and sufferings of his wife during her lying-in period, is prevalent in many regions. There is shown in the exhibition an interesting carved bone flute which is played by the Maori husband to help his wife in a difficult labour. There were also among the Maori certain magical implications associated with the delivery of the placenta, and an elaborately-carved bowl was used to receive it.



Fig. 1. Front-piece of ceremonial head-dress. Tsimshian, British Columbia. (See page 14.) (15/1952.)
[Copyright, The Wellcome Historical Museum.]



Fig. 2. Ceremonial rattle representing the 'thunder-bird'. Haida, British Columbia. (See page 15.) (R10083/1938.)
[Copyright, The Wellcome Historical Museum.]



Fig. 3. Memorial head, modelled in clay on the skull of the deceased, painted. Malekula, New Hebrides. (See page 7.)

(R6053/1936.)

[Copyright, The Wellcome Historical Museum.]



Fig. 4. Preserved head with facial tattoo. Maori, New Zealand. (See page 34.)

(R6065/1936.)

[Copyright, The Wellcome Historical Museum.]

The Australian aborigines show a remarkable ignorance of the relation between sexual intercourse and pregnancy. For example, in the Kakadu tribe of Australia pregnancy is thought to be due to the entry of a spirit-child into the woman. When she becomes pregnant, the father gives her a stick which she must keep safely lest the child should die. As has been mentioned previously in this introduction, the spirits of young persons who have died are not only venerated but also feared. The case of a dead twin presents a particular example of a loss which must be replaced. Among the Yoruba of Nigeria the dead twin is replaced by an 'ibedji' figure, which has often—as in the example shown—the appearance of an old man. This figure houses the spirit of the dead twin, and is intended as a companion for the survivor.

Apart altogether from the magical aspect, most primitive races practise many hygienic measures which may be regarded as strictly logical. Primitive races are on the whole cleanly in their domestic life, and among the Mano, for example, the men have a hot bath every evening. When land is plentiful it is an easy matter for the tribe to burn down a village and move on to a new site. In Africa most tribes prefer drinking uncontaminated water. In the Zambesi region drinking water is obtained by filtering the water used through sand, and in the Uganda region a filter of fine grass is employed. In the house domestic filters made of cane are used for filtering water and wine in certain parts of Africa. It should be remembered, however, that if the primitive villagers avoid throwing filth into a river from which they obtain their drinking water, they do so essentially to avoid offending the spirit of the river. Even in the simplest affairs of life it is impossible to separate completely the magical from the rational.

The most important of all methods of prevention are those used against epidemic disease. We are unfortunately rather ignorant about the methods employed by primitive people for this purpose. Of all the infections plague and smallpox are the most important and most difficult to prevent. There is good evidence for the view that many primitive tribes try to escape such epidemics by moving on. Even in the Great Plague of London in 1665 it was written—and printed—that the best way to avoid the plague was to flee from it. On such matters records dealing with primitive races are not very illuminating.

Smallpox had its original home in Africa, from whence it spread to other continents. I have already dealt with the cult of Shopono and its results. With this dismal story in mind it is refreshing to come across a record of a primitive tribe which used—and might possibly have used for centuries—a rational method of prevention. This was the method of inoculation of the disease into a healthy individual during an epidemic, so that he might develop the disease in a mild form and thus escape a fatal issue. This method should, of course, not be compared with the vaccination discovered by Jenner; though one practice led in Jenner's mind to the other, they are essentially different. In 1915 Dr. Andrew Foy reported in one of the medical journals a practice which he had observed in the pagan settlement of Djen in Nigeria. An epidemic of smallpox was then raging, and Foy observed unaffected persons being inoculated with smallpox matter drawn

on the ninth day of the disease from a young person suffering from a discrete attack of the disease. The matter was placed with the aid of a straw in a wound in the arm which had been made with a razor. The operator then placed a grain of maize in the mouth of the person who was being inoculated, a drop of honey on his tongue and another drop at the inoculation site. The maize grain was supposed to ensure the development of large discrete pustules; the honey was intended to hasten the appearance of the eruption and to make the vesicular contents clear like honey. Some of the results noted by Foy are set out in the catalogue. It is significant that Foy was told that the method had been used for ages, and that, in this essentially rational procedure of conveying an infection from one person to another, the magical element was much in evidence.

The Ritual Background

The final section of the catalogue deals with a number of exhibits which represent the ritual and magico-religious background in Australia, the Western Pacific and in Africa. The whole perspective of primitive medicine cannot be properly understood unless it is considered in relation to objects of this type, for they are part of the daily life of the people, and many are associated with the secret societies which provide the medicine-men and often dictate the punishment for those who have been convicted of spreading disease and causing injury.

Among these exhibits from Australia mention should be made of the face-mask (R3835/1937) from near Roebuck Bay in West Australia. Of the items from the Western Pacific, attention might be directed to the various grotesque masks made of cane and bark, and especially to the grotesque hybrid mask with a long reptilian body (R8295/1936) which perhaps embodies as well as anything the peculiar spirit of New Guinea and certain other islands in the Pacific. From the aspect of naturalistic art the effigy of a nude female (R3075/1936) from the Nicobar Islands, is worthy of close attention. In the section on Africa the most interesting items are the heavy polychrome masks which are used in the secret societies in Nigeria. They give a picture of the nature of the ritual which is not easily conveyed in a few words. Finally, over the whole scene broods the carved elephant's tusk from Benin, with so much of the history and beliefs of its land of origin embodied in its magnificent carvings.

The detailed work involved in the preparation of this exhibition and in the designing of the lay-out of the individual cases has been carried out by Miss Sona Rosa Burstein, M.A., a member of the scientific staff of the Museum. Miss Burstein has been intimately associated with the ethnological collections for many years, and the results of her careful research are embodied in innumerable ways in the exhibition. It is a pleasure to express to her my indebtedness for her assistance.

E. A. U.

16th July, 1952.

CATALOGUE

I. GENERAL KNOWLEDGE

(A) *Fire-making*

All existing primitive races had the use of fire when first discovered; all except one (the Andaman Island pygmies) had methods of fire-production which are still used. The chief methods are: (a) drilling, (b) ploughing, or (c) sawing of wood [i.e. by wood friction]; (d) striking [i.e. by percussion of certain minerals].

FIRE-STICKS. Pointed ends protected by a decorative cap of red abrus seeds. North Queensland, Australia. (R228/1938.)

Used by twirling or drilling. Also carried in the evening, smouldering at one end, to provide warmth.

SHIELD. With markings indicating use for fire-making. 46.7 cm. by 20.8 cm. Queensland, Australia. (R2703/1937.)

Shows marks made by two methods: (a) twirling with a fire-drill, (b) sawing with the edge of a boomerang.

FIRE-MAKING SET. Stick and hearth, for drilling. Kaffir, South Africa. (R2722/1937.)

TINDER-BOX. Horn tip filled with pith. South Africa. (R2727/1937.)

FLINT AND STEEL. With case. Northern Nigeria, West Africa. (R2730/1937.)

COTTON TINDER. In bamboo tube. Himalayan Region, India. (R3670/1937.)

COIL OF TWISTED BARK (*Chikujo*). Likoma Island, Lake Nyasa, East Africa. (R2732/1937.)

* Used for carrying fire on a journey. Collected in 1891 by the Rev. H. L. Frere, University Mission to Central Africa.

TORCH. Of horn, shod with iron spike; mouth filled with resin. Uganda, East Africa. (R3725/1937.)

— Of dried palm leaves, open at one end, with resinous core. Treasury Island, Solomon Islands, Western Pacific. (R3727/1937.)

LAMP. Of turbo shell. New Britain, Western Pacific. (R3729/1937.)

—, open oil. Of steatite. Eskimo, Labrador. (R3734/1937.)

(B) *Aids to memory.*

CHURINGA. In wood. Arunta tribe, Central Australia.

(R5310/1936.)

— In stone. Central Australia.

(R5307/1936.)

The churinga is an important sacred object associated with individual and tribal totems (animal and plant ancestors) and tribal history. The markings have a definite secret significance, mainly to aid the memory in recounting the myth of the tribe's origin.

GENEALOGICAL STAVE (*Kakau Whakapapa*). In bone. Maori, New Zealand.

(R3794/1937.)

A mnemonic aid to the reciter of long genealogies. They are usually made of wood.

(C) *Communicating messages*

MESSAGE STICK. Northern Australia.

(R3516/1937.)

These sticks are used by messengers when one tribe calls on another for trade or ceremonial purposes. They are inscribed with symbolic designs, serving as aids to memory as to the route and the purpose of the bearer's journey. They also supply credentials and protection.

— Fincke River, Central Australia.

(R3518/1937.)

— North Queensland, Australia.

(R4374/1937.)

MESSAGE TOKENS. Of palm leaf, cowrie shells, etc. Nigeria, West Africa.

(R3603, 3608, 3610/1937.)

Each token consists of a strip of palm leaf terminating in a triangular knot. To the strip are attached cowrie shells, pieces of rag, skin and other items. The message is indicated by the length of the strip, and the number and position of the individual items.

— Two gourds covered with coloured beads. Zulu, South Africa.

(R3571, 3573/1937.)

These are used to convey messages between bride and bridegroom. The particular message is indicated by the coloured patterns of the beads.

SYMBOLIC NECKLACES. Patterns formed by small coloured beads. Zulu, Natal, South Africa.

(R3575-6/1937.)

Two different lovers' messages are conveyed by the two examples shown.

(D) *Currency and reckoning*

In addition to the simple exchange of objects which constitute *barter*, certain objects came to have a fixed value in the purchase of certain goods. Objects used in this way as *currency* include ornaments, tools, weapons and the local raw materials. In Oceania shells and strings of shell discs are thus commonly used. In Africa many objects are used for currency, including cowrie shells, cakes of salt and tobacco, bricks of tea, ingots of copper and coils of brass wire. Weapons are sometimes conventionalized; this indicates one line of development of a conventionalized system of money.

- CURRENCY SHELL (*Ndap*). Tiama, Rossel Island, Papua.
(R2463/1937.)
- CURRENCY NECKLACE. Of porpoise teeth. Gilbert Islands,
Western Pacific. (R2407/1937.)
- CURRENCY BELT. New Hebrides, Western Pacific.
(R2476/1937.)
- 'MANILA' CURRENCY. Bronze. Penannular in form. Southern
Nigeria, West Africa. (R2446, 2477/1937.)
- 'OGAJA PENNY.' Conventionalized weapon of iron. Southern
Nigeria, West Africa. (R2449/1937.)
- COMPRESSED TOBACCO. Used as currency. East Africa.
(R2500/1937.)
- STRING OF GUM AND SHELL DISCS. Used as currency. Herero,
Damaraland, South-west Africa. (R2426/1937.)
- SCALES AND WEIGHTS. In brass, for weighing gold dust. Ashanti,
Gold Coast, West Africa.
(R3312, 3327, 3440/1937; 788/1939.)
- Gold dust was the former currency of Ashanti. The weights (*mrammus*) had the secondary function of serving as message tokens, the design indicating the particular message. Knots and stools indicated friendly greetings; gongs that news was to be circulated. Groups of figures often represent some well-known proverb, the meaning of which would be understood by the receiver. A brass group of figures and a chair are shown.
- BOX, for holding gold dust. Ashanti, Gold Coast, West Africa.
(R3319/1937.)
- SPOON, for scooping gold dust. Ashanti, Gold Coast, West Africa.
(R3421/1937.)
- TALLY STICK. Of bone, pierced with holes. Eskimo.
(R376/1946.)
- TALLY NECKLACE (*Iziku*). Zulu, South Africa. [Presented by
Lady Rider Haggard; obtained in 1914 by Sir Rider Haggard
from the son of a Zulu chief.] (R374/1946.)
- The necklace was worn as a decoration for valour in battle. The individual units in the necklace are similarly cut and painted nodules of wood. At intervals there are longer pieces, each representing an enemy killed in battle.
- DAY RECKONER. Pieces of cane strung on fibre. Makua, South
Africa. (R679/1937.)

(E) *Pictography among the Central Eskimo*

Engravings on ivory implements, such as snow knives and bow-drills, frequently provide a pictographic record of shamanistic ceremonials, mythological episodes, hunting and fishing exploits, and domestic events.

SNOW KNIFE. In ivory. Engraved with scenes representing the hunting of reindeer and sea-lions. Eskimo. [See Fig. 8.]
(R233/1935.)

BOW-DRILL. In ivory. Engraved with hunting and other scenes. Eskimo. [See Fig. 8.]
(R3645/1937.)

(F) *Knowledge of anatomy*

GREENSTONE NECK ORNAMENTS (*Heitiki*). Maori, New Zealand.
(R6080, 10192/1936; R773/1939.)

These objects are highly valued by the Maori. Because of their grotesque human form they are sometimes considered to represent the human foetus. This explanation is doubtful, though there is reason to believe that they may be fertility symbols. These figures are frequently carved to show the ribs clearly. R6080/1936 was obtained by Sir Rider Haggard between 1914 and 1918, and was presented by Lady Rider Haggard. R773/1939 is from the collection of Sir John Evans.

ABORIGINAL DRAWINGS. On bark. Kakadu tribe, Northern Australia. [Photographs after Sir W. B. Spencer, *Native Tribes of the Northern Territory of Australia*, London, 1914.]

The drawings are made from a primitive rational view-point, where everything that is known about a subject is depicted, even though normally not seen.

(a) Winged, anthropomorphic, mythical figure, or *Mormo*, showing spine and ribs. [Fig. 83.]
(N12418.)

(b) Kangaroo-hunt, showing spine, ribs, and internal organs of kangaroo. [Fig. 86.]
(N12419.)

(c) A barramunda fish (*Osteoglossum leichardti*), showing spine and intestine. [Fig. 89.]
(N12420.)

MEMORIAL FIGURE OF A SHAMAN. Haida, Queen Charlotte Islands, British Columbia. [Photograph presented by Mr. G. P. L. Miles.]
(N12417.)

The shaman was emaciated through long fasting. The representation shows details of the prominent ribs.

DRAWING ON SAND, representing death of the wild boar. Animal stabbed in vital part by a man with spear. New South Wales, Australia. Photograph.
(N5732.)

SPIRIT STONE. Australia. Photograph.
(N8706.)

The stone is supposed to be the cause of pregnancy. The connexion between sexual intercourse and pregnancy is not recognized.

II. AETIOLOGY

Among primitive races disease is very rarely ascribed to natural causes. Breach of tabu, spiritual contamination, and especially a failure to perform duties to ancestors, gods or spirits are commonly regarded as causes. Human agency may produce disease through the evil eye, or by means of sorcery—e.g. by projecting a noxious influence into the individual, by abstracting his soul, or by practising magic on a part of his body (e.g. nail-parings or hair-clippings) or on something touched or worn by him. In Africa the influence of ancestral spirits, or of spirits inhabiting earth, water, trees and the physical world generally, is especially important.

(A) *Spirits of disease*

SPIRIT-SCARING EFFIGY (*Kareau*). Nude male figure in threatening attitude; the right hand probably held a spear. Carved wood. Height, 132 cm. Nicobar Islands, Indian Ocean.

(R3046/1936.)

— — Nude male figure, with top-hat and wings. The wings are detachable. Carved wood. Height, 127 cm. Nicobar Islands, Indian Ocean.

(R3062/1936.)

The spirits which are believed by the Nicobarese to cause disease are controlled by a human effigy (*Kareau*) in a threatening attitude. When a person falls ill the doctor-priest (*menluana*) has one of these figures made. If the patient recovers, the figure is kept for future use; if he dies, it is thrown away.

EFFIGY-HABITATIONS FOR SPIRITS OF DISEASE. (Each known as a *Dakan*). Carved sago pith, stained brown. Milano, Sarawak, Borneo.

(i) *Bu-Au-To*. Whole-length anthropomorphic figure in squatting attitude. Head-dress in the form of an inverted bowl. Elbows bent and both hands held in front of chest.

(R7660/1936.)

This spirit causes swellings of the legs, and the *Dakan* after ritual is placed at the foot of any large tree.

(ii) *Belum Gun*. A similar figure but with plain conical head-dress and hands in front of abdomen.

(R7661/1936.)

Causes the feet to swell and itch. The *Dakan* is buried in the jungle.

(iii) A spirit. A similar figure. The conical head-dress is truncated and decorated with vertical incised lines.

(R7655/1936.)

(iv) — — —. The head-dress rises to a blunt point. The hands are extended forward.

(21/1952.)

- (v) *Naga Permalei*. A dragon-like zoomorphic figure, resembling a winged alligator. (R7659/1936.)

Causes heart disease. The *Dakan* is placed in water, attached by a string to a pole on the river-bank.

- (vi) *Naga Terbang Langit*. Zoomorphic figure with a snake's body in coils and a dragon's head. (R7658/1936.)

Causes heartburn and biliousness. The *Dakan* is put out on a pole and freely exposed to the air.

The Milano attribute all illness to malevolent spirits, and no medical remedies are used. After diagnosis, the medicine man makes the appropriate *Dakan*, and by ritual incantations induces the spirit to enter the image. Afterwards the *Dakan* is placed in a suitable position for the disease-causing spirit to return to its home.

(B) *Ancestral and other spirits*

FRUIT OF SPIRIT TREE (*Inbuyu*). With cut-out 'window' for entry of the spirit. Zanzibar, South Africa. (R4116/1937.)

