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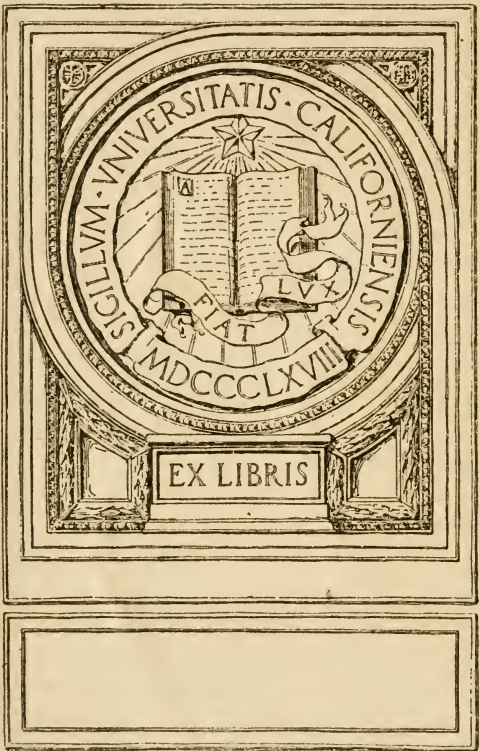
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Questions on the Customs,
Beliefs, and Languages
of Savages

By

J. G. FRAZER

Fellow of Trinity College, Cambridge

THIRD IMPRESSION

CAMBRIDGE:

at the University Press

1916

Questions on the Customs,
Beliefs, and Languages
of Savages

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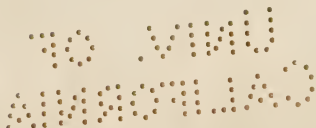


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PREFACE.

MANY years ago I printed and circulated privately a set of questions on the manners and customs of savages designed to elicit information on the subject from persons who live or travel among uncivilised races. The present set of questions is a revised and enlarged edition of that work. In drawing it up I have endeavoured to summarise the various lines of enquiry which a prolonged study of savage life has suggested as worthy to be pursued. But the questions make no pretence to be exhaustive. Research, both in the field and in the study, is constantly opening up new points of view and thereby raising new questions. Thus it is to be expected, and indeed hoped, that the present list of questions may soon need to be in its turn supplemented, if not entirely recast. In order to allow of this being done, the Syndics of the University Press have liberally consented to keep the type of the Questions standing, so that changes and additions may be made from time to time without difficulty.

With regard to the use to be made of the Questions, I would point out that they are intended not so much to be put directly to the savage as to indicate to the civilised enquirer in the field those subjects on which investigators at home would be glad to have information. Thus it will be for

the judicious enquirer himself to choose the exact form in which the questions may with most advantage be put to the savage, either directly or through the medium of an interpreter. In doing so it is very important that he should as far as possible avoid the use of leading questions, that is, of questions which imply the kind of answer that may be expected; for the savage is commonly quick enough to perceive the drift of such enquiries and polite enough to give the answers which he believes will be most acceptable to the questioner. This indifference of savage man to abstract truth, and his obliging readiness to sacrifice it to the supposed wishes of the person with whom he is talking, are a very fertile source of error, and every precaution should be taken to guard against it. The best way to proceed is commonly to start the savage talking on some topic of interest, say on birth or death customs, to let him run on till he has exhausted himself, and then to jog his memory by asking him about points which he has either imperfectly explained or entirely omitted. In this way the enquirer may obtain a considerable body of information on the subject of enquiry; and if the savage witness is fairly intelligent and well-informed, it is probable that among the facts thus drawn from him there will be many which are not covered by the printed questions and which may shed a wholly new light on the matter in hand and perhaps on others which before were not supposed to be related to it. The unexpected information thus elicited is often the most trustworthy and valuable of all, first, because not being foreseen by the civilised man it cannot have been consciously or

unconsciously suggested by him to the savage; and, second, because it may put an entirely fresh complexion on a whole series of customs and beliefs about which we had fancied that we knew all that was worth knowing. So every one who questions savages as to their ways should make it a rule to let them speak as much and himself as little as possible. At the same time, while they ramble on, he will find it useful to keep a printed set of questions beside him for reference in order to refresh his own memory as to important points and to recall the wandering attention of his interlocutor. Further, the information obtained from one man should as far as possible be tested by examining other and independent witnesses. If they all agree in substance, the enquirer may feel satisfied that he has got at the truth.

In pursuing enquiries of this sort it is essential to obtain as full and precise information as possible. General answers to the Questions are of little value: it is the details of custom and belief which are important for the purposes of science. No facts should be neglected as too trivial to be investigated and recorded; for facts which, taken by themselves, appear to be wholly insignificant may be of the highest importance in their relation to others which are unknown to the enquirer. Let him accordingly put down everything, whether it seems to him important or not. Let him not restrict his enquiries to the matters dealt with in the following Questions. These are merely headings or outlines of large subjects: it is for the enquirer to fill in the particulars, and to extend his researches to any other topics that may suggest themselves to him.

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All persons who are brought into close contact with savages have it in their power to render a service to science by carefully investigating and recording the customs and beliefs of the people who fall under their observation, for such records add to the sum of knowledge and may perhaps be of priceless value for the light they throw on the growth of human ideas and institutions. And the need to collect these records becomes more urgent every year as the circle within which they may be obtained grows steadily narrower. For every year civilisation encroaches more and more on savagery, and thus every year the documents which best illustrate the early history of man are perishing. I hope that some few at least of the persons into whose hands these Questions may fall will be stirred to a sense of the importance of the work that can still be done and will set themselves to do it. They need not attempt to collect answers to all these questions at once. If they did, they might easily be discouraged and deterred by the magnitude of the undertaking. Let them begin by merely taking, say, a single section or two of the questions and investigating the particular subject or subjects with which they deal. If they do so, they will probably be drawn on further and further by the interest and fascination of the enquiry, and may find that what began by being a mere pastime soon grows into an absorbing pursuit. Time is apt to hang heavy on the hands of civilised men who live in the wilds remote from the society of their fellows. If they once interest themselves in the ways of the simple folk around them, they will both relieve the dulness of their own life and put

themselves in a position to benefit others by advancing the study of man.

Answers to any or all of the following Questions will be gratefully received and acknowledged either by Baron Anatole von Hügel, Curator of the Archaeological and Ethnological Museum, Cambridge, or by myself. They should accordingly be addressed either to **The Curator, the Archaeological and Ethnological Museum, Cambridge, England**, or to **J. G. Frazer, Trinity College, Cambridge, England**. It is hoped and intended that such of the answers received as may seem to deserve publication will be published either in one of the periodicals devoted to anthropology and folk-lore, or perhaps by the Cambridge University Press in special Anthropological Bulletins. Persons in contact with savages would add greatly to the value of the information they collect and to the obligation they thereby confer on science, if they would procure as many objects of ethnological interest as possible and send them to **The Curator of the Archaeological and Ethnological Museum, Cambridge, England**, by whom they will be gratefully received and acknowledged on behalf of the University of Cambridge.

I have to thank Dr A. C. Haddon, Lecturer in Ethnology in the University of Cambridge, Baron A. von Hügel, Curator of the Museum of Archaeology and Ethnology, and Dr W. H. R. Rivers, Lecturer in Psychology in the University of Cambridge, for their kindness in reading proofs of this little work and suggesting some valuable questions which I have gladly added to the rest. Further I

have had the great advantage of conversing on the subject of the Questions with my friend the Rev. J. Roscoe, of the Church Missionary Society, who has had long experience in the collection of ethnological information among the tribes of Central Africa, particularly among the Baganda. The method of enquiry which I have here recommended to collectors is the one which Mr Roscoe has followed for years and with the best results. Its practical success in his hands is a sufficient proof of the soundness of the principle.

Finally, I desire gratefully to thank the Syndics of the Cambridge University Press, not only for the readiness with which, in the interest of science, they undertook the publication of a work which can hardly prove financially remunerative, but also for their liberality in allowing me a very large number of free copies for distribution. I earnestly hope that the enquiry inaugurated under their auspices may result in making an addition of substantial value to our knowledge of savage man.