HORN WHISTLES. Gour, Anglo-Egyptian Sudan, East Africa.
[Presented by Major R. Gayer Anderson, R.A.M.C.]
(R1486, 6775/1936.)

Used in rites to exorcise disease-causing spirits. Scrapings of such whistles said to have medical properties.

MEMORIAL HEAD. In pottery, with representation of neck rings.
Ashanti, Gold Coast, West Africa. (R5498/1936.)

— In pottery. Face in form of a plaque (painted dark brown, with red and white linear decoration) with slight relief.
(R5502/1936.)

These heads were placed on the graves of chiefs, elders, councillors and queen mothers. Offerings and libations were made to the spirits believed to be resident in them.

ANCESTRAL SYMBOL, in form of a mummy. Carved wood, with iron strappings. Southern Nigeria, West Africa.
(R5283/1936.)

BURIAL VASE. In dark reddish-brown and black pottery, decorated with horizontal linear markings, lozenges and all-over stippling. Bunu tribe, Northern Nigeria, West Africa.
(R116/1943.)

The vase is filled with palm wine, the top covered with red leather, and then placed in the grave to provide the departed with drink for his journey to the other world.

ANCESTRAL EFFIGY, male. Seated figure, hands on knees; large, narrow, elongated head, with prognathous characteristics; wearing large dome-shaped head-dress. Carved wood, painted black, with incised linear markings (painted red) on face. Height, 40 cm. Solomon Islands, Western Pacific. [See Fig. 11.] (R15757/1936.)

— male. Grotesque erect figure, wearing tall decorated head-dress. Thorax and abdomen very narrow and flat; with exaggeration of sexual organs, and nose elongated into an enormously long proboscis, with lower part recurved on abdomen. Bead and shell ornamentation between face and arm on each side. Carved wood. Height, 24 cm. Sepik River, New Guinea. (R4151/1937.)

MEMORIAL CHALK FIGURES. (a) Male, height, 35 cm.; (b) female, height, 30 cm. New Britain (or New Ireland), Western Pacific. (R2302/1936; R15943/1936.)

These figures are owned by the Ingiets, a society of magicians which has great control of spirits. They are mainly centred in the Gazelle Peninsula, New Britain, but have branches elsewhere in New Britain and New Ireland. Their magic is used to cure sickness, but can also cause death. The chalk effigies are prominent in the ritual. When not in use they are housed in sacred enclosures, which are highly tabu to the non-initiate.

MEMORIAL HEAD. Modelled clay on the skull of the deceased, painted black and light red, the hair represented by spider-webbing. Malekula, New Hebrides, Western Pacific. [See Fig. 3.] (R6053/1936.)

These heads are probably portraits, and the elaborate treatment of this example compared with others of the same provenance suggests that the deceased was an important person. In an example in the Pitt Rivers Museum (see photograph in Section IV) the portrait realism is carried to the extent of representing the deceased's hare-lip.

— Modelled and baked clay on the skull of the deceased, painted red and black, with traces of a white linear design, the eyes represented by cowrie shells and the hair by wool. Sepik River, New Guinea. (R6063/1936.)

The features appear to be stylized, but may have been intended as a portrait.

(C) *Breach of tabu*

CONTAINER FOR TABU-'MEDICINE' (*Udu anyamanya*). Pot with one vertical and four vertico-lateral openings. Southern Nigeria, West Africa. (A120477.)

A potent magical mixture is put in the pot, which is then placed on the tree which it is intended to protect. Anyone except the owner of the tree touches it on peril of illness or disaster.

TABU SIGN. Small pottery cross, with central hole to contain 'medicine'. Used for protection of tree against theft. Southern Nigeria, West Africa. (R10421/1936.)

— Lump of stone covered with palm fibres. For the protection of plantations against theft. Cameroons, West Africa. (R6203/1936.)

— Stone marked with black cross. For the prevention of robbery. Basutoland, South Africa. (R6202/1936.)

(D) *Human agency*

SOUL CATCHER. Central portion of femur of large mammal. Carved at each end to represent an animal's head, with longitudinal slit at each side of shaft to represent mouth. Each head bearing carved representations of teeth on 'front' aspect of soul catcher only. Eyes represented by inlays of abalone shell. Overall length, 24.5 cm. Haida Indian, Queen Charlotte Islands, British Columbia. (R14523/1936.)

This instrument is used by the shaman to catch and bring back the lost soul of a patient when its abduction is believed to be the cause of the illness.

'BOBASSO.' Magical object, consisting of bones tied together, wood, fibre, cowrie shells, and two pendant padlocks. Gold Coast, West Africa. (R13154/1936.)

Used by the holder to inflict sexual impotence on an enemy.

'SOUM.' Wooden cylinder covered with 'medicine', and with four small bags, containing power-giving substances, suspended from its upper part. Used for the causation of disease by human agency. Gold Coast, West Africa. (R6071/1936.)

VINE STEM. A length of the stem bearing a resemblance to a human long bone (?radius). Believed potent to inflict injury on an enemy. Mabuiag, Torres Straits, Australia. (R9916/1936.)

PENDANTS. Of plaited cane and ground-up shells. Used in rites to effect death of an enemy. Solomon Islands, Western Pacific. (R1484/1937.)

POINTING STICK. Wakerman tribe, Northern Australia. (R6123/1936.)

Among Australian natives the illness or death of an individual is generally considered as the result of another individual having pointed a 'pointing stick' or a 'pointing bone' in his direction. The form of the apparatus varies. Usually it is a piece of stick or bone, pointed at one end and at the other tipped with a knob of resin, to which a strand of hair-string is attached. The evil magic (*arunquitta*)

is 'sung' into the instrument while it is being made. The method of use also varies; essentially the stick or bone is pointed in the direction of the victim, thus projecting some morbid influence into him. In some tribes only a magician can use the sticks; in others, anyone can use them, but the process is regarded as risky, and to be carried out in the greatest secrecy.

— Roper River, Queensland, Australia. (R6124/1936.)

— In wood, cut to represent a miniature spear and shield. Arunta tribe, Central Australia. (R6136/1936.)

Used to cause an outbreak of boils. The pointer is first cast at a group of stones called 'stone sores', and is then thrown from a spear-thrower at the intended victim.

POINTING BONES. Pair of bones, joined together with hair-string. Kaitish tribe, Central Australia. (R6134/1936.)

POINTING APPARATUS. Photographs showing two different positions assumed by Australian aboriginals when using pointing apparatus. [From Sir W. B. Spencer and F. J. Gillen, *The Northern Tribes of Central Australia*, London, 1904, Figs. 121 and 125.] (N8683 A. B.)

— Plaster group by Jane Jackson, showing the use of the Ungakura pointing apparatus. Arunta tribe, Central Australia. Based on Spencer and Gillen. [In front hall.] (1/1943.)

(E) *The cult of Shopono, god of smallpox.*

Certain African tribes believe in gods, in addition to spirits of the dead and of animate and inanimate nature. The gods are anthropomorphic, but are invisible to man, except occasionally to their own priests. Each god has a separable spirit, which may dwell temporarily or permanently in lightning, in the elements, and in the pestilence; and also in man-made images and in the priest of the god.

Shopono (or Shankpanna), according to the beliefs of the Yoruba of Southern Nigeria, is the god of smallpox. He is old and has a withered leg. The other gods mocked his lameness, and in revenge he tried to inflict smallpox on them. He was exiled by the gods, and dwells in desolate places. His shrines are remote from human habitations.

Shopono's priests exploit the fact that people dread smallpox. When an outbreak of smallpox occurs, the priests claim the property of all who die, and the sufferers will pay almost any price the priest asks in order to induce him to mediate with the god. Authoritative reports state that the priests spread the disease intentionally. Bodies of persons who have died from smallpox are allowed to decompose under certain set conditions. Liquids from the corpses, together with variolous matter and scabs, are distributed by secret means in huts and compounds. The images and symbols of the god may resemble those of other gods, and the containers for smallpox matter may resemble apparatus used by other types of priests. But the containers consisting of cowrie shells with their dorsal surfaces removed are stated authoritatively to be a sure sign that the priest is practising the Shopono ritual.

BUNDLE OF STICKS, bound with fine string. Used as container for variolous matter. Yoruba, Nigeria, West Africa.

(217.07/1946.)

HUMAN BONE (humerus), covered with resinous substance, and with cowrie shells attached in four circular bands. Used as container for variolous matter. Yoruba, Nigeria, West Africa. (217.12/1946.)

COWRIE SHELLS, with dorsal surface cut away to form containers for variolous matter. Yoruba, Nigeria, West Africa. (217.13/1946.)

STAFFS (two), carved and painted. Symbols of Shopono. Yoruba, Nigeria, West Africa. (217.05-06/1946.)

IRON ARROW. Used in the Shopono ritual. Yoruba, Nigeria, West Africa. (217.11/1946.)

The god is supposed to point this arrow at a patient suffering from smallpox, thus causing him to rave uncontrollably.

KNIFE WITH WOODEN HANDLE. Used in the Shopono ritual. Yoruba, Nigeria, West Africa. (217.10/1946.)

IRON BELL. Used in Shopono ceremonies. Yoruba, Nigeria, West Africa. (217.09/1946.)

The bell has no tongue. It is beaten alternately with another bell which has a different tone.

EFFIGIES OF SHOPONO. Three wooden effigies, each showing head only, surmounting a pillar; carved in one piece. Yoruba, Nigeria, West Africa. (217.02-04/1946.)

KNEELING EFFIGY OF SHOPONO. In wood; god kneeling on decorated capital of a wooden pillar. Yoruba, Nigeria, West Africa. (217.01/1946.)

The kneeling figure is reminiscent of the figure of the god Eshu which surmounts some cult-staves of the god Shango. The Shopono priests appear to include elements of other cults to add sanctity to their proceedings.

SMALLPOX INOCULATION AS A PROPHYLACTIC MEASURE. Plaster group by Jane Jackson, showing the operation, which had been practised for ages in the pagan settlement of Djen, Nigeria, being carried out by a medicine-man. Group based on description by H. Andrew Foy, *Journ. Trop. Med.*, 1915, xviii, 255. (6/1944.)

All ages, including babies from one month upward, were inoculated. Ninth day lymph from a discrete lesion was used, and various rituals were observed. During an extensive outbreak of smallpox Foy says that there were no fatal cases in an observed group of 60 inoculated persons. Of 26 inoculated persons who contracted smallpox, only six showed a heavy eruption. The inoculation appeared to reduce the incubation period natural to that region by four days.

III. PATHOLOGY

MASK. Carved wood, painted red, representing complete left-sided facial paralysis. Iroquois, south-east Canada to north-east United States. (13/1952.)

This mask was an accessory of the False-Face Society, whose masks, cut out of the living tree, represent mythical beings and are usually merely horrific. This particular specimen gives a realistic representation of a complete paralysis of the left-side of the face, and is probably a portrait of an individual sufferer.

— Carved wood, painted black, representing erosion of nasal cartilages and gross deficiency of teeth. Calabar Province, Southern Nigeria, West Africa. (R15788/1936.)

This is a mask of the *Ekpo* Secret Society which was regarded as having dire associations. It would have been used only in the most secret rites. The dome-shaped forehead, grossly depressed bridge of the nose, and the great erosion of the inferior parts of the nasal cartilages are strongly suggestive of congenital syphilis.

— Carved wood, painted black. Ibibio, Southern Nigeria, West Africa. (R10728/1936.)

This is a mask of the *Idiong* Society. Although the mask measures 26.5 cm. in height, the small mouth and other features suggest that it represents the face of a child. There is absence of the inferior parts of the nasal cartilages. There is a large circular hole passing through the left cheek and a small hole through the right. There are some grounds for the suggestion that these may represent the cancrum oris which is an uncommon sequel of kala-azar.

BRONZE EFFIGY. Seated male figure, bearing a large curved knife over right shoulder. Showing an advanced degree of elephantiasis of the scrotum. Height, 19.5 cm. Yoruba-Bini Country, Nigeria, West Africa. (R5372/1936.)

— Kneeling female figure, showing gross bilateral enlargement of the neck, apparently representing a goitre. Height, 21 cm. Yoruba-Bini Country, Nigeria, West Africa. (R5371/1936.)

The protruding eyes of this figure also appear in the previous entry and in other effigies with the same provenance in the exhibition. It cannot therefore be said that this figure represents goitre with exophthalmos.

EFFIGY OF DEAD SHAMAN IN HIS GRAVE-HOUSE. Showing characteristics of emaciation. Haida, Queen Charlotte Islands, British Columbia. [From a photograph by J. R. Swanton.] (N12538.)

MÉMORIAL HEAD. Modelled in clay on actual skull of deceased, showing a hare-lip. New Hebrides. [Photograph of the original in the Pitt Rivers Museum, Oxford.] (N5252.)

IV. DIVINATION AND DIAGNOSIS

EFFIGY OF ESHU. Carved wood, painted black, whole-length kneeling figure with elongated female breasts, symbolizing the male god Eshu as the bringer of nourishment. Accessory of the Ifa Oracle. Ibadan, Southern Nigeria, West Africa.
(R14122/1936.)

RITUAL BOWL. Carved wood, painted brown and black. Kneeling female figure with a child on her back, carrying a large fowl in both hands. The back of the fowl forms the removable lid of the bowl. Yoruba, Nigeria, West Africa. [See Fig. 5.]
(A123603.)

— Carved wood, painted yellow and brown. The bowl, with hinged lid, is carried on the back of a bird. Yoruba, Nigeria, West Africa.
(R9283/1936.)

Both of these bowls are accessories of the Ifa Oracle, and this latter contains the sixteen palm kernels which are thrown up, caught and interpreted in reading the oracle.

RUBBING BOARD ORACLE (*Iwa*). Azande tribe, Eastern Bahr-el-Ghazal, Sudan, Africa.
(R12965/1936.)

DIVINATORY EFFIGIES (*Ntutu Agwu*). Ibo tribe, Southern Nigeria, West Africa.
(R5362, 5928, 5930/1936.)

The medicine-man (*Dibia*) spreads these figures before him and interprets their message. Three examples shown.

DIVINING BONES. Three carved bones. Cape Colony, South Africa.
(R4863/1936.)

— Four carved bones. Zambesi River, South-east Africa.
(R6045/1936.)

— Carved shaka wood in the form of four bones. Mashona tribe, Southern Rhodesia.
(R4860/1936.)

Shaka wood is one of the few timbers used for divinatory purposes; 'bones' made of other woods are thought to lie.

DIVINING STRINGS. Fragments of nuts and cowrie shells threaded on strings. Ikot Ekpene, Southern Nigeria, West Africa.
(R10419-20/1936.)

LEATHER PLAQUES. Used for divination and for diagnosis. Baganda, East Africa.
(R3567/1937.)

DIVINING SKULLS. Two specimens. Orbits closed (a) with clay, (b) with plaques of shell. Dyke Bay, New Guinea.

(R10289, 10294/1936.)

Used in the Torres Straits and the Gulf of Papua for divinatory purposes. Kept by relatives of the deceased. The answers to the questions asked of the skull were revealed to the enquirer in his dreams.

V. THE MEDICINE-MAN AND HIS EQUIPMENT

MEDICINE-MAN (*Abia Ibok*) WITH HIS OUTFIT. Life-size whole-length sculptured figure, based on photographs. The outfit collected in 1927 by Dr. M. D. W. Jeffreys, former Government Anthropologist, Southern Nigeria. *Idiong* Secret Society, Ibibio, Southern Nigeria, West Africa.

(R5472/1936.)

The *Idiong Ibok* branch of the Society specializes in medicine; it is open to both men and women, and the members wear a special head-ring. This complete outfit was formerly in actual use by an *Idiong* medicine-man. The long horizontal pole (*Eku Riku*) and the rush screen (*Odong*) are from the *Idiong* shrine. Hanging from these are a small bell, a pair of scissors, the nest of a weaver bird, three chewing sticks, the skulls of goats, the feathers of birds, and various small objects. The calabash contains a stock of medicine-making ingredients and a yellow friable substance called *Nsei*. The black earthenware pot contained *Tumbo* for libations.

MEDICINE-MAN. Arunta tribe, Central Australia. [Photograph by Sir W. Baldwin Spencer.]

(N1906.)

The bone pin worn through the nasal septum and the painted body-designs add to his prestige. He holds in his right hand the crystal which he claims to have removed from the patient's body.

— Showing pierced tongue. Arunta tribe, Central Australia. [Photograph by Sir W. Baldwin Spencer.]

(N5582.)

A youth in course of initiation into the highest class of medicine-men has a hole bored in his tongue. For a year after this he may not practise magic. If the hole heals during the interval, he believes that power has left him and retires from the profession.

'KURDAITCHA' EQUIPMENT. THE SHOE. Two specimens. Arunta tribe, Central Australia.

(R5338, 12967/1936.)

— THE HAND-PAD. Northern Australia.

(R935/1937.)

The equipment is worn by the *kurdaitcha* party in tracking down and killing the individual whom the medicine-man has accused of having caused disease by magical means. The shoes and pads are made of emu feathers matted together with blood and enclosed in hair-string.

— Member of a *kurdaitcha* party wearing the shoes. Arunta tribe, Central Australia. [After a photograph by Sir W. Baldwin Spencer.]

(N12545.)

MEDICINE-MAN'S OUTFIT. Dyak, Borneo.

(R5473/1936.)