J. G. FRAZER.

26th July, 1907.

In this Second Impression several relationships, which had been overlooked, have been added to Question 45. Otherwise the Questions are unchanged.

J. G. F.

CAMBRIDGE,

5th February, 1910.

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QUESTIONS ON THE CUSTOMS, BELIEFS, AND LANGUAGES OF SAVAGES.

BY J. G. FRAZER.

Tribes, Clans, Totemism. 1. Are the natives divided into tribes, clans, or castes? Are these tribes, clans, or castes subdivided? Enumerate the tribes, &c. with their subdivisions. 2. Are the tribes, &c. distinguished by differences in dress, in the mode of wearing the hair, &c.? 3. What kind of names are borne by the tribes, clans, &c.? Are the names ever the names of animals, plants, or other natural objects? 4. Do the members of the tribe, clan, or caste regard as sacred the animal, plant, &c. from which they take their names? Do they refuse to kill and eat the animal or plant from which they take their names? Do they identify themselves in any way with their namesake animal, plant, or thing? (*N.B.* The animal, plant, or thing which gives its name to a tribe, clan, or caste, and which is held sacred by the members of that tribe, clan, or caste, is called a *Totem*.) 5. Give as complete a list of the totems as you can. Are they mostly animals? or mostly plants? or mostly inanimate objects? 6. Has each person several totems? If so, how does he get each of them? and how does he treat them respectively? 7. Has each sex a totem of its own? If so, how do the men treat their totem and the women theirs? 8. What do they think would happen to them if they were to kill or eat their totem animals or plants? 9. Are

the men supposed to exercise any special power over their totems (animal, plant, or thing)? Do they perform any ceremonies for the purpose of producing and multiplying or of diminishing and averting them? 10. Have they any stories as to the origin of the tribes, clans, or castes? and as to the connection of the tribes, &c. with their totems? Do they think that they are descended from their totems?

Birth, Infancy, Descent, Adoption. 11. Are children much desired? Are barren women despised? 12. What measures are taken to make a barren woman fruitful? 13. What do they suppose to be the cause of the birth of children? Do they think that a woman can conceive without intercourse with a man? and if so, how? 14. Are the souls of the dead supposed to be reborn in infants? If so, how are the dead recognised in the newborn children? 15. Are any special ceremonies observed at the seventh or other month of pregnancy? What is the intention of these ceremonies? 16. Are any ceremonies observed to facilitate delivery? 17. Is the mother secluded? Has she to observe any rules as to diet and behaviour during pregnancy or after the birth? Is she regarded as unclean? and has she to perform any ceremonies at entering into seclusion or before being re-admitted to society? 18. Has her husband to observe any rules as to diet and behaviour before or after the birth? Is he subjected to any special treatment at such times? 19. What ceremonies are observed at birth? 20. What is done with the after-birth and navel-string? Have they any superstitions about these parts? 21. How is the child named? Are there any rules about naming children after their parents or grandparents? Is there any ceremony like baptism? Any god-father or god-mother? 22. Are there any ceremonies at the first cutting of the child's hair? How is the hair disposed of? (Compare No. 441.)

23. Are there any special observances in regard to infants whose elder brothers or sisters have died previously? **24.** Are children ever killed at birth? Is there a regular custom of killing the first born or last born child? What reasons do they give for such customs? Are female infants killed rather than male infants, or *vice-versa*? **25.** Are there any superstitions as to the birth of twins? How are twins and their parents treated? Are twins credited with the possession of any special powers? **26.** When the father and mother belong to different tribes, clans, or castes, do the children take the name and totem of the father's tribe, &c., or of the mother's? Are they reckoned to the tribe, &c., of the father, or to that of the mother? **27.** How long are children suckled? Are any customs or ceremonies observed at weaning? Any superstitious beliefs as to the effect of weaning on mother and child? **28.** Are children given out to be suckled by others than their own mothers? What relations are thus established between the children and their foster-parents? **29.** Is adoption practised? With what ceremonies is it accompanied? Is the adopted person so far taken into the kin of his adopted parents that he is allowed to contract marriages which would otherwise be unlawful to him?

Puberty. **30.** Are any ceremonies performed on lads at puberty? Describe such ceremonies fully. **31.** Is there any pretence at such rites of killing the lad and then restoring him to life? **32.** After these initiatory rites, are the lads forbidden to see women for a certain time? If so, why? **33.** Do the prohibitions to kill and eat the totem animal or plant apply to children under puberty or only to grown people? **34.** Do the people practise circumcision, or rites analogous to it, at puberty or at other times? If so, what is done with the severed foreskin or other part? What reasons do they give for circumcision, &c.? **35.** Do they at puberty or

other times knock out, chip or file the teeth, bore the nose, bore or distend the ears, insert rings in the lips, &c.? What reasons do they give for such practices? What is done with the extracted teeth?

36. Do they tattoo, raise scars, or burn patterns on their bodies at puberty or on other occasions? What patterns are tattooed, incised or burned? On what parts of the body are they made? Drawings of the tattoo marks would be useful.

37. What ceremonies accompany the tattooing? Are the tattooers always of one sex?

38. Are both men and women tattooed, or only men, or only women? When both are tattooed, are there any differences in the patterns for men and women?

39. Do the tattoo marks serve as badges to distinguish tribes, clans, or castes?

40. Are the marks thought to protect the wearer against sickness or evil of any sort? Are they supposed to benefit him in a future life?

41. Are any ceremonies performed on girls at puberty?

42. Is a girl secluded at her first menstruation? What rules has she to observe at such times? Is she allowed to see the sun or fire?

43. Are women generally secluded at menstruation? What rules have they to observe at such times?

44. What do they suppose to be the cause of menstruation? What do they think would happen if a man were to see or touch a menstruous woman?

Relationship. 45. Give the native names for the following terms of relationship:—Father, mother, brother, sister, husband, wife, son, daughter: father's father, father's mother, mother's father, mother's mother: father's brother, father's sister, mother's brother, mother's sister, father's brother's wife, father's sister's husband, mother's brother's wife, mother's sister's husband: father's brother's son, father's brother's daughter, father's sister's son, father's sister's daughter, mother's brother's son, mother's brother's daughter, mother's sister's son,

mother's sister's daughter : son's son, son's daughter, daughter's son, daughter's daughter : brother's son, brother's daughter, sister's son, sister's daughter : wife's father, wife's mother, wife's brother, wife's sister, wife's sister's husband, husband's father, husband's mother, husband's brother, husband's sister, husband's brother's wife, son's wife, daughter's husband. 46. Are there distinct terms for older brother and younger brother? for older sister and younger sister? If so, give them in all cases. 47. Are father's elder and younger brothers called great and little fathers respectively? 48. Do the terms of relationship differ according as the speaker is a man or a woman? If so, give the different terms in all cases. 49. Do the terms of relationship differ according as the person referred to is addressed directly or spoken of indirectly? If so, give the different terms in all cases. 50. Is there a specially close relationship between a man and his sister's children? If so, how is it shown?

Intercourse of the sexes and Marriage.