The 'basket' measures 37 cm. in height, and 26 cm. in diameter. It is made of bark bound with cane, and in it all the component parts of the outfit are carried. These consist of: the drum; a boar's tusk (*taring*), used by the medicine-man as a probe in cases in which the patient's soul has been pierced by a dart from a blow-pipe of the demon *Antu Gergasi*; a small bundle of quills (*ubat enda unggsi*) to make sickly infants grow; gourds containing seeds and feathers; a bird's foot; an iguana skin; and raw cotton.

EFFIGY OF A SHAMAN. Carved wood, decorated with painted linear design in red and black; with curved portion of bone through nasal septum. The left hand carries a bone baton, and the right a rattle in the form of a human head. Haida, Queen Charlotte Islands, British Columbia.

(R9581/1936.)

The rattle in the form of a human head is unusual.

— Carved wood, eyes and eyebrows painted black and lips red; five wooden spikes projecting from vertex of head. Holding a thunder-bird rattle in right hand, and wearing a skirt of painted leather. The shaman is executing a ritual dance. Haida, Queen Charlotte Islands, British Columbia.

(R28/1942.)

Models of this type were first made for the early souvenir market in the late 19th century, but they are executed with the formalized realism traditional in the region.

SPIRIT MASK. Carved wood, painted in various colours, to represent grotesque human features with a bird's beak. Haida, Queen Charlotte Islands, British Columbia.

(14/1952.)

— Carved wood, with movable jaw, probably for ventriloquism. Tlinkit, south-east Alaska or north British Columbia.

(19/1952.)

— Carved wood, in the form of a grotesque human face. Eskimo.

(20/1952.)

Masks are used by Eskimo shamans in a variety of grotesque forms to represent their experiences in the land of spirits. These masks, expressing belief in spirits who bring misfortunes and illness, are most characteristic of the Eskimo of South-west Alaska, but they also occur sporadically among the Central Eskimo.

CEREMONIAL HEAD-DRESS, FRONT-PIECE. Carved wood from one block, painted red and black. Stylized representation of a beaver, with human hands and feet, gnawing a 'stick'. The 'stick' and the eyes and nostrils of the beaver are in abalone shell. The animal stands in relief from a flat border, on top and on both sides; the border is decorated with inlaid plaques of

the shell. Height, 18.5 cm.; width, 17 cm. Tshimshian, British Columbia. [See Fig. 1.] (15/1952.)

The beaver was a very frequently represented totemic animal in the designs of the north-west Coast. The head-dress was worn by a chief, or by a medicine-man, who was, or ranked next to, a chief.

CEREMONIAL RATTLE. Carved wood, decorated with red and green paint, in the form of the mythical 'thunder-bird'. Haida, Queen Charlotte Islands, British Columbia. [See Fig. 2.] (R10083/1938.)

— Carved wood, painted red and brown, to represent the bear totem. Haida, Queen Charlotte Islands, British Columbia. (16/1952.)

This is the type of rattle used by shamans in the secret societies.

MEDICINE-MAN'S OIL DISH. Carved wood, in the form of a beaver. Decorated with four inlaid pebbles, and inlaid plaques of abalone shell to represent the eyes. Haida, Queen Charlotte Islands, British Columbia. (287/1939.)

POTION CUP. Half of a coco-nut shell, with handle of plaited sinnet. Fiji Islands. (285/1939.)

OIL VESSEL (*Ponga Ponga*), consisting of a large nut, with twisted straw stopper and suspension loop. Vaitupu, Ellice Islands, Western Pacific. [Presented by Mr. Donald G. Kennedy, F.R.G.S.] (R6175/1936.)

MEDICINE-MAN'S OUTFIT. Bondei, Central Africa. [Collected by the Universities' Mission to Central Africa, 1903.] (15619/1936.)

The whole of the equipment is carried in the plaited basket. The following items are specially labelled: (i) The bell, attached to a hook made from undressed skin. The tinkling gives warning that the medicine-man is passing. (ii) A small gourd with wooden stopper; containing a powder made from tree roots and leaves, used to protect cornfields from theft. (iii) A container made from the skull of a gazelle, bound round with strips of dried leaf; known as *kobe ya paa*, it contains a soot-like medicine which affords potent protection against witchcraft. (iv) The bottle for stock medicines; known as *baba*, it consists of a large gourd covered with netting made of coarse string. (v) A large gourd covered with cloth and string; contains medicine for a barren woman. (vi) A small pot (*uchani wa baruti*) covered with undressed skin; contains a medicine mixed with gunpowder, used to cure all skin diseases. (vii) Another gourd with carved wooden stopper; contains a powder claimed to be a specific for consumption (*kambaka*). (Oil is mixed with the powder, which is then plastered on the patient's breast, after the skin has been freely scarified with the knife.) (viii) The knife, with serrated, slightly curved blade, used for various purposes.

MEDICINE-MAN'S BAG. Made from a jackal's skin, with head in situ. Banyankole, Uganda, East Africa. [Presented by the Rev. J. Roscoe.] (R5440/1936.)

MARIONETTE. Carved wood, painted brown and black. Seated figure on base with handle; interlaced cords to control the head and jaws. Used in the Akan 'magic' plays. Height of figure, 66 cm. Ibibio, Southern Nigeria, West Africa. (10698/1936.)

'Magic' plays, performed on occasions such as funerals, enable the medicine-man to show his skill in ventriloquism and sleight-of-hand. He makes the puppets appear to speak and move without his touching them.

MEDICINE CONTAINER. Ornamental type, made from a gourd. Kordofan, Anglo-Egyptian Sudan. (R12979/1936.)

— Plain gourd. Used also for salt. North Africa. (R12988/1936.)

— Section of bamboo cane, ends plugged with paper and cloth. Three examples. Biskra, Algeria, North Africa. [Collected by Sir Henry Wellcome, 1925.] (87/1939.)

MEDICINE BOTTLE. With woven sinnet bag and neck sling. Kavirondo, East Africa. (13129/1935.)

VI. NON-RATIONAL TREATMENT

PEARL SHELL ORNAMENTS (*lonka-lonka*), with curative and other magical properties. Three examples, two with painted designs of parallel lines. Arunta tribe, Central Australia. (R8804, 8955/1936; 1091/1937.)

The *lonka-lonka* is used as a remedial charm in any illness; it is especially effective when laid on the chest of a sick person. It is also used as a body ornament, and by men to attract women.

CORROBBOREE WAND (*Yai-illa*). Ritual object possessed of healing power. Constructed of strands and folds of paper bark wrapped tightly together. Kakadu tribe, northern Australia. (R14599/1936.)

For pain in the back, the patient fastens one of these wands to the seat of pain by means of his waist girdle. The pain is supposed to pass into the wand, which can then be thrown away.

HUMAN SKELETAL REMAINS. Worn for their healing power. (a) Skull; (b) string of vertebral bodies (with all processes removed); (c) string of transverse processes of vertebrae. All decorated with fabric, cord and shells. Skull painted with crude geometric pattern; vertebrae coated with red pigment. Andaman Islands. (R6120/1936; R1652, 4829/1937.)

These ornamented remains of a dead relative are slung over the back and worn thus during a period of mourning. They are believed potent to stop pain and cure disease if applied to the affected part.

CURATIVE PAINTING (*henta* board). Circular board with curved spine projecting from each side of top. Incised and painted with representation of head of a man with large moustache, wearing a top-hat. Diameter, 32 cm. Nicobar Islands, Indian Ocean. (R3071/1936.)

In a case of fever the medicine-man (*menluana*) prescribes the painting of a *henta* board by the village artist. If patient recovers, the picture is kept as a charm against further attacks.

VOTIVE OFFERINGS. Four small wooden effigies offered to Shitala, goddess of smallpox, during the famine of 1898-9. Hyderabad, Deccan, India. [Presented by Col. C. de J. Luxmoore, 1929.] (R1160-2, 3678/1937.)

RED PEPPER ROOT. Used as a magical remedy. Chewed with betel-nut as a cure for enlarged glands. Khongsardi, Dacca, India. [Presented by Mr. S. L. Sengupta.] (12952/1936.)

KAUSTURI. Used as a magical remedy. Khongsardi, Dacca, India. [Presented by Mr. S. L. Sengupta.] (12950/1936.)

Applied in the form of a thin paste in cases of inflammation, erysipelas, cellulitis and threatened gangrene; said to relieve pain and cause the disappearance of swellings.

CEREMONIAL RATTLE. Carved wood, with design incised and painted in black and red. Biconvex lenticular disc, with handle. Haida, Queen Charlotte Islands, British Columbia. (R22325.)

— Carved wood, painted black and red. Armless human figure with bird-like features; with handle. Tlinkit Indian, south-east Alaska and north British Columbia. (A16039.)

SHAMAN'S RATTLE. Numerous puffin beaks suspended from three concentric circles of basket-work. Haida, Queen Charlotte Islands, British Columbia. (A175394.)

SOUL CATCHER. Carved bone with grotesque animal at one end and an animal's head at the other. Length, 18 cm. Haida, Queen Charlotte Islands, British Columbia. (R920/1937.)
See also under Section II.

'LOHN' BOARD. Rectangular board with decorative handle, to which are attached two small leather cases, probably containing amuletic writings. Board bears Arabic script on both sides. Hausa, Nigeria, West Africa. (R25/1937.)

The Hausa apothecary prescribes for most maladies by writing an extract from the Koran on the board. The words are then washed off and the patient swallows the washings.

MAGICAL 'MEDICINE' BOWL. Earthenware bowl, partly filled with earth in which are embedded the skull of a small animal, four small gourds, sticks and cowrie shells. Togoland, West Africa. (R2322/1940.)

The mixture constitutes a medicine to protect domestic animals against all sickness.

CONSULTATION FIGURE. Carved wood, painted (traces only of original paint remaining). Grotesque erect male figure, wearing mask (or head-dress) with horns, and bearing large tobacco-pipe in front of chest. Height, 27.5 cm. Southern Nigeria, West Africa. [Collected by Dr. M. D. W. Jeffreys.] (R5935/1936.)

— Carved wood, from one block, painted (traces only of the original paint remaining). A male and a female figure, back to back; male carries a vessel in front of chest, and the female a child on her left arm. Height, 29.5 cm. Southern Nigeria, West Africa. [Collected by Dr. M. D. W. Jeffreys.] (R5932/1936.)

Such figures are used by the medicine-man (*Dibia*) as ritual objects in diagnosing and prescribing treatment.

OFFERING-TABLE (*Itsi abia agwu*). Carved wood from one block. Two truncated cones (upper inverted), separated by a projecting disc; upper cone bears on opposite sides two male heads in relief, decorated with black paint. Height, 17.5 cm. Southern Nigeria, West Africa. [Collected by Dr. M. D. W. Jeffreys.] (R4357/1936.)

Used by the medicine-man in making contact with spirits.

CHILD EFFIGY. Stylized figure of child asleep; prominent breasts and umbilicus; arms not represented. Carved wood, with features and main anatomical regions lightly painted in black.

Height, 30 cm. Southern Nigeria, West Africa. [Collected by Dr. M. D. W. Jeffreys.] (R5358/1936.)

The crossed markings on the neck, as also the absence of arms, perhaps indicate a swaddled child. When a child is sick, such figures are placed by the mother at a place indicated by the medicine-man, together with the necessary sacrifice.

MAGICAL REMEDIES. Kaffir, Secoecoeniland, Transvaal, South Africa. [Presented by Dr. C. Pijper.] (i) Piece of root, chewed to cure diarrhoea (R12949/1936); (ii) specimen of another root, prescribed for constipation (R12947/1936); (iii) bag containing maize, used in treatment of jaundice (R6930/1936); (iv) necklace of beads, worn as a remedy for stomach pains (R6725/1936); (v) ball of grease, dung, etc., supposed effective when burned for treatment of severe illnesses (R12953/1936); (vi) a drug used to expel any animal introduced into the patient through witchcraft (R4250/1936).

Note on No. (iii). Children suffering from jaundice are made to urinate through the bag. The maize is then dried and given to fowls, to which it is believed the disease is thus transferred.

CARNELIAN AND AGATE NECKLACE (*El hagar et dam*). Magical remedy for sunstroke and epistaxis. Azande and Gour, Anglo-Egyptian Sudan, Africa. [Presented by Captain R. Gayer Anderson, R.A.M.C.] (R6929/1936.)

For sunstroke the necklace is placed in water, which is then drunk as a specific. For epistaxis, one of the stones is tied round the forehead.

REMEDY FOR SNAKE BITE. Two leather amulet cases, containing respectively a piece of root (*Kasiraswit*) and a disc of iguana skin. Azande and Gour, Anglo-Egyptian Sudan, Africa. [Presented by Captain R. Gayer Anderson, R.A.M.C.] (R6920/1936.)

In a case of snake bite the wound is 'freshened' by rubbing with the iguana skin, and then cauterized with the charred end of the root.

MAGICAL REMEDY. Wood and leaves, tied together with bark; used by medicine-man. Zambesi, Barotseland, South Africa. (R5431/1936.)

— Bunch of white feathers tied together with bark; used by medicine-man. Zambesi, Barotseland, South Africa. (R5454/1936.)

— Cake of earth, used as medicine. West Africa. (12956/1936.)

— Clay mixed with other substances (*Ogwu Aeu*), used as medicine for stomach-ache. Ibo, Southern Nigeria, West Africa. (R6046/1936.)

- Soapstone. Swaziland, South Africa. [Presented by Dr. C. Pijper.] (R3562/1937.)

Soapstone is found in the neighbourhood of hot springs. It is powdered and mixed into a paste with hot water, and used as an external and internal remedy for various ailments.

- MAGICAL BUNDLE. Gourd, covered with red cloth tied with string, and with four feathers protruding from mouth. Part of medicine-man's remedial equipment. West Africa. (R5460/1936.)

- Oblong package, covered with red cloth, strapped with pieces of cane and tied with string; tip of an animal's horn suspended from middle of package. West Africa. (R10520/1936.)

- MEDICINE-MAN'S HORN. Long, slightly curved horn. Base bound with fabric, and with small wooden peg driven into it; to base are attached a human mandible and a small gourd and feathers (presumably to augment the influence of the horn). Nigeria, West Africa. (R5437/1936.)

Horns of the gazelle, antelope and other animals are often used to impart strength, to cure sickness, and to avert danger or disaster. The horn is believed to be imbued with the animal's strength; hence East African warriors drink a potion of horn-shavings and rhinoceros hide. Horns are powerful against demonic influences. The Nuba of the Upper Nile place horns on graves to protect the dead from interference by human beings or malign spirits.

- Base bound with fibre, and ornamented with cowrie shells, believed to give power. Azande, Central Africa. (R6795/1936.)

- With red cloth cover and cloth sling. Sierra Leone Hinterland, West Africa. (R6039/1936.)

- Open end covered with a cloth. Horn apparently used as a container for medicines. Basutoland, South Africa. [Collected by the Rev. F. Christol.] (R5456/1936.)

- MEDICINE-MAN'S OUTFIT, used by Cetewayo's physician. Thirteen small horns, a number of rough knives, and other objects, strung together. Zulu, South Africa. [Collected by Dr. James Gowans.] (R12941/1936.)

VII. INFLICTION OF WOUNDS

- SPEAR. Wood. Head with bilateral carved barbing; carved in one piece with haft. Northern Australia. (I2097/1936.)

— Head of iron, consisting of a narrow, straight, parallel-sided sword-like blade (length, 117 cm.) with prominent central rib and short socket (length, 12.5 cm.). Haft, iron, with long iron butt. Total length, 215 cm. Masai, West Africa.

(R112/1944.)

ARROW. Head of wood, brought to a hardened sharp point; carved unilateral barbing, painted in black, white and red; carved decoration (painted similarly) at base. Haft, cane. New Guinea.

(R11890/1936.)

— Head of carved wood, with sharpened bone point (length of point, 12 cm.). Haft, cane. New Guinea. (R12241/1936.)

— Head of carved wood, with numerous applied bone barbs. Haft, cane. Santa Cruz Islands, Western Pacific.

(R11878/1936.)

— Long head, carved and painted in black, white and red, with long point. Haft, cane. Santa Cruz Islands, Western Pacific.

(R11900/1936.)

THROWING SPEAR. Head of iron; consists of a leaf-shaped blade (16 cm.), and a tang decorated with a spiral and bearing three barbs. Haft, wood, bearing a long iron butt. West Africa.

(R86/1944.)

CLUB. Head studded with nails. Total length, 69 cm. New South Wales, Australia.

(R11352/1936.)

— Dark redwood from one block. The base is an inverted, truncated, rectangular pyramid, and the body continues the rectangular section, which increases at first gradually and later more steeply towards the head so that the four faces thus formed are slightly concave. The handle is formed by a cord binding round the narrowest part of the weapon. British Guiana, South America.

(R11588/1936.)

BASALT CLUB (*Mere*). Maori, New Zealand. (R38/1944.)

FIGHTING ADZE (*Toki*). Haft, length, 50 cm., of finely carved redwood, bearing at top two, and at bottom one, grotesque anthropomorphic figures. Blade of greenstone, inserted into top of haft along with tuft of hair of Maori dog. Maori, New Zealand.

(R135/1944.)

ROOT-HEADED CLUB. Base bound with cord. Length, 110 cm. Fiji.

(R11268/1936.)