51. Are the sexes allowed free sexual intercourse with each other before marriage? Do men or boys cohabit with immature girls? Or is the virginity of girls carefully preserved till marriage? 52. Are the relations of the sexes loose or strict after marriage? 53. Is a man compelled, or is he forbidden, to marry a woman of the same tribe, clan, or caste as himself? 54. If persons of the same tribe, clan, or caste are not allowed to marry, are they allowed to have sexual intercourse without marriage, or would this be equally wrong? 55. What are the forbidden degrees of consanguinity in relation to marriage? 56. May children of the same mother but not of the same father marry each other? May children of the same father but not of the same mother marry each other? 57. In regard to cousins,

may the children of two brothers marry each other? May the children of two sisters marry each other? May the children of a brother and sister marry each other? Are any of these marriages specially preferred and regarded as peculiarly appropriate? 58. What reasons do the natives give for forbidding the marriages of near relations? 59. Are any natural ill effects supposed to result from the unlawful intercourse of the sexes? Are the parties themselves or the whole people or the country believed to suffer for such misdeeds? Is any punishment inflicted on the offenders? any expiation made for the crime? 60. May a man have several wives? (polygyny). 61. May a woman have several husbands? (polyandry). If so, are her husbands brothers or not? 62. What reasons do they give for the practice of polygyny or polyandry? 63. Is there anything like group-marriage, that is, the marriage of a group of men to a group of women, so that every man of the one group may lawfully have intercourse with every woman of the other group? 64. How does a man obtain a wife? by purchase, by capture, or how? 65. Does a man bring his wife to his own home? or does he live with his wife's family wholly or in part? 66. Do bride and bridegroom prepare for marriage by fasting, bleeding, keeping awake the night before marriage or in other ways? 67. Describe the marriage ceremonies fully, including the ceremonies observed at bringing the bride into the house or hut of the bridegroom. 68. Is rice, corn, or other grain thrown on the newly wedded pair? and if so, why? 69. Is the bride veiled? Are there any ceremonies at veiling or unveiling her? 70. Is the bride or bridegroom ever represented at the marriage ceremony by a proxy or dummy? 71. Are any ceremonies observed by bride and bridegroom on the day after marriage? 72. Does a man cohabit with his wife immediately after marriage? or does he

refrain for a certain time, say several days or months? and if so, why? 73. Does he visit his wife only by stealth for some time after marriage? If so, why? 74. Is it required or permitted that the wife should be deflowered by a person other than her husband? or that at marriage she should have connexion with other persons before she may cohabit with her husband? 75. Are there times when men abstain from cohabiting with women, as during menstruation, pregnancy, after child-birth till the child is weaned, before and during hunting, fishing, war, or other occasions? Enumerate these occasions, and give the reasons for such abstinences. 76. Are there occasions when men exchange wives? 77. What becomes of a widow? Is she free to marry as she likes? Have the relations of her late husband any rights over her? 78. Are any special ceremonies observed when a widow or a widower marries again? or when a man marries a second or third wife, his other wives being still alive? 79. Are men or women ever formally married to trees, plants, birds, earthen vessels, swords or other objects? If so, what reasons are given for such marriages? 80. May a man look at or speak to his wife's mother? May a woman look at or speak to her husband's father? If such persons avoid each other, what reasons are given for the avoidance? 81. Are any restrictions placed on the social intercourse of brothers and sisters? May they speak to each other? 82. Are there any other cases in which relations by blood or marriage avoid each other?

Sickness and Disease. 83. What do they think are the causes of sickness and disease? 84. Are there men whose special business it is to heal the sick? 85. What remedies are employed? What ceremonies are observed in healing the sick? 86. If disease is thought to be caused by the presence of a

demon or spirit in the sick person, how do they expel the demon or spirit? 87. Are any special remedies adopted or ceremonies observed when epidemics, such as small-pox or cholera, break out?

Death. 88. How do they explain death? Is it ever attributed to sorcery? 89. What ceremonies are observed at death? 90. Do mourners cut, wound, or mutilate themselves? Do they sprinkle their blood on the corpse or on the grave? What is the object of these customs? 91. How are the dead disposed of? Are they disposed of differently according to their ages or the manner of the death they died? *E.g.* are the bodies of infants, suicides, women dying in childbed, and men slain in war treated differently from the bodies of mature persons who die of disease? Are there any rules as to the position of the body at burial or cremation? 92. Are the dead ever buried in the house? If so, what reasons are given for the custom? 93. Is a special opening made for carrying a corpse out of a house? If so, why? 94. What special ceremonies are observed at the death and burial of chiefs? 95. Are the graves of chiefs or of other persons kept secret? and if so, why? 96. Is the ghost of the departed feared? Are some classes of ghosts more dreaded than others? 97. Are any steps taken to propitiate the ghost or to prevent its return? Is food presented to it in the house or at the grave? Is it threatened and driven away? 98. Are the bodies of the dead mutilated in any way? Are any portions of them preserved as relics? 99. Are there any special customs or superstitions about the bones or the skulls of the dead? Are they disinterred after a time and reburied? 100. Are images of the dead made and kept by the relatives? If so, what is done with them? 101. Is the property of the dead destroyed? Is any portion of it made over to the deceased, and if so, how? 102. Is the

house where the death took place destroyed or deserted? Is the village destroyed or deserted? **103.** Are the persons who have handled the corpse regarded as unclean and obliged to purify themselves by means of fire, water, &c.? Describe any such purificatory ceremonies. **104.** Have the relations of the deceased (particularly the widow or widower) to observe any special rules for some time after the death? **105.** What is the mourning garb? Why is it assumed? Do mourners cut their hair or on the contrary let it grow long? Are they secluded from society? **106.** Are any festivals held in honour of the dead at certain intervals after death or at fixed periods? Are the souls of all the dead supposed to return to their old homes at certain seasons? If so, what preparations are made to receive them? **107.** Do they believe in any form of resurrection? Under what conditions is it thought that a dead body may be resuscitated?

Murder. **108.** Is a murder avenged by the relations of the murdered person? Are all members of the victim's tribe, clan, or caste bound to avenge his death? or is the duty of revenge laid upon any particular kinsmen of the deceased? And are all members of the murderer's tribe, clan, or caste held responsible? **109.** Is compensation for homicide allowed? How is the amount determined, and to whom is it paid? **110.** Is a murderer regarded as unclean, and has he to undergo purification before he is re-admitted to society? Are there any special rules as to his eating and drinking, his dress, the vessels he uses, &c.?

Property, Inheritance, Slaves. **111.** Is tribal or individual property in land recognised? Have subdivisions of the tribe (clans, families, &c.) their own special lands? **112.** How is property pro-

pected? Are marks put on property by the owner? Is the theft of property so marked thought of itself to entail some evil consequence on the thief, quite apart from punishment inflicted on him by the aggrieved? **113.** What are the rules of the descent of property? Does a man's property descend to his children, or to his brothers, or to his sisters' children? Are there different modes of descent for different kinds of property? **114.** Do women inherit property? **115.** Does the youngest child ever succeed in preference to the elder? **116.** Have they slaves? and if so, how are slaves obtained? **117.** Do freemen cohabit with slaves? What is the status of children of a slave mother and a free father, or of a free mother and a slave father?

Fire. **118.** How is fire obtained? Is it lighted when required or kept always burning? **119.** Is any special person or class of persons told off to make fire or to keep it burning? Is there any rule as to the age, sex, or condition (*e.g.* whether married or single) of such persons? **120.** If fire is made by the friction of sticks, what names are given to these fire-sticks? Are these fire-sticks the objects of any superstitious beliefs or practices? **121.** Do they recognise a sacred as distinct from an ordinary fire? and if so, how is the sacred fire kindled, and what use is made of it? **122.** Is special virtue attributed to fire obtained from a tree which has been struck by lightning? **123.** Is fire solemnly extinguished on certain occasions (as after a death, during a drought, at harvest, midsummer, &c.) and a new fire made? What reasons are given for the extinction of the old fire and the kindling of the new? **124.** Have they any ceremonies of dancing round a fire, leaping over it, or driving cattle through it? Why do they do so? **125.** Do they ever walk over hot stones or hot ashes as a solemn rite? If so, what is the

intention of the rite? and on what occasions is it observed? 126. Is any special relation supposed to exist between women and fire? *E.g.* is it thought that women can conceive by contact with fire? or that they can act as wives of the fire-god?