- THROWING CLUB (*Ula*). Carved wood, with ball-type head bearing flange-like projections. Fiji. (R11372/1936.)
- STAR-HEADED CLUB. Head consists of a six-pointed star (breadth, 17 cm.) cut from stone. The wooden haft (length, 120 cm.) is inserted through a hole in its centre. New Guinea. (R11217/1936.)
- HEAD-HUNTER'S KNIFE. Section of bamboo cane; split down upper two-thirds and one side removed, leaving blade; lower third filled with resinous material and bound with decorated cord-work. Fly River, New Guinea. (R169/1937.)
- BONE DAGGER. Carved probably from a human tibia; head of bone untouched, but decorated with cowrie shells; shaft of bone tapered to a point to form blade, and richly decorated with grotesque heads. Attached is knotted cord recording twenty victims. Length, 35 cm. Sepik River, New Guinea. (R15815/1936.)
- SHARKS' TEETH SWORD. Main blade of cane, to which are affixed, throughout its length, three rows of closely-apposed sharks' teeth. To base of main blade are bound three subsidiary short blades (each approx. 24 cm. in length), each bearing two rows of teeth. Short haft attached to main blade. Total length, 79.5 cm. Gilbert Islands, Western Pacific. (R141/1944.)
- BALL-AND-THONG CLUB. Blackfoot Indians, Alberta, Canada. (R35/1944.)
- STONE-HEADED CLUB. Haft decorated with bead-work. Plains Indians, Central Plains of North America or south of Lake Winnipeg, Canada. (22/1952.)
- WHALEBONE CLUB. Carved. Length, 68 cm. Queen Charlotte Islands, British Columbia. (R11593/1936.)
- BOOMERANG. Non-returning. Wood, length 71 cm. South Australia. (34/1944.)
- Wood, length, 78 cm. Dar-Fung, Anglo-Egyptian Sudan, Africa. (R11637/1936.)
- BALL-HEADED CLUB. Wood, length, 54 cm. East Africa. (R11633/1936.)
- AXE. Iron. Sword-like blade (length, 35 cm.), with right-angled projecting tang, driven into head of haft. Decorated. South Africa. (R12437/1936.)

THROWING-KNIFE. Iron, with three blades set at angles. Azande,
Uganda, East Africa. (R12438/1936.)

VIII. SURGERY

(A) *Instruments*

KNIFE USED FOR GENERAL SURGICAL PURPOSES. Grit blade,
mounted in wooden handle. Arunta tribe, Central Australia.
(R8069/1936.)

— Bottle-glass blade, mounted in bound wooden handle.
Central Australia. (R1373/1937.)

— Obsidian blade, mounted in handle made of a nut-paste
composition, painted red and decorated in black. Used also
for circumcision. Admiralty Islands, Western Pacific.
(R7982/1936.)

— Sharpened turtle-bone, unmounted. Samoa.
(R10100/1936.)

— Shell with serrated edges. Also used as a scarifier. New
Guinea. (R361/1941.)

— ? wrought iron. Dagger-shaped, with unmounted handle.
Barotseland, South Africa. (R6646/1936.)

— ? wrought iron. Curved blade, with straight unmounted
handle terminating in a loop. Used also for circumcision, and
as a razor. Azande, south-eastern Sudan, Africa.
(R9147/1936.)

— ? wrought iron. Straight dagger-shaped blade in wooden
handle, with leather sheath carrying two combined probe-
forceps. Used for domestic as well as surgical purposes.
Kordofan, Anglo-Egyptian Sudan, Africa. (R6624/1936.)

LANCET. Bone splinter mounted in wooden handle. Central
Australia. (R353/1941.)

— Kangaroo tooth mounted in small bound wooden handle.
Central Australia. (R1946/1937.)

— Mother-of-pearl, mounted in wooden handle. Yomandil
tribe, north-west Australia. (R8903/1936.)

— Shark's tooth. Two examples, showing different methods
of mounting in wooden handles. Vaitupu, Ellice Islands,
Western Pacific. [Presented by Mr. D. G. Kennedy.]
(R6164, 6166/1936.)

Used for lancing abscesses, blood-letting, and for incising hydrocoeles.

SURGICAL SAW. Single serrated edge; wooden handle. North Africa. (193/1941.)

— Both edges serrated; wooden handle. North Africa. (195/1941.)

SURGICAL SCISSORS. Decorated handles. Pinko, Northern Nigeria, Africa. [Collected by Dr. Frances Wakefield.] (R6633/1936.)

CANE PROBES. For cleansing wounds. Ipido, New Guinea. [Presented by Sir William Macgregor.] (R9266/1936.)

— See also below, examples from Gilbert Islands and Fiji.

CAUTERY. Straight iron in wooden handle. Two examples, described as being used respectively for blistering the chest and the head. Banyankole, Uganda, Africa. [Presented by the Rev. J. Roscoe.] (R6559-60/1936.)

— Iron in form of a thin rod, curved at end; in wooden handle. Used for application to joints. North Africa. (207/1941.)

— Flattened, spade-like end with projections on free margin; in wooden handle. For application to the abdomen. North Africa. (142/1941.)

DENTAL FORCEPS. Northern Nigeria. [Collected by Dr. Frances Wakefield.] (R6550/1936.)

SUTURES. Thorns used for closing wounds, laced round with fibre cord to show method of use. Mombasa, Kenya, East Africa. [Collected by Miss Maud Hamshere.] (R6564/1936.)

The thorns are passed transversely through the apposed edges of the wound, and are kept in position by the lacing. The fibre, obtained from the root of a tree, is masticated and then drawn into strands, which are rubbed into string with the palm of the hand against the leg. This operation infects the fibre, which almost invariably causes suppuration in the wound.

TWO LANCETS AND WOODEN SETONS. Each lancet of shark's tooth bound to a wooden handle. Gilbert Islands, Western Pacific. [Presented by Fleet-Surgeon H. B. Beatty.] (R6531/1936; R616/1938; R1676/1938.)

SURGICAL INSTRUMENTS. (a) Slivers of bamboo used as lancets (R1379-81/1937); (b) pointed hydrocoele canula, made from the wing of a fruit bat (R6541/1936); (c) coco-nut fibre snares, used for extracting inverted eyelashes (R6563/1936). Fiji. [Presented by Dr. Glanville Corney.]

— (a) Double-edged and double-ended scalpel (*el samandia*), carried in a sheath and used for all minor operations (R6158/1936); (b) small scalpel with decorated steel handle (*el reisha*), used for scarring, vaccinating and the removal of dead flesh (R6159/1936); (c) *el mikhray*, steel pricker in wooden handle, used in puncturing the skin for insertion of setons (R6160/1936); (d) *el ishfa*, sharp hook mounted in wooden handle, used for vaginal operations, possibly rupture of hymen (R6161/1936); (e) snare (*el saleeha*), of cane and horse-hair, used to draw forward uvula during excision (R6154/1936); (f) combined scalpel and forceps (*el samandia*) (R6157/1936) and combined forceps and probe and pricker (*el samandia*) (R6153/1936) used for all minor operations such as blood-letting, scarring, opening abscesses, removing thorns, etc. Kordofan, Anglo-Egyptian Sudan, Africa. [Presented by Major R. G. Gayer-Anderson, R.A.M.C.]

EAR AND THROAT INSTRUMENTS. (i) Uvula cutter, used for amputation of the uvula in chronic throat irritation or vomiting (137/1940); (ii) steel hook, used to clear the throat of a new-born infant (R6632/1936); (iii) ear clearer, for the external auditory canal (134/1940). (i) Pinko, Northern Nigeria [collected by Dr. Frances Wakefield]; (ii), (iii) Ibi, Northern Nigeria [presented by Mrs. Margaret Comrie].

SURGICAL INSTRUMENT CASE. Red leather, with decorative pattern in black and green. Hausa, south-west Sudan, Africa.
(R6659/1936.)

(B) Appliances

SPLINT. For upper arm. Narrow cane strips, bound to form a rectangular sheet. Kenyah, Baram District, Sarawak, Borneo. [Presented by Dr. C. Hose.] (LI/1948.)

— For fractured forearm. Strips of the stem of the guinea corn bound together by strips of leather. Ibi, Northern Nigeria, Africa. Sent from Nigeria by Dr. Foy to Dr. J. D. Comrie, 1909. [Presented by Mrs. Margaret Comrie.] (129/1940.)

— Three broad strips of bark stitched together at edges with hide thongs. Haud, British Somaliland, Africa. [Presented by Dr. J. R. Audy.] (241/1947.)

— For fractured forearm. Kordofan, Anglo-Egyptian Sudan. Photograph. (N5275.)

ABDOMINAL BANDAGE (*Te noa*). Plaited straw. Vaitupu, Ellice Islands, Western Pacific. [Presented by Mr. D. G. Kennedy.] (R6173/1937.)

DIAPER (*Fafafafine*). Plaited straw. Vaitupu, Ellice Islands, Western Pacific. [Presented by Mr. D. G. Kennedy.] (R6174/1936.)

CANE SHIELD. Worn on the arm to protect a boil or wound. Dyak, Renang District, Sarawak, Borneo. [Presented by Dr. Charles Hose.] (R6558/1936.)

UMBILICAL BELT. Calico band containing a leaden pad made from a flattened bullet. Transvaal, South Africa. (R75/1937.)

(C) *Operations*

(i) Blood-letting.

MINIATURE BOWS AND ARROWS. For venesection. Park Marseley, New Guinea. [Presented by Sir William Macgregor, 1905.] (R5259-65/1936.)

Used in cases of headache, migraine, or other head ailments. The operator stands in front of the patient and discharges the arrow with sufficient force to draw blood. About a score of wounds are inflicted on the forehead, and blood is allowed to flow freely, after which the head is usually bandaged.

SCARIFIER. Bone, with bead sling for suspension. Plains Indians, North America. (R10202/1936.)

CUPPING HORNS. Zambesi, Barotseland, South Africa. (R5376/1936, R5386/1938.)

Each consists of an animal horn 4-5 inches long; an opening has been made in the tip. The affected part is incised, the wide-end of the horn is placed over the incision; the operator then sucks out the air through the narrow opening and seals the vacuum with a pellet of wax, clay or cotton. A favourite form of cupping vessel in Africa.

(ii) Trephination.

TREPHINED SKULL. Large, roughly circular trephination opening, with considerable new-bone formation, in vertex. Performed for fracture. New Britain. [Collected by the Rev. George Brown, 1903.] (R558/1938.)

A Y-shaped incision was made over the seat of the fracture, the scalp was reflected, and the bone was then scraped and cut. This operation was frequently performed in New Britain for fractures due to blows from sling-stones.

— Showing eight trephined holes in various stages of healing. Performed for recurrent headaches. Death eventually due to another cause. New Ireland. [Collected by the Rev. J. H. Crump.] (R559/1938.)



Fig. 5. Ritual bowl. Yoruba, Nigeria. (See
page 12.)

(A123603.)

[Copyright, The Wellcome Historical Museum.]



Fig. 6. Polychrome head-mask. Yoruba,
Nigeria. (See page 57.)

(R13445/1936.)

[Copyright, The Wellcome Historical Museum.]



Fig. 7. Domestic hook. Sepik River, New Guinea. (See page 43.)
(R15957/1936.)
[Copyright, The Wellcome Historical Museum.]

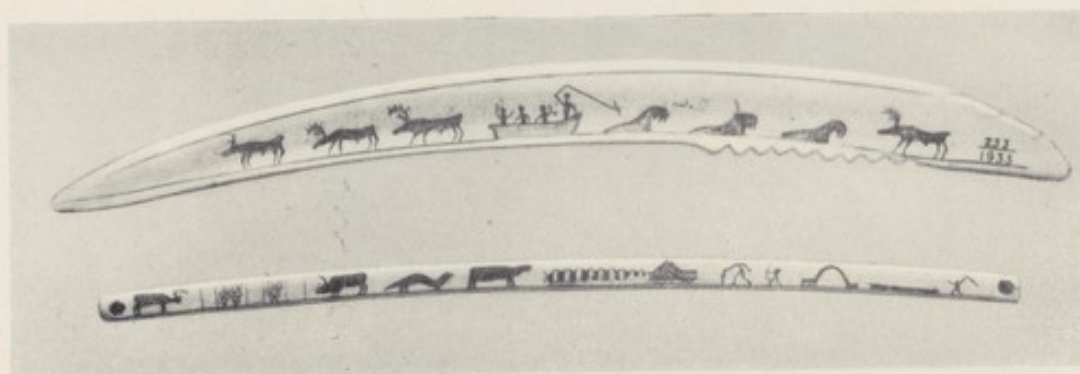


Fig. 8. Snow knife (upper figure) and bow-drill (lower figure). Both engraved ivory.
Eskimo. (See page 4.)
(R233/1935, R3645/1937.)
[Copyright, The Wellcome Historical Museum.]

— Calvaria only, showing large recent trephination opening in frontal bone. Lugwari tribe, Uganda, East Africa. [Presented by Dr. J. R. Hailstone, Uganda.] (R585/1938.)

The patient died in 1925 after a native surgeon had trephined and put medicine on the dura mater.

SCRAPING OF THE FRONTAL BONE. Photograph of the patient, showing late results—vertical linear depressions on forehead. New Britain. (N5281.)

An operation for the treatment of epilepsy or headaches and for the prevention of these conditions throughout life. Performed between the ages of two and five years. The skin and superficial tissues of the forehead are reflected, vertical grooves are scraped in the frontal bone with a shell, and the tissues are replaced.

(iii) Circumcision.

KNIFE OF FLAKED STONE. Arunta tribe, Central Australia. (R6544/1936.)

CUTTING PLATE OF PEARL SHELL. Kakadu tribe, northern Australia.

BLADE OF FLAKED GLASS. Mounted in handle. Sunday Island, Australia. (R4228/1937.)

SLATE KNIFE. Mounted in wooden handle. Eskimo, Victorialand, Mackenzie River Region, North-west Territory, Canada. (R416/1938.)

This is the only region where the Eskimo practise circumcision.

CURVED KNIFE. Iron (or steel) in wooden handle. For circumcision and minor operations. Azande, Anglo-Egyptian Sudan, Africa. (R4229/1937.)

RAZOR. Ibi, Northern Nigeria. [Presented by Mrs. Margaret Comrie.] (R132/1940.)

This type of instrument is used for circumcision among the Hausa and other races.

(iv) Caesarean section.

CURVED KNIFE FOR CAESAREAN SECTION. Length, 32 cm., mounted in wooden handle. Uganda, Central Africa. [Presented by Dr. R. W. Felkin.] (R627/1937.)

This is the actual knife used in an operation for Caesarean section 1879, which was witnessed and described, with illustrations, by the donor. The description is reproduced with the exhibit. (See R. W. Felkin, *Edinburgh Med. Journ.*, 1884, xxix, 922-30.)

(v) Excision of superficial lipomata.

INSTRUMENTS USED FOR REMOVAL OF A SUBCUTANEOUS LIPOMA. (a)

Shark's tooth lancet (*ponga kiva*); (b) mallet (*kau kini*); (c) lifting instruments (*fau*); (d) piercing instrument (*tui*), in bone; (e) drawing instrument (*matau*), barb made from a forked branch, with cord attached. Vaitupu, Ellice Islands, Western Pacific. [Presented by Mr. D. G. Kennedy.]

(R6165, 6168-72/1936.)

The operation is described by D. G. Kennedy, *Journ. Polynesian Soc.*, 1931, cl. A photograph (Fig. 82, reproduced) shows a group posed in the act of performing the operation. The mallet is used to tap the lancet in making incisions, while the two *fau*—rectangular plates of wood—are pressed down by an assistant, one on each side of the tumour to help to raise it. The *tui* is used to puncture the lipoma, thus allowing the insertion of the *matau* to draw it forward. The tumour is then undercut with the lancet.

(vi) External urethrotomy.

BOUGIES (*Thoka losi*). Four examples, of various lengths, in *losi losi* wood. Fiji. [Presented by Dr. Glanville Corney, 1913.]

(R6532-4/1936.)

The *losi losi* wood is free from knots and splinters, and is therefore very suitable for the purpose. The operation is performed as a panacea for numerous ailments. The bougie or staff is passed into the male urethra as far as the membranous portion, and the operator cuts down on it through the bulb. The incision, about an inch in length, bleeds freely. Sometimes a seton is passed in at the wound and withdrawn *per urethram*.

(vii) Removal of foreign bodies.

THORN AND 'CHIGGER' FLEA EXTRACTOR. A knife combined with a probe or pricker. Iron. Banyoro, Central Uganda.

(R6656/1936.)

THORN EXTRACTOR. Small pair of forceps with scissors-action. Bronze. Garo tribe, Northern Nigeria, West Africa. [Presented by Dr. S. F. Nadel.]

(R3113/1937.)

COMBINED FORCEPS AND SHARP PROBE. For removing splinters. Iron. Yola, Nigeria, West Africa.

(R6635/1936.)

COMBINED SCALPEL AND PROBE. Bronze. West Africa.

(R9152/1936.)

EXTRACTING A THORN IN FOOT. Zulu, South Africa. From a photograph.

(N5301.)

(viii) Penal mutilation.

LINGUECTOMY. Bronze group of three figures representing the torture of captives by excision of the tongue. Height, 7 cm. Ashanti, West Africa.

(R8726/1936.)