Food. 127. Do they eat everything edible? Or are certain foods forbidden? Are some foods forbidden (a) to every one without distinction; (b) to members of particular tribes, clans, or families, (c) to women, but not to men, or *vice versa*, (d) on certain occasions, as after a death, during pregnancy, war-time, hunting, fishing, harvest, &c.; (e) at certain periods of life (childhood, puberty, adult years, &c.)? What are the foods thus forbidden? What reasons do they give for these prohibitions? 128. When these prohibitions are temporary, is any ceremony observed when the restriction is removed and the food is partaken of for the first time? 129. Do they eat fish and eggs and drink milk? If not, why not? 130. Do they store food for future use? and if so, how? 131. Are they acquainted with any intoxicant or narcotic? How is it prepared? Are there any ceremonies observed in its preparation or in its use? Have they any superstitions about it? What is their theory of intoxication? 132. Have they any rules as to the distribution of game and other food among relations or among fellow tribesmen? 133. Do men and women eat together? And if not, why not? 134. Do children eat with grown-up people? 135. Does each person eat apart? And if so, why? 136. Have they any superstitious beliefs or practices with regard to the refuse of their food? Do they take pains to hide or destroy it? 137. Have they any feasts at which it is a rule that all the food must be consumed on the spot? 138. Is cannibalism practised? Do they eat their enemies or their friends? 139. What reasons do they give for the practice? 140. Are

there any special ceremonies at cannibal feasts? Are special vessels or implements used on such occasions? 141. Is the use of human flesh confined to any class or sex? 142. What is done with the bones of persons who have been eaten? 143. Do they ever drink the blood of men or animals? Or do they specially avoid the blood? 144. Are there occasions when they avoid even the sight of blood? *E.g.* are men forbidden at times to see the blood of women, or women to see the blood of men? 145. Do they ever fast? On what occasions, and why? 146. Do they think that by eating the flesh of certain animals or persons they acquire the qualities of the animal or person eaten? *E.g.* that by eating the heart of a lion or of a brave man they become brave; by eating the heart of a hare or a deer they become timid, &c.?

Hunting and Fishing. 147. What customs and superstitions have they in connexion with hunting and fishing? 148. Do they perform any ceremonies for the purpose of multiplying the game and the fish? 149. Do the hunters and fishers prepare themselves for hunting and fishing by any observances or ceremonies? Do they observe any special rules as to eating, speaking, silence, bathing, intercourse with women, &c., before or during hunting and fishing? Do they scarify themselves, and why? 150. Do the people (women, children, &c.) left at home observe any special rules while the men are out hunting and fishing? 151. Do the hunters and fishers observe any special ceremonies on returning from the chase and from fishing? 152. Are any ceremonies observed for the purpose of appeasing the spirits of the animals and fish which have been killed? What do they do with the bones? 153. Are the hunting and fishing implements (traps, nets, boats, &c.) worshipped or propitiated in any way?

Pastoral Life. 154. Do they keep cattle? and what kind of cattle? Does every one keep cattle or only the chiefs? **155.** Do they live on the flesh, the blood, or the milk of their cattle, or on all three? Are cattle killed regularly for food, or only on special occasions? What are these special occasions? **156.** How are the cattle killed? Is there one way of killing them when they are to be sacrificed, and another when they are to be eaten? **157.** Is the killing of a head of cattle always or generally the occasion of a feast? Have other persons besides the owner of the cattle a right to share in such a feast? **158.** Are the cattle regarded as sacred in any way? What marks of respect are paid to them? **159.** Are the cattle milked and tended by men or by women? If by men, are the women forbidden to enter the cattle yards and to meddle with the cattle? **160.** Is any special sanctity ascribed to the dairy, and to the dairyman or dairywoman? Has he or she to undergo any special training for the office? or to perform any ceremonies before or after milking the cattle? **161.** Is the milk drunk fresh or sour? Is it made into curds, butter, or cheese? **162.** Do the people object to sell their milk or other dairy produce to strangers? and if so, why? **163.** Are there any superstitious customs or beliefs about milk? **164.** Are any persons, in any circumstances (*e.g.* when wounded or menstruous) forbidden to drink it? **165.** Is it forbidden to boil the milk? and why? **166.** Is drinking milk together a bond of union between the persons drinking? Does it constitute a bar to marriage between a man and a woman? **167.** Is any special use made of the dung or urine of the cattle in religious or other ceremonies? Are they used as a means of purifying the person, house, utensils, &c.? **168.** Is any sanctity ascribed to the grass, or in general to the fodder, of the cattle? Is it used in ceremonial or religious rites? **169.** Are

the cattle ornamented in any way? Are their horns twisted into special shapes? 170. Do they pay attention to the pedigrees of their cattle or not? 171. Do they keep other domestic animals than cattle? and why? 172. Do they keep wild animals in captivity? and why?

Agriculture. 173. Do they till the ground and cultivate fruit-trees? What crops do they raise? 174. Are there any ceremonies or superstitions at clearing land for cultivation? 175. Any superstitious customs at cutting down trees? *E.g.* are apologies offered to the tree-spirit for disturbing him? 176. Any superstitious customs at digging wells or bringing water for irrigation? 177. How are the lands distributed for purposes of cultivation? Has each man his own field? or are the fields owned and tilled by all the people in common? 178. Is there a periodical redistribution of lands? 179. If the cultivation shifts periodically from one district to another, is the site of the village shifted with it? or does the village remain permanent? 180. Does each man enjoy the produce of his field? or is the produce of all the fields thrown together, and then divided amongst all the people? 181. Is the beginning of the New Year determined by agricultural operations, as sowing or harvest? 182. Is there a period of general license and lawlessness at the New Year or at any other time? 183. What duties are undertaken by men and women respectively in agriculture? 184. Do they practise the artificial fertilisation of fruit-trees, such as palm-trees or fig-trees? Do they practise grafting? 185. Is grafting or artificial fertilisation associated with any superstitious practices? 186. Do they think that each crop (wheat, rice, maize, &c.) is animated by a spirit or deity? What names do they give to such spirits? Do they propitiate these spirits in

any way? 187. Do they sacrifice to obtain good crops? or to save the crops from blight, hail, &c.? Have they any custom or tradition of human sacrifices in connexion with the crops? 188. Have they any special ceremonies at breaking up the land by hoeing or ploughing? 189. Any special ceremonies at sowing? 190. Have the sowers, or the people generally, to remain chaste before or after sowing? Or on the contrary are they specially enjoined to indulge their sexual passions at such times? 191. Are any special rules of conduct prescribed for the people while the crops are growing? 192. Do they practise any superstitious ceremonies for the purpose of keeping birds and vermin (mice, caterpillars, &c.) from the crops? 193. What ceremonies are observed at harvest? 194. Are the first fruits of the crops offered to deities? How are such offerings disposed of? 195. Have they any superstitions about the first corn (rice, maize, &c.) cut or the last corn cut? 196. Is any portion of the crop preserved with special ceremonies till the next sowing or the next harvest? What reasons do they give for these customs? 197. Are there any ceremonies practised on the harvest field, such as wrapping up persons in the sheafs, rolling on the ground, &c.? 198. Are there any ceremonies or superstitions about threshing, winnowing, &c.? 199. Are persons engaged in agricultural operations (as sowing, reaping, threshing, gathering the fruits, making oil, &c.) regarded as sacred or tabooed in any way? Have they to observe any special rules during these operations? *e.g.* must they remain chaste? must they abstain from cutting their hair? must they avoid the use of certain common words? 200. Is the plough ever used for superstitious purposes, *e.g.* for the procuring of rain, the averting of epidemics, or the like? 201. Is the winnowing basket or the sieve ever used for superstitious purposes, *e.g.* in connection

with the birth of children or in ceremonial purification? 202. Is the pestle for pounding corn or rice ever used for such purposes?

Clothing, Implements, Houses, Industries.

203. Do the people wear clothes? Do they show signs of shame at being seen naked? Describe briefly their principal garments. 204. How does the dress of a chief differ from the dress of a commoner?

205. Do they wear ornaments? Are these ornaments ever regarded as amulets or protective charms?

206. How is the hair worn by men and women respectively? Is the hair of the face or body eradicated or cultivated? 207. Is the hair of the head sacred? Is it deemed a powerful charm? (See also No. 431.)

208. Describe briefly their principal tools and weapons.

209. Are special classes of persons engaged in special industries, such as the manufacture of tools and weapons, the working of metals, the making of cloth, the building of canoes, the fashioning of pottery? Are certain industries in the hands of men only and others in the hands of women only? If so, which? Are industries hereditary? Do they resemble castes? 210. If they work metals, do smiths occupy a peculiar position in society? Are they feared or despised? 211. Are any superstitious customs observed in the making of pottery? 212. Are any superstitious customs observed at the extraction of metal from the ore?

213. Do they build permanent huts or houses? Describe briefly the shape and materials of their houses. How are the houses arranged in a village? Has each family a separate house? Or do all the villagers reside in one or more large common houses? Are the villages fortified? 214. Are there separate houses for the unmarried men and the unmarried girls? 215. Is there a club-house for the men to which women are not allowed access? 216. Are any superstitious customs observed at building or

occupying a new house? or at founding a new village?
217. Have they any superstitions in regard to the threshold? Do they object to sit or tread upon it? and if so, why? Do they ever bury the dead or anything else under the threshold? **218.** Is fire brought to a new village from the old one? or is a new fire ceremonially kindled in the new village?

Trade and Commerce. **219.** Do the people trade among themselves or with neighbouring tribes? What products are especially exchanged? Is there a special class of traders or merchants? **220.** Are there regular markets? If so, how are they established? How often are they held? What customs are observed in connexion with them? **221.** Have they the custom of "the silent trade"? That is, do they barter goods with other tribes or with Europeans without personal contact, each side depositing its wares in certain spots and carrying away the wares of the other side without speaking or meeting? **222.** Have the natives any kind of money or anything that passes for money, such as cattle, shells, salt, axes, &c.? **223.** Do they employ weights and measures? What are their standards of weight and measure?

Social Intercourse. **224.** Are women and children well treated? **225.** Are there rules of avoidance between men and women at certain times? *E.g.* do men and women eat separately? Do they use different paths? (See also Nos. 75, 80—82.) **226.** Are old people treated with respect and tenderness? or are they put to death when they grow decrepit? **227.** Are the people divided into social ranks or castes? Are there nobles and commoners? If so, what are the rules observed between these ranks or castes in regard to social intercourse? Will they eat with each other? Will they use the same fire?

228. Are the ranks hereditary? or can they be obtained by purchase or in other ways? 229. What are the native forms of salutation? 230. Do they observe any peculiar ceremonies at the reception of strangers or of members of their own tribe who have returned from a journey? 231. Are there public messengers or heralds who pass freely from tribe to tribe? Are they treated as sacred or inviolate? What tokens or badges do they carry? Are they men or women? 232. What ceremonies do the natives observe at the making of friendship or brotherhood among themselves or with strangers? 233. What games do they play? Are certain games always played at certain seasons or on certain occasions? and if so, why? 234. Have they any game like our "tug-of-war" or "French and English"? Is it played at any particular season or on any particular occasion? Are omens drawn from it? 235. Do they fly kites? Have they any superstitions about them? 236. Describe their dances. In their dances do they imitate natural things, such as the waves of the sea, the growth of crops, the motions of birds and beasts, &c.? What is the purpose of these dances? Are they ever religious or magical in character? Are they supposed to benefit the community in any way, as by averting sickness or increasing the supply of food? 237. Do they dance to the moon? and if so, why? 238. Do they wear masks in their dances? What do these masks represent? Are they deemed sacred? Where are they kept? Is there any superstition as to their manufacture? 239. What musical instruments are played? Are any of these instruments (*e.g.* drums and flutes) deemed sacred? 240. Do they use a bull-roarer, *i.e.* a flat stick whirled at the end of a string so as to make a booming noise? Are such instruments regarded as mysterious or sacred? Are they used at initiatory or other ceremonies? Are

women allowed to see them? **241.** Have they any associations for religious or political purposes? Describe the object of these associations, the mode of admission to them, the ceremonies performed by them, the privileges enjoyed by their members, the badges of membership, &c.

Government. **242.** Have the people any form of government? **243.** Have the old men much power? Do they meet in council for the regulation of tribal affairs? **244.** Are there chiefs or kings? How do they acquire the chieftainship or kingship? Is the office elective or hereditary? If hereditary, does it descend to the chief's children, or to his brothers, or to his sister's children, or to whom? **245.** Are there separate chiefs for war and peace? **246.** What ceremonies are observed at the election or inauguration of chiefs and kings? **247.** Are the brothers or other relations of the new king put to death at his accession? If so, how is it done? **248.** Are the sisters of the king allowed to marry? Are they allowed any special license or placed under any special restrictions? **249.** Is the king ever required or allowed to marry his own sister or daughter? What reasons are given for such a custom? **250.** Does the king's mother hold any special office? Is she allowed to communicate freely with the king or not? **251.** Is the king ever a stranger or a man of another tribe who acquires the kingdom by marrying the princess? May he be a man of humble birth? **252.** Is the daily life of the chief or king regulated by special rules and restrictions in regard to eating, drinking, diet, showing himself in public, &c.? Is he confined to his house? **253.** Is there any reluctance to accept the kingship on account of the burdensome restrictions imposed on the king, or for any other reason? **254.** What ceremonies are observed when subjects

or strangers are admitted to an interview with the king? 255. Does the king possess any regalia or insignia of office, such as a crown, sceptre, throne, royal robes, &c.? Are these objects regarded as sacred or thought to possess any magical virtues? Is the right to the kingdom dependent on their possession? Are sacrifices offered to them? 256. Does the king keep any portion of his deceased predecessor, as his skull, a tooth, or a lock of his hair? Is he obliged to eat any portion of his predecessor? 257. Are any sacrifices offered or ceremonies performed for the purpose of prolonging the king's life? Describe any such sacrifices or ceremonies. 258. Has the chief or king to perform any priestly functions? Does he offer public prayer and sacrifices? 259. Does he perform magical ceremonies for bringing rain or sunshine, for ensuring good crops, for making women fruitful and cattle to multiply, for averting sickness, and for conquering enemies? 260. Is the chief or king held responsible for public calamities, such as drought, dearth, excessive rains, and other evils which we regard as beyond human control? Is he punished, deposed, or put to death when such calamities happen? 261. Is the chief or king ever killed for any other reason? Is he allowed to die a natural death? What happens when his bodily or mental powers fail? 262. Are chiefs or kings treated as sacred or divine in their life-time? 263. Are they deified after death? Are sacrifices offered to dead kings? 264. Are the bodies of dead kings, or parts of them, carefully preserved? Describe their tombs and the ceremonies observed at them. 265. Are the graves of chiefs or kings ever kept secret? and if so, why? 266. Are chiefs or kings supposed to turn into wild beasts after their death? If so, how are such beasts treated? 267. Is a temporary or mock king appointed at certain times? Are such appointments

annual or at all events periodical? How is such a temporary or mock king appointed? What are his duties and privileges? How long does he reign? and how does his reign come to an end? What does the real king do during the mock king's reign? 268. Is the chief or king assisted by a council? What are the duties of the council? 269. By whom are civil and criminal cases tried? How and by whom are judicial decisions carried out? 270. In doubtful cases, is an appeal made to an oracle or to a judicial ordeal? Describe any such oracles and ordeals. 271. What acts are deemed crimes? How are they punished? If criminals are put to death, what modes of execution are adopted?

War. 272. What ceremonies are observed before going to war? and what is the intention of these ceremonies? 273. Have the warriors to prepare themselves for war by fasting, continence, or in other ways? 274. Do they wear charms to protect themselves in battle? Describe any such charms. 275. Have the warriors on the war-path to observe any special rules as to food, women, sleeping, scratching themselves, wetting their feet, touching their heads, &c.? 276. Are the persons left at home bound to observe any special rules as to diet, sleeping, &c., while the warriors are out on the war-path? Do they dance or perform any ceremonies? and if so, why? 277. Do they mutilate their slain enemies? and how, and with what object? 278. Do they bring back the heads or the scalps of their enemies and preserve them? Are these heads or scalps supposed to benefit the community in any way? Are any ceremonies performed at their reception or on subsequent occasions? 279. What ceremonies are observed on the return of the war party? 280. Are any precautions taken to guard the slayers against the angry ghosts of the

slain? **281.** Is a man who has slain an enemy obliged to perform any ceremonies or to observe any special regimen before he may associate with his wife and with his fellows? In particular, are there any rules affecting his eating, drinking, sleeping, costume, and the vessels and implements which he uses? **282.** What ceremonies are observed at the conclusion of peace?