AMPUTATION OF HANDS. Photograph of man who had recovered from this mutilation. Azande, Southern Sudan, Africa.
(N5708.)

MUTILATION OF FACE. Head of a man with the upper lip and the upper portion of the ear excised. Photograph by Major R. G. Gayer Anderson, R.A.M.C., c. 1910.
(N5696.)

(ix) Massage.

MODELS ILLUSTRATING PRIMITIVE METHODS OF MASSAGE. Practised by the inhabitants of the Ellice Islands. Group of fourteen models by Miss Jane Jackson, after descriptions in D. G. Kennedy, *Culture of Vaitupu, Ellice Islands*, 1931, pp. 252 ff. [Note: No. 8 in Section of Surgery, Nos. 1-7 and 9-14 in front hall.]

- (1) Heavy friction with the ulnar side of the forearm (*tolo*), used for most pains and disorders. (18/1944.)
- (2) Pressing with palms (*tao* or *faka-tu-lima*), for abdominal complaints. (19/1944.)
- (3) Pressing between the hands (*tokai*) for the treatment of headache. (20/1944.)
- (4) Kneading (*suki*). For muscular pains in the back. (21/1944.)
- (5) Pinching the abdomen (*umo*), in the umbilical region, for biliousness. (22/1944.)
- (6) Beating with the palm of the hand (*kini*) on the buttocks for constipation. (23/1944.)
- (7) Thrusting with the heel (*aka*) for filarial swelling in the lumbar region. (24/1944.)
- (8) Manipulation (*fakangasuesue*), used in the treatment of injuries resulting from accidents. (25/1944.)
- (9) Rolling on a pillow (*te lango*). For backache and abdominal pains. (26/1944.)
- (10) Embracing (*te sai*). For abdominal pains, and for pulmonary diseases and asthma. (27/1944.)
- (11) Pulling and stretching (*te futi*) for stiffness, dislocations and other injuries resulting from a fall. (28/1944.)
- (12) Concussion (*te fakapa*), produced by simultaneous blows on opposite sides of the head. Used for headache. (21/1944.)

- (13) Jerking of the head from the flexed to the extended position. For stiffness of the neck and headache. (30/1944.)
- (14) Grasping (*te palupalu, te lomi*). The flesh is grasped between the fingers, for 'pins and needles' and for numbness. (31/1944.)

IX. ARTIFICIAL DEFORMATION

(A) *Deformation of the bones*

SKULL SHOWING CRANIAL FLATTENING, produced by fronto-occipital pressure, with compensatory lateral widening. Vancouver, British Columbia. (R1517/1938.)

— Another example. (The hole in the frontal bone is due to post-mortem injury.) Vancouver, British Columbia. (R8731/1936.)

SKULL SHOWING CRANIAL ELONGATION, produced by circular constriction. South-west Malekula, New Hebrides, Western Pacific. [Presented by Mr. C. Firmin Cuthbert, F.R.C.S.]. (R1516/1936.)

ELONGATED SKULL FORMING A MEMORIAL HEAD. Face modelled in clay and fibre on the skull and mandible of the deceased, painted red with blue ornamentation. Elongation produced by circular constriction. South-west Malekula, New Hebrides, Western Pacific. (R6058/1936.)

EFFIGY. Carved wood. Whole-length seated female figure, suckling a child. The mother's head shows antero-posterior flattening, produced by slow pressure on the baby's forehead by a pad attached to the cradle (a practice common to the Coast Salish, Nootka and Kwakiutl Indians of British Columbia). Height, 26 cm. Kwakiutl, British Columbia. (R440/1937.)

APPARATUS FOR PRODUCING CRANIAL DEFORMATION (*tadal*). Elongated, shaped board, placed behind the child's head, with holes at each side of the cords which tighten the forehead band. Milanau, Borneo. (R8730/1936.)

YOUTH WITH ELONGATED HEAD. Photograph showing the effects of tight-bandaging in infancy. New Britain, Western Pacific. (N12534 B.)

TOOTH AVULSION. IMPLEMENTS. A stone and a cylindrical stick used as a hammer and chisel in the girls' puberty ceremony of knocking out teeth. Sunday Island, Victoria, Australia. [Presented by Professor A. P. Elkin.] (R4242-3/1937.)

— — — Pointed leaf-shaped blade of pearl-shell, attached to a cord for suspension from operator's neck or arm. Used to press back the gums during the operation. Sunday Island, Victoria, Australia. (R4241/1937.)

— — — Wrought-iron spike, mounted in wooden handle bound with cord. Used for avulsion of lower incisors. Burrun Country, East Africa. (R4219/1937.)

— AVULSED TEETH. Two upper central incisors knocked out during a tooth-avulsion ceremony. Sunday Island, Victoria, Australia. (R4244/1937.)

(B). *Deformation of the soft parts*

EAR-RINGS. Photograph of girl wearing heavy copper rings in pierced and enormously stretched ear-lobes. The periphery of the lobe in each case forms a cord, from which the rings are slung, and which extends down to the upper part of the breast. Kenyah, Borneo. (N5536.)

EAR-PENDANTS. Greenstone, polished. Two flat, elongated pendants, lengths, 19 cm. and 8.3 cm. Worn suspended from pierced ear-lobes. Maori, New Zealand. (AI9466; RIO582/1936.)

EAR-DISC. Photograph of a youth wearing a large ear-disc, fitted into a pierced and stretched ear-lobe. Solomon Islands, Western Pacific. (NI2535 B.)

EAR-LOBE EXTENDER. A wooden cylinder worn in the pierced ear-lobe. Diameter, 5 cm. Kavirondo, East Africa. (R7739/1936.)

— A circular wooden disc, pierced with a central hole, from which hang fine decorative chains. Disc: width, 5 cm.; thickness, 1.5 cm. Masai, East Africa. (32/1952.)

— Carved bone, with fine incised decoration. In the form of a shuttle; for insertion in a pierced ear-lobe. Length, 10.5 cm. Masai, East Africa. (R8797/1936.)

EAR-PENDANTS, PAIR OF. Each pendant a flat coil of brass wire, 11.7 cm. across, with decorative chains attached. Masai, East Africa. (R8795/1936.)

Such pendants are first worn by a woman on her marriage, and are not left off during her husband's lifetime.

LIP OR EAR PLUG. Wooden cylinder, decorated on upper face with metal cone and ornamentation. Africa. (R7746/1936.)

— White glazed pottery knob. Africa. (33/1952.)

NOSE PIN. Wood. Length, 16 cm. Northern tribe, Australia. (R8720/1936.)

— Bone cylinder, slightly curved. Length, 17 cm. Gulluma tribe, Central Australia. (R3054/1936.)

— Cane cylinder, straight, with open ends and fine incised decoration in black. New Guinea. (R7769/1936.)

— Bone rod, slightly curved, with pointed ends. Fly River, New Guinea. (R7349/1936.)

— Cane cylinder, straight, with each end plugged with an abrus seed. Length, 9 cm. Rossel Island, Papua. (R7338/1936.)

— Stone, cut from a white pebble with faint red marking. Shaped like letter C. Width, 4 cm. Rossel Island, Papua. (R7758/1936.)

— Narrow cane cylinder, straight, with each end plugged with a screw nail. Covered with finely decorated leaf (? pandanus leaf) in red and yellow. Bougainville, Solomon Islands, Western Pacific. (R7473/1936.)

— Photograph of man wearing a long pin through the nasal septum. Australia. (N12535C.)

NOSE PLUG. Cane cylinder, with each end closed with a flat disc of pearl-shell. Length, 4 cm.; width, 2 cm. Torres Island, Banks Islands, Western Pacific. (R1155/1937.)

LIP PLUG. Wood. Oval, with one long face flattened. Length, 6.5 cm. Haida, Queen Charlotte Island, British Columbia. (R469/1938.)

— Another example, decorated with a small rectangle of abalone shell on the upper surface. Length, 8 cm. Haida, Queen Charlotte Island, British Columbia. (R5565/1936.)

— Circular wooden plug. Breadth, 5 cm. Africa.
(34/1952.)

LIP DISCS. Photograph of woman wearing one disc in the upper lip and another in the lower lip. Gour, Anglo-Egyptian Sudan, Africa.
(N12573.)

FACE MASK. Carved wood, painted brown with black and red decoration. Face of woman wearing large plug in lower lip, and with five painted faces on left forehead and left cheek. Haida, Queen Charlotte Island, British Columbia.
(R8793/1936.)

LIP OR EAR PLUG. ? Aluminium. Pin surmounted by a large conical head. Length, 11 cm. Africa.
(R2979/1937.)

NECK RINGS. Brass. In two sections; upper consisting of fifteen coils, and lower of seven coils with attached vertical coil forming an appendage (? for decorative purposes). Padaung, Upper Burma.
(R1054, 1056/1937.)

A beginning is made with five rings in early youth, and twenty-two is the maximum number reached gradually. The neck muscles soon lose their power to support the head when the rings are removed.

— Two similar examples, without the appendage. Padaung, Upper Burma.
(R8727, 8774/1936.)

— Sculptured head and bust of a woman wearing ear plugs and the full complement of neck rings. Padaung, Upper Burma. Photograph of bronze bust by Malvina Hoffmann in the Chicago Natural History Museum.
(PHO.10606.)

CANE BELT. Worn very tightly to cause constriction of the waist. Dyak, Borneo.
(R1090/1937.)

BARK BELT. With decoration painted in black and white. Worn by men who have passed all stages of initiation into the various age-grades. Papuan Gulf, New Guinea.
(R860/1937.)

WOODEN BELT. Photograph of youth wearing a tight wooden belt, assumed when he becomes *ibitoe*, i.e. of an age fit to marry. Mekeo, New Guinea.
(N12537.)

AMPALANG. Short metal pin, with a carved bone button at each end, worn horizontally through the penis. Three examples, with a photograph showing the appliance in use. Dyak Borneo.
(R8837/1936, R1178/1937, PHO. 6954.)

ARMLET. Brass, fourteen spiral coils. Worn by women. Padaung, Upper Burma. (R1053/1937.)

— Brass, twenty-six spiral coils. Central Africa. (R2056/1937.)

THIGH-RING. Flattened brass, five spiral coils; incised decoration. Stanley Pool region, Central Africa. (R1042/1937.)

ANKLET. Copper, slightly flattened, thirteen spiral coils. Ibo country, Nigeria, West Africa. (R1043/1937.)

WIDE-FLANGED ANKLET. Brass, with incised decorative pattern. The anklet proper is 8 cm. wide and 11 cm. high. The circular flange, projecting at a right-angle from the middle of the anklet, is 31.5 cm. in diameter. Nigeria, West Africa. (R8761/1937.)

Such an anklet is presented by the father-in-law to a woman on her marriage, partly as an ornament and partly to prevent her running away.

(C) *Deformation of the skin*

PRESERVED HEAD WITH FACIAL TATTOO. Maori, New Zealand. [See Fig. 4.] (R6065/1936.)

An excellent example of the more ornate forms of facial tattoo. In New Zealand tattoo was the privilege of the ruling class, and the tattoo of chiefs played an interesting part in the early intercourse between Maoris and Europeans. Documents still extant relating to the transfer of land bear as the signature of a chief a portion of his facial tattoo-pattern copied by his own hand.

CASTS OF A TATTOOED FACE. Made by Sir George Grey about 1851. Maori, Rotorua, New Zealand. (R6060/1936.)

The cast was taken from the face of Taupue Te Whanoa, a man of the Arawa tribe. It shows the depth to which the chisel (*uhi*) cut the superficial tissue.

TATTOOING IMPLEMENT. PRICKING INSTRUMENT. Adze-shaped. Carved and decorated bone head with three long teeth, affixed to carved and decorated bone handle. Length, 20.5 cm. Otago district, New Zealand. (R10593/1936.)

— Mallet (*He mahoe*). Carved bone, decorated. Used with above pricking instrument. Otago district, New Zealand. (R10594/1936.)

— PRICKING INSTRUMENT. Adze-shaped. Iron head with four fine teeth, affixed to a cane handle. Length, 19 cm. New Zealand. (R8758/1936.)

— — Almost axe-shaped. Greenstone head with four long teeth, affixed to a carved bone handle. Length, 17 cm. New Zealand. (R8757/1936.)

— — A straight and somewhat flattened bone rod, with five teeth, bound for strength, cut in one end. Length, 10 cm. New Zealand. (R5544/1936.)

— CHISEL (*Uhi*). Adze-shaped, cut from a forked branch, with bone blade. Length, 12 cm. New Zealand. (R8844/1936.)

— — Adze-shaped, cut from a forked branch, with greenstone blade. Length, 12 cm. New Zealand. (R5545/1936.)

— PIGMENT VESSEL. Rough stone. Maori, Tauranga, New Zealand. (16/1944.)

— NEEDLE. Steel, possibly made from a long screw nail, with portion of the thread left as a grip and remainder filed and pointed. Three examples. Zambesi, South-east Africa. (R6759/1936. C.Ch.)

— DESIGN BLOCK (*Ketinge*). Wood. Kayan, Borneo. (R4121/1937.)

The designs used by the Kayans are traditional and stereotyped. To ensure accuracy they were cut out on wood blocks. In use, a block is smeared with black ink and applied to the skin, and the operator then pricks the impression of the design which is left on removal of the block.

— Mallet. Wood. Gilbert Islands, Western Pacific. (R5548/1936.)

— FIBRE BRUSH. Used to remove the blood from the design. Gilbert Islands, Western Pacific. (R5548/1936.)

— Seven fine needles fixed in a cane handle. Used in the application of lamp black mixed with oil. Upper Egypt. (R385/1937.)

CIGATRIZATION INSTRUMENT. Flint knife with fibre sheath. Australia. (R8194/1936.)

Raised scars or keloids are produced by gashing the skin with this knife and irritating the wounds.

— An iron arrow head mounted in a wooden handle. Used for making tribal marks. Northern Nigeria, West Africa. (R5552/1936.)

X. DRUGS, STIMULANTS AND POISONS

(A) *Drugs*

CAJUPUT BARK (*Melaleuca leucadendron*, L.). Specimen of dried leaves. Decoction of leaves used for headaches, colds, and sickness in general. North Queensland, Australia.

(2920/1938.)

RED GUM BARK (*Eucalyptus resinifera*, Smith). Specimen of the inner bark, which is rubbed into syphilitic sores. North Queensland, Australia.

(2919/1938.)

THE EVERLASTING (*Gnaphalium luteo-album*, L.). Specimen of dried plant. Used as infusion for sickness in general. North Queensland, Australia.

(2924/1938.)

INDIAN LAUREL NUT (*Calophyllum inophyllum*, L.). Specimen of nut. The powdered kernel, mixed with water, is rubbed on a painful part. North Queensland, Australia.

(2923/1938.)

YAM, OR SWEET POTATO (*Ipomoea Batatas*, Lam.). Specimens of cut portions of the potato. A decoction is used internally for a low fever, and externally for skin diseases. Maori, New Zealand.

(1678/1938.)

GREATER PLANTAIN (*Plantago major*, L.). Specimen of dried leaves. A decoction is used for ulcers, scalds, and as a uterine stimulant. Maori, New Zealand.

(1677/1938.)

'FETAU', LAUREL NUT (*Calophyllum inophyllum*, L.). Specimen of the nut. Oil extracted is used in rheumatism. Samoa, Western Pacific.

(338/1938.)

CHAFF FLOWER (*Achyranthes aspera*). Specimens of dried stems. Said to possess curative properties. Samoa, Western Pacific.

(3502/1937.)

JAVA PLUM (*Eugenia Jambolana*, Lam.). Specimens of the bark. Bark used in decoction as a tonic. Fiji.

(2546/1938.)

LEMON (*Citrus Limonum*, Risso). Specimens of the leaves (*Molikaro*). Decoction of leaves used for headache. Fiji.

(2541/1938.)

YARROW (*Achillea Millefolium*, L.). Specimen of dried rootlets. Decoction of the root applied externally to eruptions. Chipewewa Indians, North America.

(607/1939.)

- BLUE COHOSH (*Caulophyllum thalictroides*, Michx.). Specimen of dried rootlets. Infusion of the root used as an emetic. Chippewa Indians, North America. (606/1939.)
- WHITE BIRCH (*Betula papyrifera*). Specimens of inner bark. The inner bark is steeped and used as an enema. Chippewa Indians, North America. (603/1939.)
- CHILLIES (*Capsicum fastigatum*, Blume). Specimens of the peppers. Crushed in water and used as an enema. Indians of the Pomeroon. (575/1939.)
- IPECACUANHA (*Psychotria Ipecacuanha*, Stokes). Specimen of the root, used as an emetic. Guiana Indians, South America. (756/1939.)
- SWEET BROOM WEED (*Scoparia dulcis*, L.). Specimens of twigs. These and the bark used in decoction for fever. Guiana Indians, South America. (754/1939.)
- CASCARA SAGRADA (*Rhamnus Purshianus*, Dc.). Specimen of bark, used as a laxative. Indians of the north-west States, North America. (4625/1937.)
- VIRGINIAN PRUNE (*Prunus serotina*, Dc.). Specimens of inner bark. Infusion of inner bark used to relieve pain in the chest. Ojibwa Indians, North America. (2353/1937.)
- DOG BANE (*Apocynum cannabinum*). Specimens of the root. Decoction of the root used as a laxative. Blackfeet Indians, North America. (602/1939.)
- 'MKUSINGUE, MUHUMBA', PURGING CASSIA (*Cassia Fistula*, L.). Specimens of seeds and bark. Used for blackwater fever. Bagamoyo, East Africa. (548/1938.)
- TIL SEED (*Sesamum indicum*, Dc.). Specimens of seeds. Oil from seeds used as a purge, unguent, and as a specific in many disorders. Kordofan, Anglo-Egyptian Sudan. (4659/1937.)
- POMEGRANATE (*Punica Granatum*, L.). Specimens of root, used as an anthelmintic in tapeworm infection. Chagga and Suaheli tribes, East Africa. (533/1938.)
- WOOD SORREL (*Oxalis corniculata*, L.). Specimens of dried leaves. Used in treatment of coughs. Chagga and Sukuma tribes, East Africa. (525/1938.)
- 'KĀT' (*Catha edulis*, Forsk.). Specimens of dried leaves, used as a tonic and intoxicant. Shambad and Kikuyu tribes, East Africa. (539/1938.)