Messages and Records. **283.** Do they send messages or make records by any methods like writing, as by notching sticks, carving or painting figures on wood or stone, tying knots on a string, &c.? **284.** Do they use musical instruments, such as horns or drums, to give signals and convey information? Have they any regular code of signals? **285.** Do they convey information by marking trees, placing sticks in the branches, &c.? **286.** Do they make any permanent records of events, as by setting up monumental stones? **287.** Do they set up stones in circles? and if so, for what purpose? Are such circles connected in any way with the dead? or with astronomical observations of the rising or setting of the sun or of the stars?

Arithmetic. **288.** Up to what number can they count? **289.** Do they count on fingers and toes, and in a particular order, beginning with a particular finger? **290.** Do they use pebbles, sticks, &c., in counting? **291.** Do any of their numerals show that they are borrowed from the custom of counting on fingers and toes? *E.g.* does 'hand' stand for five? 'Hands and feet' or 'man' for twenty? **292.** Is any particular number used in the indefinite sense of 'many'?

Astronomy, Meteorology, the Calendar. **293.** Do they pay attention to the stars? Have

they names for any constellations? Any traditions or beliefs about them? Do they claim property in the stars? 294. Are any of their festivals determined by the appearance, the rising or setting of stars? 295. Do they pray or sacrifice to any stars? Do they worship them in any way? 296. What do they think about the Morning and the Evening Star? 297. What do they think about comets and meteors? 298. Do they note the annual changes of the sun? Have they any theory to account for them? 299. How do they explain the daily appearance and disappearance of the sun? 300. Do they worship or sacrifice to the sun? 301. How do they tell the time of day? 302. Do they reckon by days or nights? When is their day reckoned to begin? 303. How do they explain the phases of the moon? Do they date time by them? 304. Do they date time by months? Do they count the number of the months (moons) in the year? 305. Have they names for the months? and what do these names mean? 306. Do they look out for the new moon and dance or perform any ceremonies at its appearance? 307. Do they worship or sacrifice to the moon? 308. Is the moon supposed to exercise any special influence on women and children? on plants and vegetation? 309. Are any special operations, such as felling timber, planting, sowing, hair-cutting, &c., performed by preference at any particular phase of the moon, whether the new moon, the full moon, the waxing or the wane? What reasons are given for such preferences? 310. How do they determine the year? by seasons? by the growth or ripening of certain plants or fruits? by the number of the moons? by the constellations which rise just before sunrise, or which set just after sunset? by the position of the sun's rising or setting at different times of the year, as indicated by natural landmarks?

311. Have they observed the solstices and equinoxes, and if so, how? Do they hold festivals or observe ceremonies at these times? **312.** Have they any artificial time-keepers in the nature of sun-dials, water-clocks, posts or pillars for determining the length of the sun's shadow at different times of the year, &c.? **313.** When does their year begin? Have they any ceremonies at the end of the old year and the beginning of the new one? (Compare No. 182.) **314.** If they recognise both the solar and the lunar year, how do they harmonize them? Do they intercalate days or months? **315.** Have they any myths or stories of the relation of the sun to the moon, and of both to the stars? **316.** How do they explain eclipses? What do they do at them? **317.** Is the sky regarded as a personal being? Do they worship it? Have they any myths of the relation of the sky to the earth? **318.** What do they think about thunder and lightning? Do they pray or sacrifice to them? **319.** What do they think about the rainbow? Have they any superstitious rules or customs in connection with it? **320.** How do they explain the wind? Do they pray or sacrifice to the wind? Do they perform any ceremonies to make the wind blow or be still? **321.** What do they think is the cause of rain? Do they perform any ceremonies to produce or to prevent rain? **322.** What do they think about snow and ice? Do they perform any ceremonies for the purpose of putting a stop to winter and cold weather? **323.** Any ceremonies to make sunshine? or to bring back the sun in winter?

The Earth, Stones, Trees, Plants, Water, Animals. **324.** Have they any myths about the earth? Is it regarded as male or female? Do they pray or sacrifice to it? **325.** How do they explain earthquakes? Do they perform any ceremonies to

stop them? **326.** Are the tops of mountains regarded as sacred? Do the natives fear to ascend them? **327.** If there are volcanoes in the country, what do the natives think about them? Do they sacrifice to them? **328.** Are some stones regarded as sacred? If so, what kinds of stones? What worship is paid to them? What ceremonies are observed in connexion with them? **329.** Are cleft or holed stones the objects of any superstitious customs or beliefs? Do the people creep through such holes? and if so, why? **330.** Are there any similar customs or beliefs in regard to cleft or holed trees? **331.** Are there heaps of stones, sticks, &c., to which every passer-by adds a stone, a stick, or a leaf? Where are such heaps specially found? and why is the custom observed? **332.** Is there a custom of tying rags to certain trees? What is the purpose of the custom? **333.** Are some trees regarded as sacred? If so, what kinds of trees? Why are they thought sacred? Are they supposed to be tenanted by spirits of the dead or by other spirits? What ceremonies are performed in their honour? (See also No. 175.) **334.** Are any plants deemed sacred? How is respect shown to them? Are they cultivated in any special way? and by men or women? **335.** Have they any superstitions about parasitic plants, as the mistletoe? **336.** Do men or women dress themselves up in leaves, fruits, or flowers, for any ceremonies? Describe any such ceremonies. What is their meaning and purpose? **337.** Are branches carried or wreaths of leaves, corn, or flowers worn on any special occasions or for any special purposes? Are there any superstitions about carrying branches or wearing wreaths? **338.** Are springs, rivers, and lakes supposed to be tenanted by spirits? Are sacrifices offered to them? Are human wives assigned to them? **339.** Are there any superstitious beliefs or practices about crossing streams? Are any persons

forbidden to cross running water? 340. Is the sea worshipped? Are sacrifices offered to it? 341. Are any animals deemed sacred? If so, which? How is respect shown to them? 342. Are animals such as dogs or pigs suckled by women? Is the practice optional or considered necessary? 343. Have they any special superstitions in regard to serpents? Are serpents particularly associated with the dead or with women? 344. Do they on certain occasions solemnly kill animals which at other times are sacred and inviolate, *e.g.* the totem animals? What are these occasions? What ceremonies are observed in killing them? What is done with the skin, flesh, blood, and bones of the animal killed? Is it, or any portion of it, eaten by the worshippers? What reasons do they give for these customs? 345. Do they think that men can turn themselves into animals or animals into men? 346. Have they any stories or traditions of men or women who were married to animals? How were such marriages brought about? and how were they dissolved? 347. Are animals thought to possess a language of their own? Are any persons supposed to understand the language of animals? How do they learn it? 348. Mention any miscellaneous superstitions about plants or animals. (See also Nos. 3—10, 148, 152, 158, 192, 361, 362, 368—371, 489.)

Doctrine of Souls. 349. Do they think that human beings have souls? What is the nature of the soul? Does it resemble a shadow, a reflection, a breath, or what? 350. Is the soul supposed to depart from the body at death, in disease, sleep, dreams, trance, &c.? 351. Does the soul pass out of the body by the mouth, the nostrils, or how? 352. Are any measures taken to prevent the departure of the soul by stopping up the various exits of the body in times of danger, such as sickness

and childbirth? **353.** What is their theory of dreams? Do they believe in the reality and truth of what they see in dreams? Do they obtain oracles in dreams? **354.** When a man is sick because his soul has departed from him, do his friends try to bring back his soul and restore it to his body? **355.** Do his enemies try to catch and detain the wandering soul, in order that the man, deprived of his soul, may die? **356.** Can a man's soul be extracted or stolen from his body? Can he lose it by accident? **357.** Is the soul of a person who has just died recalled in the hope that it will return and reanimate the body? **358.** Are souls of the dead, especially those who have died a violent death, driven away by noises, foul smells, beating the air with sticks, &c.? Can they be bottled up, let out at holes, &c.? **359.** What becomes of the soul after death? Is there a spirit land where the souls of the dead reside? Where is this spirit land? How do the souls reach it? Are there separate places for the souls of the good and of the bad? **360.** Are the souls of the dead worshipped with prayer, offerings, &c.? **361.** Do human souls transmigrate into animals, plants, &c.? When a tribe or clan is called after and reveres a certain species of animals or plants (which is the totem of the tribe or clan, see No. 4), are the souls of the members of the tribe or clan supposed at death to transmigrate into the totem animals or plants? **362.** Are animals, plants, and trees supposed to have souls? Are they ever treated like human beings, spoken to as intelligent creatures, dressed in human attire, married to men and women. &c.? **363.** Are inanimate things and artificial objects such as rocks, stones, tools, weapons, clothes, canoes, musical instruments, &c., supposed to have souls? Can these souls be separated from the things and exist after the things are destroyed? Are such objects propitiated with prayer and sacrifice?