RED PEPPER (*Capsicum frutescens*, L.). Specimens of the peppers. The leaves are used externally in bubonic plague. Jalus, East Africa. (534/1938.)

FLEA-BANE (*Conyza aegypticus*, Ait.). Specimens of stems and seeds. Used for fever and for gastric disorders. Banyankole, Uganda. (R2527/1937.)

FRANKINCENSE (*Boswellia Carterii*, Birdwood). Specimens of the resin, used as a diuretic. Suaheli, East Africa. (552/1938.)

CHAFF FLOWER (*Achyranthes aspera*, L.). Specimens of dried stems. The ashes of the plant are mixed with water and applied in cases of itch ('Kra-Kra'). Kru, West Africa. (4786/1937.)

RED OAK (*Lophira alata*, Banks). Specimens of bark, used in cases of fever. Baro, Northern Nigeria. (2531/1937.)

(B) *Narcotics and Stimulants*

PITURI (*Duboisia Hopwoodii*, Muell). Specimens of dried leaves. (2900/1938.)

—— Large string bag containing pituri. Used in the transport of the leaves. (A194599.)

Pituri grows in Central Australia, and the leaves are packed in string bags and traded as far as Queensland and New South Wales. The leaves, dried, ground and mixed with the alkaline ash of acacia or eucalyptus bark, are chewed. The narcotic effect is due to the alkaloid piturine, liberated by the alkali. The effect is similar to that of nicotine. Pituri is much used in the hunting communities of Central Australia to stave off hunger.

BETEL-CHEWING INGREDIENTS. (a) Areca nut (*Areca Catechu*, L.); (b) lime—obtained by burning shells; (c) leaf of the betel pepper (*Piper Betle*, L.). (R4311/1937.)

A small piece of the areca nut and a pellet of lime are wrapped in the betel leaf and chewed together. A copious flow of brick-red saliva is produced.

—— LIME SPATULA. Wood, with handle portion carved to represent an erect anthropomorphic figure. Total length, 31.5 cm. Cook or Hervey Islands, Western Pacific. (R2525/1937.)

—— ——— Wood, with handle portion carved in stylized fish design. Total length, 33.5 cm. Massim area, New Guinea. (R2516/1937.)

—— ——— Wood, with handle portion carved to represent a seated anthropomorphic figure, apparently beating a drum. Total length, 32 cm. Trobriand Island, or Massim area, New Guinea. (R2514/1937.)

—— Ceremonial type, shaped in the form of a letter T. Wood, with crosspiece, forming handle, carved in the stylized bird-head design characteristic of the area; decorated with numerous small discs of shell. Total length, 34.5 cm. Louisiade Archipelago, south-east New Guinea.

(R2512/1937.)

—— Bone, lanceolate shape, decorated with string of coloured beads and a piece of shell. Blade stained with betel nut. New Guinea.

(R2518/1937.)

—— Tortoise shell, lanceolate shape. Solomon Islands, Western Pacific.

(R2622/1937.)

—— PESTLE AND MORTAR. Carved wood. Tubular shaped. The bottom of the mortar bears an inverted head, and the top of the pestle a seated anthropomorphic figure. Mortar: height, 16.5 cm.; diameter, 3 cm. Massim area, New Guinea.

(R2625/1937.)

—— LIME BOX (containing lime). Bamboo, decorated with plaited fibre: cylindrical. Murut, Borneo.

(R65/1942.)

—— Wood, with decorative pattern painted black: cylindrical. Solomon Islands, Western Pacific.

(R2687/1937.)

—— LIME CONTAINER. Gourd, decorated with paint, strings of beads, and plaited fibre. Massim area, New Guinea.

(R2691/1937.)

'KAVA KAVA'. Specimen of the root of *Piper methysticum*, Forst., from which the drink is prepared.

(R2587/1937.)

—— Bowl used in preparing the drink. Wood. Diameter, 51 cm. Fiji.

(R1295/1939.)

'Kava kava' is the mildly intoxicating drink of Polynesia and parts of Melanesia. The root of *Piper methysticum* is chewed and covered with water or coco-nut milk. An enzyme in the saliva liberates an active principle, which has an effect resembling that of alcohol. Young girls with sound teeth are selected for chewing the root, and the intoxicant is drunk by the men at feasts and offered as libations.

HEMP (*Cannabis sativa*, L.). Samples of the products known respectively as 'churris', 'ganja', 'bhang', and 'hashish'.

(R2906-8/1938; 2929/1938.)

Hemp, under its various names, is used as a narcotic or as an intoxicant in Africa, India, Persia and Arabia. It is mentioned in a Chinese herbal of the fifth century, and also in early Hindu medical works. During the Middle Ages its use spread to the Arabs. In America it is used under the name 'marihuana'. Taken as an infusion or a sweetmeat, or by smoking, it induces a dream state with hallucinations. The active substance, cannabinol, is found in the resin exuded by the leaves.

(C) *Tobacco*

PIPE. With catlinite bowl (length, 20 cm.) and cane stem (length, 34 cm.) decorated with brass nails. Blackfoot Indians, Western Canada. (R2189/1937.)

PIPE-TOMAHAWK. Steel head, consisting of tomahawk blade on one side and pipe bowl on the other. Handle in cane, with steel bands and rectangular decorative plates. Length, 49 cm. North America. (R8104/1936.)

The combination of the pipe and the tomahawk was introduced by Europeans and later copied by the Indians.

PIPE. Metal bowl, shaped like an inverted cone, bound to the wooden stem. Length, 15 cm. Eskimo. (R2836/1937.)

— Bowl of cast brass, decorated, and ornamented with the figure of a bird. Stem of wood, with decorations. Length, 35 cm. Bali, Cameroons, West Africa. (R2841/1937.)

— Bowl of pottery, with decoration in red. Stem of cane, with mouthpiece. Total length, 47 cm. Uganda, East Africa. (R2844/1937.)

SMOKING-TUBE. Section of bamboo-cane, length, 52.5 cm., diameter, 5 cm., closed at both ends. Hole in side of tube at one end for stuffing purposes, and a small inhalation hole at the other. Surface burned to produce a geometrical design, mainly triangular, in brown. Mekeo district, New Guinea. (R2816/1937.)

Universally used in New Guinea. The tobacco is stuffed and burned at one end, and the tube filled with smoke by inhalation. It is then passed round the company.

SNUFF TUBES. Two examples, with annular decoration in black. Eskimo. (R2803-4/1937.)

SNUFF BOTTLE. Bronze, cast to represent a decorated water bottle. Southern Nigeria, West Africa. (R2564/1937.)

— Horn. Carved to represent a female figure wearing a skirt. South Africa. (R2552/1937.)

— Pear-shaped. Wood, with metal decorations and suspension chain. Wakonde, East Africa. (R4596/1937.)

— Combined with a hair pin. Horn. East Africa. (R2553/1937.)

SNUFF SPOON. Bone. With punctate decoration in black on handle. Zulu, South Africa. (R2538/1937.)

— Combined with hairpin. Bone, with red striped ornamentation on handle. East Africa. (R2796/1937.)

(D) *Poisons*

SEEDLING OF WILD AGAVE. Used to poison fish. British Guiana. (R3546/1937.)

ORDEAL POISON: SASSWOOD (*Erythrophlæum guineense*, Don.). Specimen of bark. Central Africa. (R4326/1937.)

Widely used in West and Central Africa for the trial by ordeal. Immediate vomiting proclaimed innocence; death or involuntary evacuation implied guilt. It was thought that the spirit of the tree distinguished between the innocent and the guilty.

POISON CUP. Bronze. A naked male figure bears the cup on his head. Total height, 10.2 cm. Used in the trial by ordeal. Benin, West Africa. (R29747.)

ARROW POISON. (*Acokanthera venenata*. Bushmen and Hottentots, South Africa. (R4324/1937.)

— *Acokanthera Schimperi*. Specimen of the black extract of the plant. East Africa. (R4323/1937.)

— — Extract wrapped in fibrous leaves. East Africa. (24/1952.)

— Curare poison. Specimen of the black extract probably made from *Strychnos Castelnaii*. (R4511/1937.)

— Specimen of black extract probably made from *Strychnos sarmentosus*. Hausa, Northern Nigeria. (R4317/1937.)

POISONED ARROWS. Two arrows with iron heads and poisoned barbs. Poison probably a species of *strophanthus*. Northern Nigeria. (R2032, 2134/1937.)

— Two arrows with bone heads. Points poisoned with either *Diamphidia locusta* or *Acokanthera venenata*. Bushmen, South Africa. (R2055-6/1937.)

— Two light arrows, with points poisoned probably with a species of *strychnos*. Akka Pygmies, north-east Congo region, Central Africa. (R2047, 2049/1937.)

POISONED ARROW with iron head; barb poisoned, probably with *Acokanthera*. Tanganyika, East Africa. (R2070/1937.)

MINIATURE POISON-TIPPED ARROWS, WITH BOW AND QUIVER. Length of bow, 22.75 cm.; average length of arrows, 12.5 cm. Central Africa. (25/1952.)

'IPOH' DART POISON. Kenyah, Borneo. (a) Gouge used to score the bark of the upas tree in collecting the sap (R4357/1937.); (b) collecting the sap: photograph (N8703); (c) preparation of the poison: photograph (N5514); (d) bundle of the poison wrapped in palm leaf: photograph (N8704); (b, c, d from photographs by Dr. C. G. Seligmann and Dr. Charles Hose).

— POISONED DARTS. Three examples. Length, 26.5 cm.
(R4336/1937; 1267-8/1938.)

(E) *Purgation.*

GOURD ENEMA. Three examples. Central Africa.
(R5393, 6835, 16597/1936.)

IVORY ENEMA. Carved linear decoration. West Africa.
(R5395/1936.)

SEAL'S GUT ENEMA. Portion of seal's gut, length, 69.5 cm., with bone nozzle bound in at one end. Eskimo. (R2/1946.)

XI. PROTECTIVE APPLIANCES AND DOMESTIC HYGIENE

(A) *Protective Appliances*

WOODEN PATTEN. Worn as a protective against the guinea-worm. Nuba, Nilotic Sudan, Africa. (R12933/1936.)

— With carved decoration and straps of coloured leather. (Also known as a water-shoe.) Hausa, Western Sudan, Africa.
(A157726.)

SNOW GOGGLES. Wood, with narrow slits and upper portion forming an eye-shade. Eskimo. (R10348/1936.)

— Wood. Eskimo. (R4108/1937.)

FLY-WHISK. Fibre, mounted in wooden handle. Fiji.
(R187/1946.)

— Palm-leaf strips, with decorated bead-work and cowrie shells. East Africa. (R3804/1937.)

— Horse-hair, with leather handle in several colours. Northern Nigeria, West Africa. (R3803/1937.)

FAN (*Nku abia*). Circular wooden disc, with handle. Carved decoration. Southern Nigeria, West Africa. [Collected by Dr. M. D. W. Jeffreys.] (R3621/1937.)



Fig. 9. Skin-covered mask-head. Southern Nigeria. (See page 57.)
(R7225/1936.)

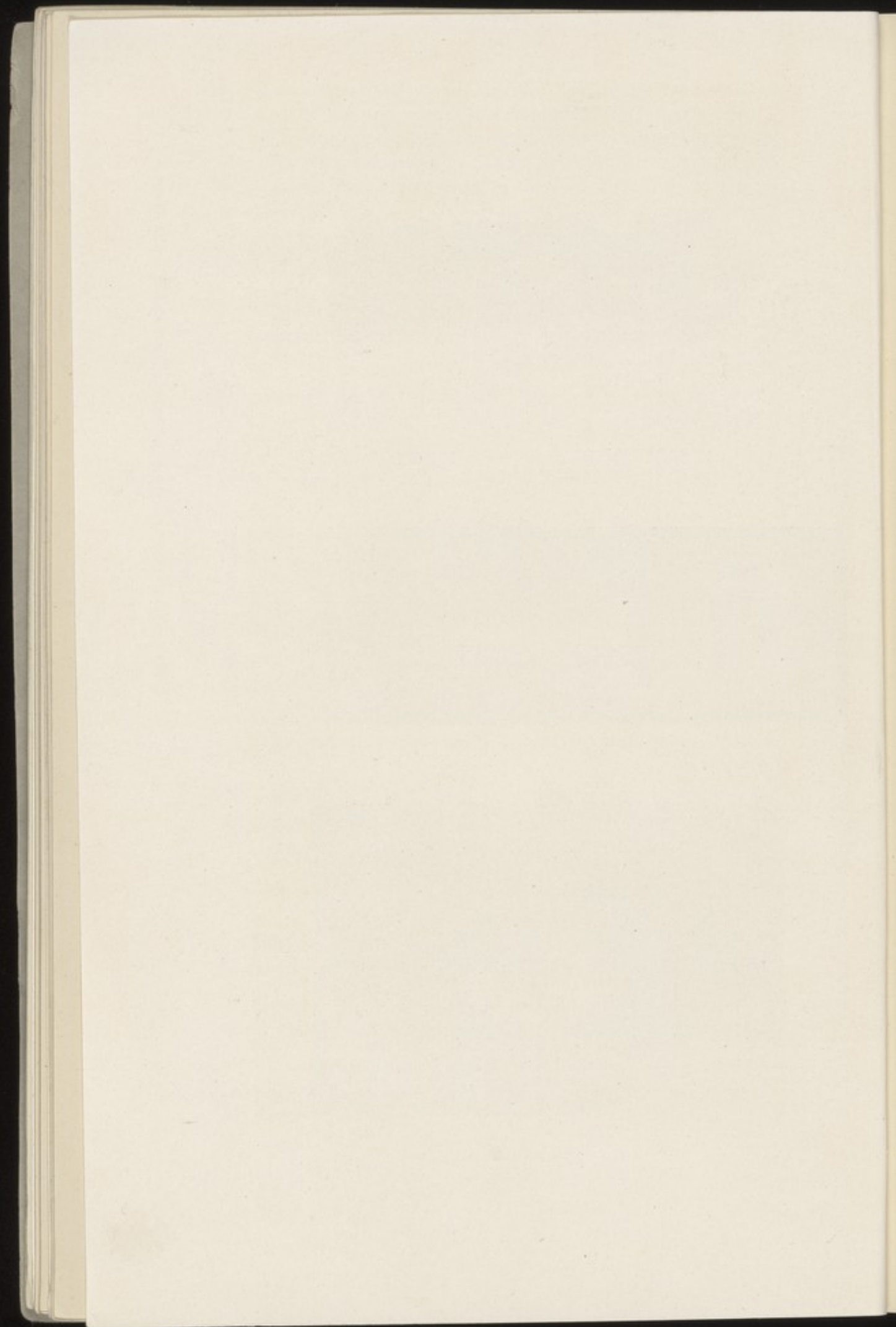


Fig. 10. Bark mask
(*kovave*). Papuan Gulf,
New Guinea. (See page
54.)
(R8295/1936.)



Fig. 11. Ancestral effigy. Solomon Islands. (See page 7.)
(R15757/1936.)

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— Of plaited palm-leaf. Fiji. (R198/196.)

LITTER for the injured. Bakan District, Sarawak. [Collected by Dr. Charles Hose, 1920.] (R4001/1937.)

This litter was constructed hastily in the jungle by an injured man's companion, who carried the patient safely on his back to his home, about four miles away.

(B) *Domestic Hygiene*

COOKING BAG. Interwoven fibre with open mesh. Maori, New Zealand. (R112/1937.)

Used for cooking vegetables. These are placed in the bag, which is then suspended in a hot spring.

STONE POUNDER. Used to soften fibre for weaving, or to crush fruit kernels or grain in cooking. Maori, New Zealand. (R47422.)

DOMESTIC HOOK. Erect, female ancestral figure. Radiating from its base are six legs widely outstretched, serving as hooks. Carved wood, painted black, white, brown and red. Total height, 50.5 cm. Used for hanging meat, baskets, and other household articles out of reach of rats. Sepik River, New Guinea. [See Fig. 7.] (R15957/1936.)

SUSPENSION HOOK. Carved wood, with two anthropomorphic figures, and an attached cord of plaited fibre. Sepik River, New Guinea. (R2150/1937.)

DOUBLE-ENDED STONE MORTAR. New Hebrides(?) (927/1935.)

DRINKING-VESSEL WITH SPOUT. Two examples, in ornamental shapes. Used by children. Fiji. (R78-9/1943.)

GOURD CONTAINER. Length, 50.5 cm., with lid made of hide, and decoration consisting of four vertical rows of cowrie shells. East Africa. (R2309/1937.)

STRAINER. Spherical, perforated vessel of unglazed pottery. Southern Nigeria. (R84/1943.)

SALT-BAG WITH LID. Of plaited cane, with two-colour decoration. East Africa. (R629/1938.)

BARK TROUGH. Length, 45 cm. North Queensland, Australia. (A34165 D.)

A characteristic vessel, made of an oblong sheet of bark with the ends turned in and tied. Used for the transport of water or honey. Larger sizes used to float an infant across a creek, or to bear the corpse during burial ceremonies.

WATER FUNNEL. Red, unglazed pottery. Southern Nigeria, West Africa. [Collected by Dr. M. D. W. Jeffreys.] (R83/1943.)

BUTTER DISH AND LID. Plaited straw, covered with leather. Lid decorated with cowrie shells. Cattle Fularii, Yola, Northern Nigeria, West Africa. [Presented by Major Ruxton, formerly Provincial Commissioner for Northern Nigeria.]

(R114/1943.)

DRINKING-TUBE. Bamboo, with terminal strainer of interwoven cane. Decorated. Uganda, East Africa.

(R78/1942.)

DRINKING FILTERS. Used for wine. Cane, plaited and bound with fibre. Masai, East Africa.

(3896-7/1937.)

MILK SKIMMER. Made of interwoven strips of cane. South Africa.

(R108/1943.)

XII. PERSONAL HYGIENE

STRIGIL. Wood. Old Calabar, West Africa.

(R6111/1936.)

—— ——— West Africa.

(R8842/1936.)

—— Copper. Zambesi, Barotseland, South Africa.

(R10369/1936.)

—— Bone. Zambesi, Barotseland, South Africa.

(R10364/1936.)

—— Brass. Zambesi, Barotseland, South Africa.

(R10373/1936.)

—— Iron. Barotseland, South Africa.

(R10371/1936.)

—— ——— With sling of coloured beads. Barotseland, South Africa.

(R15608/1936.)

—— ——— In leather holder, with loop for attachment to girdle. Barotseland, South Africa.

(R10366/1936.)

—— Bone, with one end forming a snuff spoon. Kaffir, South Africa.

(R3912/1937.)

—— Horn, with snuff spoon. Barotseland, South Africa.

(R10365/1936.)

KNIFE. With curved blade. Used for shaving and other purposes.

Two examples. Central Africa.

(R9155, 9158/1936.)

RAZOR. With spiked handle. Azande, Uganda, East Africa.

(R6106/1936.)

—— ——— Tanganyika Territory, East Africa.

(R6110/1936.)

- With wooden sheath. South-east Africa. (R6109/1936.)
- With wooden case. East Africa. (R2097/1936.)
- Folding into handle of wood covered with metal. Niger-Benue district, Southern Nigeria, West Africa. (R2096/1938.)
- COMB. Carved wood, inlaid with haliotis shell. Maori, New Zealand. (R10477/1936.)
- Cane, decorated with red and white feathers. Admiralty Islands, Western Pacific. (R10539/1936.)
- Cane, decorated with woven design of dyed pandanus leaf. Northern Solomon Islands, Western Pacific. (R10469/1936.)
- Cane, decorated with blue beads. Tonga Islands, Western Pacific. (R10457/1936.)
- Cane, with metal and red cord decoration. Dyak, North Borneo. (R4113/1937.)
- Wood. Burrard Inlet, British Columbia. (R3160/1937.)
- Wood. Southern Nigeria, West Africa. (R10415/1936.)
- Iron (*Ndrapgwé*). Southern Nigeria, West Africa. (R10412/1936.)
- Brass. Anglo-Egyptian Sudan. (R13666/1936.)
- PAD OF FIBRE. Used for cleaning teeth. Zulu, South Africa. (R10349/1936.)
- TOOTH-BRUSHES. Twigs, used as tooth-brushes (*datoons*), cut from local trees: (a) *Acacia Arabica*, Willd.; (b) *Streblus asper*, Lour.; (c) *Melia Azadirachta*, L. Calcutta region, India. (4272, 4289, 4283/1937.)
- Sticks with frayed ends. Nyasaland, south-east Africa. (R10350-1/1936.)

XIII. AMULETS IN DISEASE PREVENTION: PROTECTION OF MOTHER AND CHILD

- AMULET. Against ague. Amuletic bundle consisting of red cloth and horn tips. Naga, Assam. (R9913/1936.)
- Against headache. Square leather case containing written formulae or extracts from the Koran. Sudan. (R6713/1936.)

- Against skin diseases. Leather thong, with teeth, etc., attached at one end and small iron weights at other. Gour, Anglo-Egyptian Sudan. (R6916/1936.)
- Against sleeping-sickness. A metal copy of an antelope horn. West Africa. (R5448/1936.)
- Against poison. Leather wristlet worn by dancers. Southern Nigeria, West Africa. (R10422/1936.)
- Against rheumatism. Amuletic wristlet of wire and blue beads. South Africa. (R10042/1936.)
- Against urino-genital conditions. Necklace of dried nuts and bean pods, covered with brass wire mesh and threaded on cotton. Malaya. (R15346/1936.)
- Conch shell trumpet. Primarily blown to call to arms, but also to frighten away spirits of sickness. New Guinea. (R15781/1936.)
- Tusks and a split bone. Used against injury in battle or the chase. Solomon Islands, Western Pacific. (R1693-4/1937.)
- Coco-nut charm (*Lakakare*). A carved decorated coco-nut carried in a small net bag. Used to keep off evil spirits. Papuan Gulf area, New Guinea. (R10342/1936.)
- In form of a fish. Covered with red and black abrus seeds and shells, with fins of dogs' teeth and fibre, and a long tail of string. Papuan Gulf area, New Guinea. (R7037/1936.)
- Bird's skull mounted on a fibre cord. Used against evil spirits. East Africa. (R13451/1936.)
- Horn filled with sticks. Used against evil spirits. East Africa. (R1654/1937.)
- Pair of pincers made into an amulet by the application of magically-prepared gummy concretion. Central Africa. (R2869/1937.)
- Pair of bird's claws, embedded in a pyriform mass of a gummy mixture. For general protection against danger. Central Africa. (R13155/1936.)
- Carapace of a tortoise, with an attached ornamental fringe. Central Africa. (R14661/1936.)

— Consisting of a group of amuletic objects—teeth, small bones, small net bags, and a wooden cylinder, all threaded on a copper ring. Central Africa. (R1661/1937.)

AMULETIC GIRDLE-ORNAMENT. A cylindrical object covered with leather, slung from a plaited leather loop, and with a tuft of horse-hair suspended below. Attached to the ornament are leather amulet cases containing portions of the Koran or objects of supposed protective powers. Hausa, Northern Nigeria, West Africa. (R10310/1936.)

AMULET CASES. Two elongated cases, respectively square and circular in section, in red leather with green leather ends and with plaited handle of green leather, to contain extracts from the Koran or similar writings. Hausa, Western Sudan, Africa. (R6674/1936.)

'GOPI' BOARD. Board carved in the form of an anthropomorphic figure, with incised herring-bone decoration painted white. Height, 34 cm. Fly River district, New Guinea. (23/1952.)

— Lanceolate board, with an incised representation of a grotesque anthropomorphic figure, incised lines painted white. Height, 75 cm. Fly River district, New Guinea. (R1553/1938.)

FLUTE. Bone, with mouth-hole and two finger-holes, carved with circular and linear designs. Length 24.5 cm. Maori, New Zealand. (R4432/1936.)

Flutes of this type, made from the bones of ancestors, were played by the fathers in difficult cases of parturition. The flute was thought to act as a link between the mother and the ancestral spirits of the child who might help the mother during labour.

PLACENTA BOWL. Wood, elaborately carved and inlaid with haliotis shell. Maori, New Zealand. (R10572/1936.)

These bowls were formerly used by Maori midwives to receive the placenta. This example is of late workmanship, and is possibly a copy of a bowl which was actually used thus.

TOKEN-STICK OF A SPIRIT CHILD. Wood, cigar-shaped. Kakadu tribe, Northern Australia. (R3508/1937.)

Pregnancy is thought to be due to the entry of a spirit-child into the woman. When the woman becomes pregnant, the father gives her a stick which she must keep safely; if she does not the child will die. When the child can walk the stick is destroyed after various ceremonies.

PREGNANCY BELT. Wooden weight, tapered at each end, worn on the lumbar region. To this is attached the girdle of fibre cords. New Hebrides, Western Pacific. (R108/1951.)

DOLL (*Akua Mma*) used by women and girls. Flat, oval head, with handle representing the body. Ashanti, West Africa. (R5172/1936.)

These dolls represent the Ashanti idea of beauty. They are carried by women who desire children, by pregnant women who want their children to be beautiful, and by little girls who wish to become attractive.

'IBEDJI' FIGURE REPRESENTING A DEAD TWIN. Carved wood in form of an old man; the left hand holds a string of cowrie shells. Yoruba, Nigeria, West Africa. (R2783/1936.)

Made to house the spirit of the dead child and to be a companion for the remaining twin. The figure becomes a cult-object in the family, and is offered food by the mother and decorated with ornaments.

STONE EFFIGY (*Nomori*). Seated figure of a man with heavy features and crossed arms, and with a hole in vertex of head. Height, 20 cm. Mendiland, Sierra Leone, West Africa. (R5214/1936.)

These figures, believed to be very ancient, are still sometimes found in the earth or in caves. They are believed to bring richness, and especially to ensure good crops.

EFFIGY OF MOTHER WITH CHILDREN. Probably a representation or symbol of the goddess Ododua. Carved wood, painted red and brown. Female figure, seated on a tree-trunk, with one child on her back and suckling another at her left breast. Yoruba, Nigeria, West Africa. (R2824/1936.)

In the Yoruba pantheon Ododua is the Mother of the gods, the Earth-goddess, the goddess of all fertility and the patroness of love. She is generally represented as in this effigy, but variants occur.

MARIONETTE REPRESENTING MOTHER AND CHILD. Carved wood, painted yellow, brown and black. The torso of the mother shows a prominent umbilicus and ends below in a rectangular block which is mounted on the handle. The legs are attached to this block, and arms and legs are articulated at shoulders and hips. The mother's lower jaw is movable. The child is fixed to and supported by the mother's left forearm, and shows prominent umbilicus and breasts. The figure is used in a 'magic' play. Ibibio, Southern Nigeria, West Africa. (R10702/1936.)

The child is the symbol indicating the character of 'the mother' for the purposes of the play.

EFFIGY OF IKENGA, protector of the household. Carved wood, with painted decoration in yellow, brown and white. Seated male figure, bearing a curved sword in his right hand and a severed human head in his left; wearing a head-dress with two long vertical horns re-curved at the points. Height, 49 cm. Ibo, Southern Nigeria, West Africa. (R26/1952.)

An effigy of Ikenga is normally found in every household. The example shows the characteristics, though he sometimes bears a long-stemmed pipe on his knees. Though bought in the market, the effigy is considered lifeless until given power by the owner with libations. At the owner's death it is discarded.

XIV. CEREMONIAL AND RITUAL ART

(A) *Australia*

NECKLACE OF HUMAN RIB. Pieces of human ribs, each about an inch long, bound to a cord, and coloured with red ochre. Queensland, north-east Australia. Two examples.

(R384/1946.)

The bones are portions of ribs of near relatives. These necklaces are made when the tribe is leaving a district.

SPIDER ORNAMENT. A body consisting of a representation of a spider, carved in wood, painted yellow, brown and red, with quills to represent legs. Said to be associated with initiation rites. Arunta tribe, Central Australia. (R945/1937.)

FACE MASK. Carved wood; surface covered with a greyish concretion, painted with a black design. The Interior, near Roebuck Bay, Western Australia. (R3835/1937.)

This important mask, collected by Mr. C. Tabor, is used in the initiation ceremony for youths. At the end of the ceremony, the mask is placed over the face of the initiate. He wears it for fourteen days, during which period he is fed by an old woman by means of a stick thrust under the mask into his mouth.

MOURNING ORNAMENT ('Wilgy'). Hair cut from a dead man and embedded in a concretion of earth, fat and red ochre. Worn by mourner, and believed to protect against injury. [Collected by Mr. C. Tabor.] North-west Australia. (R1092/1937.)

— A similar example, containing kangaroo teeth, and smeared with red ochre. Worn by the next of kin. [Collected by Mr. C. Tabor.] North-west Australia. (R1093/1937.)

TOTEMIC RITUAL ACCESSORY. Grass, bound together with hair-string and lime to give a crude representation of a human form, with the head and hands formed by emu feathers. Carried on the head or in the hand by a celebrant at a ceremony. Arunta tribe, Central Australia. (R610/1937.)

— A cross of dried grass bound with hair-string and covered with lime and emu feathers. A form of 'waninga' to be worn or carried by the celebrant in totemic rites. Arunta tribe, Central Australia. (R611/1937.)

RITUAL ACCESSORY ('Wanunga'). Consisting of a sharpened stick and a wooden slat painted with red spots, bound together to form a cross with a web of hair-string at the junction. Worn on the head or carried in the hand at ceremonies. Queensland, Australia. (R5345/1936.)

This is the simplest form of 'waninga'; many are 5 feet long.

COLLECTION OF ANIMAL BONES. Ends of the bones embedded in a lime-covered gummy concretion, and strung together to form a necklace. Probably Central Australia. (27/1952.)

Bones are used to make many objects, and this may be a convenient method of carrying them.

BULL-ROARER. Carved wood with incised linear pattern. Two examples. North-west Wyndham, Australia. (R6765/1937.)
(R6764/1937.)

Used to warn women and uninitiated boys to keep away from a place where initiation ceremonies are being held. Uninitiated boys are told that the noise made by a whirled bull-roarer is the voice of a supernatural being; on initiation they are told the cause of the noise.

CHURINGA. Wood, painted red with white spots. Western Australia. (R5314/1936.)

— Another example, painted red with black linear decoration. Western Australia. (R5328/1936.)

The churinga may be made of wood or stone. It is highly revered, and no woman or uninitiated boy may go near its carefully guarded hiding-place. Used in ceremonies for initiation, for making rain, and for increasing the food supply.

(B) *Western Pacific*

ANTHROPOMORPHIC FLUTE ORNAMENT. Male effigy, with large head and tall head-dress, small torso, exaggeration of the arms and feet, and gross exaggeration of the penis. The eyes are formed by inlaid cowrie shells, and a (? boar's) tusk is passed through the nasal septum. The beard is represented by spider webbing, and several holes are pierced in the chin, ears and head-dress to serve for the suspension of ornaments. Carved wood, painted yellowish brown and black. Height, 55 cm. Mundugumor tribe, Yust River, Sepik River area, New Guinea. (R4150/1937.)

This figure formed the upper part of the stopper of a large sacred bamboo flute.

FEMALE ANCESTRAL EFFIGY. Carved redwood, with painted decoration in white. Middle Sepik River area, New Guinea.

(R4149/1937.)

The 'knee-bend with raised arms' position of the figure resembles that of medieval anatomical situs figures.

GABLE ORNAMENT. Polychrome ancestral figure seated on a base. Carved wood, in one piece. Large grotesque head with two small tusks to represent a bone passed through the nasal septum; long and much attenuated torso. The head shows painted decoration in brown, white and red, and bears a linear head-dress of fibre. Height, 55 cm. Sepik River district, New Guinea.

(R3294/1936.)

This figure was formerly on the top of a 'men's house'. These 'men's houses' are used as ceremonial centres, storehouses for ritual objects, and as club houses.

ANTHROPOMORPHIC EFFIGY. Erect male figure standing on a three-legged stool. Carved wood in one piece, decorated with incised geometrical designs picked out in white. Height, 44 cm. Trobriand Islands, Western Pacific.

(28/1952.)

This may be an ancestral figure, but the three-legged stool suggests that it is recent work intended for the commercial market.

CANOE-HEAD MASK. Representing a tribal ancestor, wearing a small rounded hat. Carved wood, painted green, red and black, with plaited fibre to represent a beard. Height, 41 cm. Iatmul tribe, Sepik River, New Guinea.

(R7387/1936.)

Hung on the screen placed in the bow of a war canoe.

COCO-NUT CHARMS. Four examples. Carved coco-nut, representing the heads of various animals. Each example shows an incised design, created around a stylized face and filled in with white lime. Papuan Gulf area, New Guinea.

(R7063/1936, R45421, A174625.)

These objects are carried, sometimes in small net bags, for luck. Sometimes the mouth cavity is filled with the hair or other personal leavings of an enemy in order to work some evil magic against him.

BULL-ROARER. Two examples. Lanceolate slat of wood, with forked tail and a hole for thong in the tail region. Incised anthropomorphic decoration, with white lime inlay. Papuan Gulf area, New Guinea.

(R1942/1937.)

These bull-roarers are used in initiation ceremonies as in Australia (see before).

NECK REST. Carved wood in one piece, with incised decoration inlaid with white lime. The concave top is supported at each end by a grotesque male figure in a crouching attitude,

standing on the base. Length, 16.7 cm. Huon Gulf district, New Guinea. (R4122/1937.)

These neck-rests, characteristically based on contorted human figures inlaid with lime, are among the best carvings of this area.

JAW-BONE TROPHY. The mandible of an enemy, covered with wickerwork in several colours. Lonti tribe, south-east coast of New Britain. (R385/1946.)