Demons, Spirits, Gods, Sanctuaries, Priests.

- 364.** Do they believe in demons and spirits? What classes of demons and spirits do they distinguish? Are some maleficent and some beneficent? Are the natives much in fear of demons? **365.** Do they pray or sacrifice to the demons or spirits? **366.** Are the demons or spirits ever driven away from the camp, house, or village? Is there a periodical (*e.g.* annual) expulsion of demons or spirits? **367.** Does each person believe that he or she has a patron or guardian spirit? What are the functions of such a patron or guardian spirit? **368.** Do they think that their life or fortune is bound up with some special object (*e.g.* an animal, plant, tree, stone, &c.), and that if this object is killed, lost, or destroyed, they will die? **369.** Are such guardian spirits or patrons acquired at birth, at puberty, or when? What ceremonies are observed in choosing them? **370.** How does the man treat his guardian spirit or patron in ordinary life and on special occasions, as in sickness, danger, at marriage, &c.? If the patron is an animal, will he kill an animal of that species? **371.** When the patron is an animal, does the man ever dress in the skin, &c., of an animal of that species? **372.** Is the life, the prosperity, or the luck of a community (village, town, family, tribe, or nation) ever supposed to be bound up with some material thing such as a stone, a tree, a sword, a cup, or what not? If so, are precautions taken to guard the thing? Are omens of good or evil drawn from it? **373.** Are certain men or women supposed to be sometimes inspired or possessed by spirits? What are the symptoms of such inspiration or possession? Are any artificial means taken to bring about the state of inspiration or possession? Are the utterances of men and women in such states regarded as oracular? **374.** Do the natives believe in gods? What is the nature, and what are the functions of the gods? Are

the gods thought to punish breaches of morality and custom? 375. Are the deities supposed to be married and to have children? 376. Are they ever supposed to be married to human beings? 377. Are men and women ever thought to be the sons and daughters of deities? 378. Are gods or goddesses deemed the more important and powerful? 379. Do they believe in a Supreme Deity, whether god or goddess? What is his nature, and what are his functions? Is he good or bad? Do they pray or sacrifice to him? 380. Are any of the gods supposed to have been formerly men? 381. Are images of gods made and worshipped? 382. Are the images of gods ever ill-treated? Are nails knocked into them? and if so, why? 383. Are temples built? Describe them. Are women allowed to enter them? 384. Are there sanctuaries, *i.e.* places where manslayers, escaped slaves, &c., can take refuge and be safe from pursuit? Are there villages or towns set apart for the residence of such refugees? 385. Are there sacred places (groves, &c.) where no animal may be killed, no tree felled, no branch broken? Why are these places deemed sacred and inviolate? 386. Are there priests or priestesses, or both? What are their duties and privileges? How are they appointed? Is their office hereditary? 387. Are some priests bound to be married? do their wives assist them in their sacred duties? 388. Are children or adults ever dedicated to the service of the gods? If so, how are they dedicated? and what are their duties? Are such dedicated persons distinct from the priests and priestesses? Are they regarded as the slaves of the gods? 389. Are persons whose parents are both living preferred for the performance of certain rites? 390. Is there a custom of sacred prostitution in the worship of the gods? Do the priestesses or female slaves of the gods give themselves up to the worshippers? Do the priests or other men have intercourse

with the women who come to worship at the temple? What is the intention of such practices? Are women who practise prostitution at the temples despised? Is there any reluctance to take them in marriage afterwards?

Sacrifices. 391. Do they offer sacrifices? and if so, why? 392. How are sacrifices offered? Are any portions of them burnt? Any portions consumed by the worshippers? Any sacrifices thrown into water? 393. How is the sacrificial victim divided? What is done with the various parts, particularly with the bones? 394. What use is made of the blood of sacrificial victims? Is it poured on the ground? or sprinkled on people or on things? and if so, why is it so used? 395. Are libations, other than those of blood, poured on the ground, on fire, &c.? What reasons are given for such customs? 396. Is there anything like a sacrament or solemn partaking of the flesh and blood of a divine animal or man? 397. Are human beings sacrificed? and on what occasions? Are the victims captives or slaves? 398. Do parents ever sacrifice their children? and if so, which of the children are chosen for sacrifice? Why are such sacrifices offered? 399. Are substitutes sometimes employed in sacrifice? *E.g.* will a common animal be sacrificed instead of one which is difficult to procure? Will a part of an animal be sacrificed instead of the whole? Will an effigy of a man, an animal, or a thing be sacrificed instead of the real man, animal, or thing? 400. Are mock sacrifices sometimes offered? *E.g.* is a pretence sometimes made of sacrificing a man, as by putting a knife to his throat, drawing a little blood, &c.? 401. Do persons ever sacrifice parts of themselves, as hair, finger-joints, blood, &c.? What is the intention of such sacrifices? 402. Do they torture themselves in any other ways, *e.g.* by swinging

on hooks? What is the purpose of such tortures? 403. Are altars used in sacrifice? What are they made of? Are they temporary or permanent? 404. Do the natives ever employ anything in the nature of a scapegoat? That is, do they laide any person, animal, or thing with the sickness, misfortunes, and sins of an individual, village, or tribe, and then kill, expel, throw away, or turn adrift the person, animal, or thing so laden, in the hope that the disease, misfortune, or sin will thus be carried away? Is the use of a scapegoat periodical or only occasional? (Compare No. 366. As to sacrifices, see also Nos. 156, 187, 194, 257, 258, 263, 295, 300, 307, 318, 320, 324, 327, 338, 340, 344, 360, 363, 365, 379.)

Magic (Sorcery) and Divination. 405. Do they practise magic and witchcraft? Is witchcraft much dreaded? Describe the methods ordinarily employed to bewitch people or things. 406. Are spells or incantations recited or sung as an accompaniment of the magical ceremonies? Give specimens of these spells or incantations. 407. Are there professional magicians, sorcerers, doctors, medicine-men, or witches? Are these persons generally men or women? Do they inflict and cure disease, bewitch enemies, increase the supply of food, &c.? Describe their modes of operation. 408. How does a man or woman become a magician, sorcerer, medicine-man, or witch? 409. Are there professional rain-makers? How do they procure or avert rain, hail, thunder, and lightning? 410. Do magicians, rain-makers, &c., acquire wealth and influence by the exercise of their profession? Do they ever become chiefs or kings? 411. Is witchcraft an offence which is punished when it is detected? 412. Are there persons (men or women) whose special business it is to detect sorcerers and witches and bring them to punishment? 413. When

a rain-maker or other public magician fails in the business in which he is employed by the community or by individuals, is he punished? is he put to death?

414. Do the sorcerers or medicine-men ever dress and behave as women? If so, why? **415.** Do

the sorcerers or the people generally draw omens from living animals, birds, the entrails of beasts, chance words, lightning, &c.? Are any animals (*e.g.* fowls) kept only for purposes of divination?

416. Is the liver specially used in divining? Have they any rules for interpreting the marks on it? Give any such rules as fully as you can. **417.** Have they any other modes of divination, as by the use of lots or dice? (As to magic see further Nos. 9, 148, 259, 274.)