— The mandible of an enemy, with decoration of woven string and shells. New Guinea. (R386/1946.)

— Mandible showing design incised in the bone; some teeth replaced by red seeds, and the condyles bound with red fibre adorned with shells and feathers. New Guinea. (R4240/1937.)

These trophies are hung in the houses of the victors.

TROPHY SKULL WITH NOSE ORNAMENT (*Kaneka*). Skull with mandible articulated and bound in position; nasal cavity and front of mouth decorated with red seeds embedded in a gummy concretion. From the nasal cavity there projects forward and slightly upwards an elongated wooden slat (length, 48.7 cm.), with margins undulating and serrated, and with a cut-out ornamental pattern; painted red, yellow, blue and white. Fly River Estuary, New Guinea. (R8335/1936.)

These trophy skulls, now rare, were set up inside the 'men's houses'.

FACE MASK. Modelled clay on the anterior part of a skull and on the articulated mandible, with an all-over design painted in red, white and black, and with stuck-on grass to represent beard. New Britain. (R2870/1937.)

SKULL DRINKING BOWL. Bowl consists of a portion of the calvaria, including parts of the frontal and occipital bones, and of both parietals. The sutures are incorporated into the incised black decoration, part of which represents a grotesque anthropomorphic figure with large mouth and teeth and stylized eyes. Wanganiu River, New Zealand. (R33/1937.)

— A similar bowl, in which the eyes are inlaid with halotis shell. Obtained from a chief in the Urewera country, North Island, New Zealand. (R34/1937.)

SHELL GRILLES. Lashed to sticks with rattan, and used to cover the entrance to a skull-shrine. Two examples. Rubiana, Solomon Islands. (R7299, 7303/1936.)

CANOE PROW HEAD. Anthropomorphic effigy, consisting of a prognathous head, wearing a hat shaped like an inverted bowl. The head surmounts two arms which hold a smaller head below the main chin. Carved wood, painted black with red mouth, and elaborately inlaid with pearl shell. Rubiana, Solomon Islands. (R7663/1936.)

These heads were employed to watch for shoals and to bring good fortune in head-hunting expeditions.

FEMALE EFFIGY. An erect female, wearing large circular ear-plugs in the extended ear-lobes and a number of rings on each upper arm. Carved wood, painted black with eyes, ear-plugs and arm-rings white. Wearing a loin cloth and garters. Height, 66 cm. Simbo Island, Solomon Islands. (R1178/1937.)

FOOD BOWL. Carved wood, painted black with a design, based on the frigate-bird, inlaid with pearl shell. Solomon Islands. (R2280/1937.)

SMOTHERING HOOD. Made of spider-webbing. Used to kill a widow after her husband's death. New Hebrides, Western Pacific. (R7172/1936.)

The widow was killed so that she could continue her wifely ministrations in the next world. It was done immediately after his death, so that their spirits should not miss each other.

ANCESTRAL FIGURES, MALE AND FEMALE. Carved wood, painted red, brown and white. Admiralty Islands. (R17-18/1952.)

CEREMONIAL MASK. Bark, on a wooden frame with fibre hair and beard. Painted in various colours. Ambrym, New Hebrides. (A221930.)

ANCESTRAL EFFIGY. Anthropomorphic figure, with long narrow head placed directly against the upper part of the trunk, and bearing a tall, elaborate head-dress; facial features in low relief. Carved wood in one piece; painted in polychrome, mainly bright blue and white. Height, 123.7 cm. Tami Island, Huon Gulf, New Guinea. (R3318/1936.)

This figure is representative of Tami style.

EFFIGY OF NUDE FEMALE SEATED CROSS-LEGGED. Ear-lobes pierced, and with eyes represented by pearl-shell inlays. Carved wood, painted red (paint now much worn). Height, 78 cm. Kamorta, Nicobar Islands, Indian Ocean. (R3075/1936.)

A fine example of naturalistic sculpture. The artist has caught the facial expression very effectively.

HOUSE-POST FIGURE. Large anthropomorphic effigy, with tall decorative head-dress, and ears bearing ear-plugs. Carved dark wood in one piece. Height, 123 cm. Ulawa, south-east Solomon Islands. (R5476/1936.)

Placed on the pillar supporting the roof of the canoe-house or chief's lodge. Purely a work of art, and not intended as a memorial to the dead.

BARK MASK. Bark, on a light cane framework. Head showing widely open mouth and numerous small teeth; design marked in bold colours on a white ground. Height, 62 cm. Elema tribes, Papuan Gulf, New Guinea. [In front hall.]

(A99596.)

Used at the initiation of boys to manhood, at age of about ten years.

BARK MASK (*Kovave*). Bark, on a light cane frame; red, blue and brown on a white ground. Base of the mask consists of a long-eared face, with open jaws showing crocodilian teeth; the head is continued upwards into a hybrid monster with a long reptilian body surmounted by a human head, and with upraised hands, each with four outspread digits. The head is furnished with imitation hair, with a sunshade bound round below the hair-line, giving the appearance of a European hat. Total height, 158.5 cm. Elema tribes, Papuan Gulf area, New Guinea. [In front hall.] [See Fig. 10.] (R8295/1936.)

CEREMONIAL SHIELD. Carved wood, painted brown, red and white, with incised decoration, to represent a stylized version of the human form. Height, 137.5 cm. [In front hall.]

(29/1952.)

Kept in the sacred 'long house' of the bachelors of the village. In the eastern area they represent ancestral spirits; in the western area, they house the protecting spirits against the enemy skulls which are piled around them. This type, in which the body stands on two legs, is uncommon.

SACRED ANTHROPOMORPHIC FIGURE (*Uli*). Grotesque male figure with large female breasts, with bearded face, and wearing a head-dress representing the mourning hair-style; eyes represented by the opercula of marine shells. Carved wood, painted polychrome. New Ireland. [In front hall.]

(R3221/1936.)

CEREMONIAL MASK. Grotesque male head with operculum eyes set in open eye-sockets. Carved wood, painted black, white and red; with large head-dress of fibre in various colours. New Ireland. [In front hall.]

(30/1952.)

Used in the *Malagan* memorial festival.

MEMORIAL CARVING. Composite carving in soft wood, embodying superimposed figures of a fish, a human form, and a bird, interwoven with other emblematic designs. Brightly painted in various colours. New Ireland. [In front hall.]

(31/1952.)

These carvings were used in ancestor rites, known as the *Malagan*. After the ceremony the sacred enclosure and the *Malagan* carvings in it were left to rot away.

(C) *Africa*

STANDING FIGURE OF ESHU, wearing a short straight garment, and bearing the symbolic stick. Carved dark wood, painted. Yoruba, Southern Nigeria, West Africa. (R2834/1936.)

KNEELING WOMAN. Cast bronze. Shango ritual. Yoruba, Southern Nigeria, West Africa. (R4413/1936.)

— Another example. (R4414/1936.)

SHANGO STAFF (*Ose-Shango*). Short staff surmounted by a Janus-head bearing the thunderbolt symbol. Shango ritual. Yoruba, Southern Nigeria, West Africa. (R2770/1936.)

'EDA MALE'. Pair of Eda figures, male and female, each surmounting a spike and attached to each other by a chain. Bronze. Used in initiation into the Ogboni League. Yoruba, Southern Nigeria, West Africa. (R4039/1936.)

'EDA' FIGURE. Bronze male anthropomorphic figure surmounting an iron handgrip, carrying two small Eda spikes in his hands. Ogboni ritual. Yoruba, Southern Nigeria, West Africa. (R4046/1936.)

— Bronze head on an iron spike, probably originally one of an 'Eda-Male' pair. Yoruba, Southern Nigeria, West Africa. (R4047/1936.)

MASK-PENDANT. Brass badge of an Ogboni member. Yoruba, Southern Nigeria, West Africa. (R7891/1936.)

KNEELING MALE ANTHROPOMORPHIC FIGURE. Brass. Ogboni ritual. Yoruba, Southern Nigeria, West Africa. (R4052/1936.)

RATTLE STAFF HEAD. Eda-figure borne on a pillar above the socket: perforated framework hung with bells. Ogboni ritual. Yoruba, Southern Nigeria, West Africa. (R4049/1936.)

RITUAL RATTLE. Carved kneeling figure of Eshu, with rattle in the head-dress. Ifa ritual. Yoruba, Southern Nigeria, West Africa. (R3909/1936.)

— (*Sheré Shango*). Gourd covered with cloth, to which are sewn two small effigies, cowrie shells, models of spears and tongs, and other emblems. Shango ritual. Yoruba, Southern Nigeria, West Africa. (R4054/1936.)

RITUAL BELL (*Aza*). Bell surmounted by a portrait head forming a handle. Brass. Shango ritual. Yoruba, Southern Nigeria, West Africa. (R10146/1936.)

Found on an altar of Shango belonging to a Benin chief. The portrait head was said to represent the chief. Collected by Mr. H. Nevins, District Officer, Benin Division, 1927.

CASKET, covered with cloth sewn with cowrie shells. Shango ritual. Southern Nigeria, West Africa. (R4059/1936.)

RITUAL STAVE. Kneeling anthropomorphic figure, with head-dress in form of a celt, a symbol of thunder. Apparently a representation of Eshu. Carved wood. Yoruba, Southern Nigeria, West Africa. (R3911/1936.)

FIGURE OF ESHU. Carved wood, hung with cowrie shells. Back and sides engraved with divining-boards. (R2825/1936.)

— Strings of cowrie shells threaded on leather. Worn on the belt as a talisman. (R2828/1936.)

— (*OR ELEGBARA*). Carved wood. Back and sides of base engraved with divining-boards. Carried as an amulet. All from Yoruba, Southern Nigeria, West Africa. (R2826/1936.)

EFFIGY OF ESHU. Kneeling male figure, holding a knotted phallic stick and wearing a horned head-dress. Bronze. Yoruba, Southern Nigeria, West Africa. (R2834/1936.)

RITUAL STAFF. Kneeling figure, probably of Eshu, surmounted by a hand. Carved wood. Yoruba, Southern Nigeria, West Africa. (R2833/1936.)

ANTHROPOMORPHIC EFFIGY. Carved wood, painted red. Nude (? male) figure, half-length, with enlarged breasts, and holding stick in right hand. The figure rises from a base which is surrounded by four small nude figures. Wazimba, Northern Rhodesia, south-east Africa. (R4605/1937.)

These figures are made by the Wazimba for protecting plantations, curing illness, etc. Probably an ancestral figure surrounded by attendants.

MASK-HEAD. Female head with black linear markings on face, and head-dress of tall ornamental design. Carved wood, covered with skin of goat or antelope. Southern Nigeria, West Africa. [*See Fig. 9.*] (R7225/1936.)

Worn on top of the head with a fibre veil attached. Used in dances of the Egbo or Ekkpe secret society in lieu of fresh skulls.

DIVINATORY EFFIGY. Erect female figure, with protuberant breasts and hands touching lower chest. The neck bears three rings, and the figure wears an ornamental head-dress. Carved wood, painted dull black. Mendiland, Sierra Leone, West Africa. (R4155/1936.)

Figures of this type used by the Yassi, a women's secret society, primarily for divination and for the prognosis of disease.

FEMALE EFFIGY. Head with naturalistic features; thin neck; well-moulded torso; hips showing considerable steatopygynous enlargement; legs short and disproportionate. Carved wood, painted dull black, with yellow for hair decoration and to represent eye-balls. The figure wears cord to represent hair, and a bead necklace. Africa. (A116261.)

The exact provenance of this figure is not known. The steatopygia suggests that it may represent a Hottentot or a pygmy of South Africa.

HEAD-MASK. Large, heavy, polychrome mask, with superstructure representing a woman nursing a child at her left breast, and carrying another on her back; she is accompanied by five other children. Head-dress bearing feathers. Probably a representation of Ododua, the Earth-goddess. Carved wood, painted in several colours. Yoruba, Southern Nigeria, West Africa. (R13444/1936.)

This type of mask is worn by young men in dances to promote fertility of the people and of crops.

— Large, heavy, polychrome mask, with superstructure representing a woman pounding grain, surrounded by domestic utensils. She bears one child on her back, and is accompanied by another. Carved wood, painted mainly brown with very numerous white spots. Yoruba, Southern Nigeria, West Africa. [*See Fig. 6.*] (R13445/1936.)

The effigy may be one form of the Mother-goddess.

SEATED ANTHROPOMORPHIC FIGURE. Figure has ceremonial hair-style, a long neck, and female breasts. She is seated on a

stool, and bears in the left hand a fork and in the right a cup. Carved wood, with polychrome decoration. Southern Nigeria, West Africa. (R7189/1936.)

Associated with the 'Maw' secret society, which is concerned with the cult of the dead.

BRONZE HEAD WITH CARVED ELEPHANT TUSK. Bronze head showing forehead and neck ornamentation. From the vertex rises the elephant's tusk, the whole surface of which is elaborately carved in ten tiers. The carvings are largely of kings, warriors and animals of the chase, and include illustrations of the victories of gods or kings. Among the animals represented are leopards, alligators, snakes, and mythical forms. Length of tusk, 190.5 cm. Benin, Nigeria, West Africa. [*See Frontispiece.*] (R9165/1936.)

These heads, each surmounted by a carved elephant's tusk, were placed on clay altars in the king's compound. The head and tusk symbolized the spirits and power of the royal ancestors, or were the actual habitation of the spirit while sacrifices were being offered. The human individuals sacrificed were regarded as messengers sent to the ancestral spirits in the land of the dead.

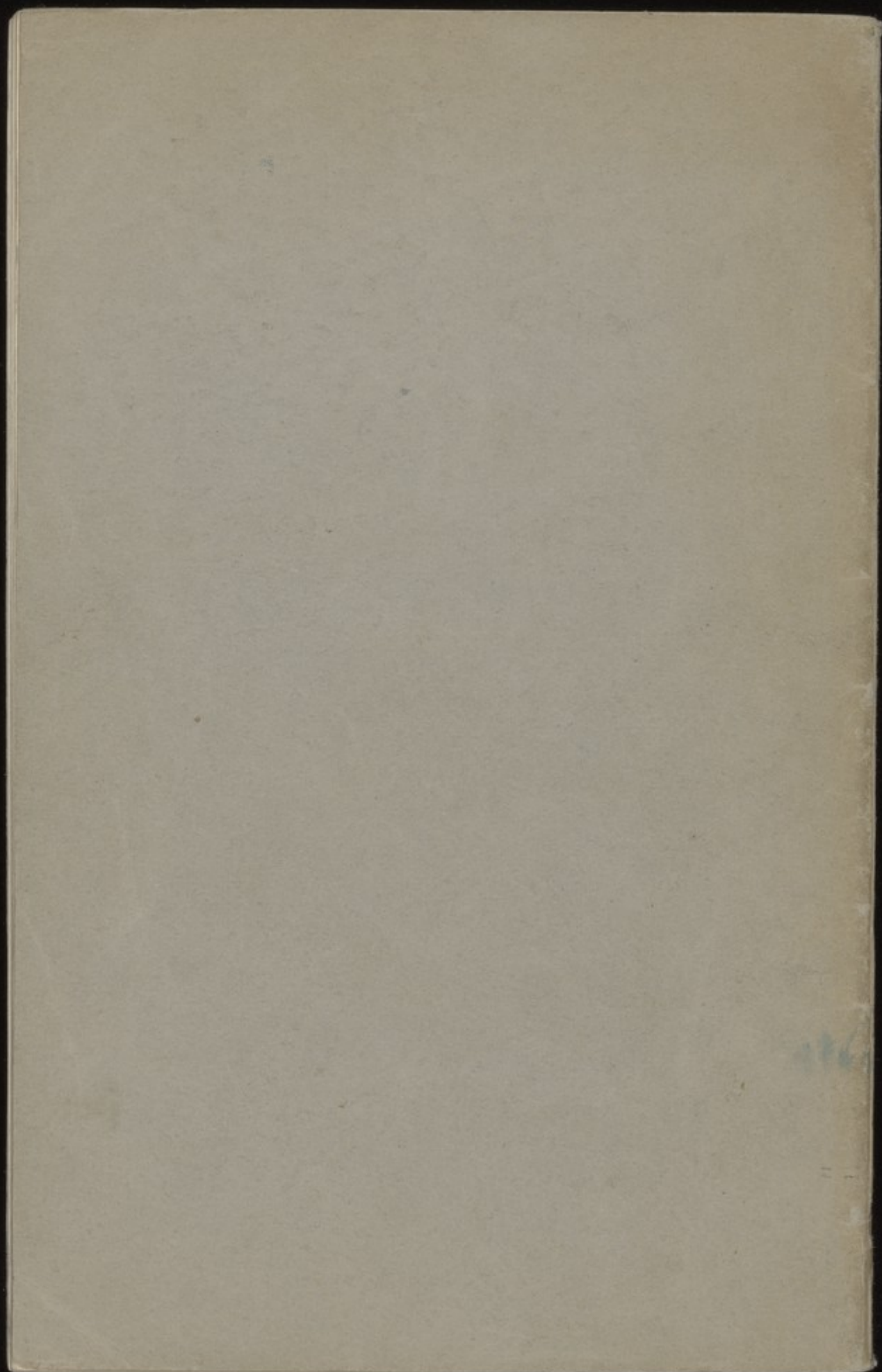


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