Ceremonial Uncleaness, and Taboo. 418.

Besides the instances already referred to (Nos. 17, 42, 43, 75, 103, 104, 110, 127, 128, 149, 160, 164, 190, 191, 199, 225, 227, 252, 273, 275, 276, 281), are there any other cases in which persons, things, or places are regarded as tabooed or ceremonially unclean? Describe the various modes of lustration or purification employed. **419.** Are

there times when people are not allowed to cut their hair? What are these times? and what reasons are given for the prohibition? **420.** Are there any

times when people are not allowed to sleep, *e.g.* when sick or wounded, after circumcision, after child-bed, before marriage, after a death in the house, &c.? What reasons are given for these prohibitions?

421. Are there times when persons are not allowed to speak, *e.g.* after marriage, after initiation ceremonies, or in mourning? What reasons are assigned for such enforced silences? **422.** Are there times

when people refuse to let fire or anything else be taken out of the house? What are these times? What reasons are given for the refusal? **423.** Are

there occasions when persons are not allowed to feed themselves with their own hands, but are fed by others or have to pick up their food with their mouths without touching it with their hands? What are these occasions? What reasons are given for the custom? 424. Are there occasions when persons are not allowed to touch the ground but are carried on mens' backs, suspended in hammocks, &c.? What are these occasions? What reasons are given for the custom? 425. Have the natives anything like a regular system of taboo? Do taboos arise as it were naturally and spontaneously in certain circumstances? or are they imposed arbitrarily by individuals? If they are imposed by individuals, who have the right to impose them? 426. What ceremonies are observed at the imposition and the removal of a taboo? 427. What are the penalties for breaking a taboo? Is the mere act of breaking a taboo supposed of itself to entail a natural or supernatural punishment on the transgressor? or is the punishment inflicted by the community, the chief, or, in general, the person supposed to be injured? 428. Are some taboos general or public? That is, are the restrictions which they entail observed by the whole community? 429. Are any such general or public taboos imposed during agricultural operations? during hunting and fishing? during war? after a death in the village? 430. Are the persons of chiefs, priests, or others permanently taboo? If so, how is their taboo manifested? What rules have these tabooed persons to observe as to eating, drinking, sleeping, &c.? What rules regulate their intercourse with ordinary (that is, untattooed) persons? 431. Are the heads of tabooed persons specially sacred? Are tabooed persons forbidden to touch their own heads? 432. Is taboo, so to say, contagious? That is, do the persons and things which a tabooed person touches become themselves taboo? What happens if

an ordinary (that is, untabooed) person touches a tabooed person or thing? 433. How would you define the native idea of taboo? Does it resemble our idea of holiness (sacredness), or our idea of uncleanness (pollution), or both? 434. What is the native theory of insanity? How are the insane treated?

Miscellaneous Superstitions. 435. Besides the case mentioned above (No. 414), are there any other occasions when men dress as women, or women as men, as at childbirth, marriage, and mourning? Are boys ever dressed as girls, or girls as boys? What reasons do they give for such exchanges of dress? 436. Do they believe in the evil eye? What measures do they take to counteract it? 437. Have they any superstitions about shadows and reflections in water? *E.g.* are they careful not to tread on other people's shadows or to look at their own reflections in water? 438. Have they any superstitious customs or beliefs about images or effigies of persons or animals? Are such effigies made for purposes of magic or witchcraft? 439. Do the natives object to be drawn or photographed? If so, why? 440. Have they any superstitions as to footprints or the impress of their body in sand, on grass, &c.? *E.g.* do they try to injure enemies by means of their footprints? or to catch animals by laying things on their tracks? 441. Have they any superstitions about cutting hair or nails? How do they dispose of their cut hair and nails, and why? (As to hair see also Nos. 22, 105, 206, 207, 256, 401.) 442. Have they any superstitions about teeth? What is done with the cast milk-teeth of children and the extracted teeth of adults? 443. Do they object to children who are born with teeth, or who cut their upper teeth before the lower, or who cut their side teeth before their front teeth? What do they do to such children? and why? (As to teeth

see also No. 35). 444. Have they any superstitions about their spittle? Are they careful to cover it up? and why? 445. Is spitting upon a person a mark of respect or of contempt? 446. Is spittle used in making agreements? 447. Are there any superstitions about shed blood? Is it thought to affect the ground in any way? 448. Is a person careful to conceal or efface his own blood when it has been accidentally shed? and if so, why? 449. Is human blood administered to the sick to strengthen them? 450. Is human blood drawn and exchanged by persons making a covenant? (As to blood see also Nos. 143, 144, 155, 394.) 451. Have the people any superstitions about excrement? Are they careful to conceal it? and why? 452. Have they any superstitions about sneezing or yawning? 453. About keeping silence at certain times? 454. About stepping over persons or things? Is stepping over a person or thing supposed to injure him or it? and if so, what is done to remedy the injury? 455. Have they any superstitions about rings? *E.g.* are rings worn as an amulet or charm? 456. Have they any superstitions about the making or loosing of knots? Are knots tied or untied for purposes of magic? 457. Have they any superstitions about shoes? *E.g.* do they on certain occasions go with one shoe on and one shoe off? and if so, why? Do shoes play any part in the making of covenants? 458. Have they any superstitions as to the use of the right or left hand or foot on certain occasions or for certain purposes? 459. Have they any superstitions as to colours? Are some colours thought lucky and some unlucky? and why? 460. Have they any superstitions as to salt? Is it used in covenants? Is it forbidden to certain persons at certain times? 461. Have they any superstitions about the metals, particularly about iron? Is the use of iron instruments specially enjoined or specially forbidden on certain

occasions? 462. Do they make use of bells or gongs in any religious or superstitious rites? 463. Have they any superstitions about precious stones? Do they wear them as charms? 464. Are crystals used in magic or divination? If so, how? 465. Have they any superstitions as to numbers? Are some numbers thought lucky and some unlucky? Are some numbers sacred? 466. Do they object to be counted? and if so, why? 467. Do they swing on ropes hung from posts or trees as a religious or magical rite? What is the intention of the rite?

Traditions. 468. Have they any traditions or stories of the origin of the world? 469. Any traditions of the origin of mankind? 470. Any traditions as to the origin of death? 471. Any traditions as to the origin of circumcision or other initiatory rites observed at puberty? 472. Any traditions as to the origin of the marriage laws? 473. Any traditions as to the discovery of fire? 474. Any traditions as to the first discovery and use of the metals? 475. Any traditions of a great flood? 476. Any traditions of the wanderings of their ancestors? 477. Any traditions as to the origin of the diversity of languages?

Folk-tales and Riddles. 478. Give as many of their popular tales and fairy stories as you can, and as nearly as possible in their own words. 479. Is any particular season of the year regarded as specially appropriate for the telling of folk-tales? Is it forbidden to tell folk-tales at other seasons? and if so, why? 480. Do the natives ask each other riddles? Are riddles specially asked on certain definite occasions, *e.g.* at marriage or after a death?

Names. 481. Has each person one or several names? How and when are these names acquired?

Are any of these names sacred? 482. Does a person object to mention his or her name? Does he object to other persons mentioning it in his presence? What reasons are given for such objections? 483. Are persons allowed to mention the names of their relations, especially of their relations by marriage? If not, why not? 484. May the names of chiefs or kings be mentioned? 485. May the names of the dead be mentioned? If they may not, why not? Is the prohibition permanent or only temporary? In the latter case, how long does the prohibition last? 486. What is supposed to be the result of mentioning a forbidden name? Is it a punishable offence? 487. Are the names of persons changed at different epochs of life, or on various occasions, as during sickness or after a death? What are the reasons for these changes? 488. On the birth of a child do the parents drop their own names and take their names from the child, being called "Father and Mother of so and so?" 489. Is it forbidden at certain times to pronounce the names of certain animals or of certain things? What are these times? and what reasons are given for the prohibitions? Are any substitutes allowed for the forbidden names? 490. Are the names of common objects ever permanently discarded and other names adopted in their stead? When is this done? and why?

Language. 491. Does the language of the women differ in any marked way from the language of the men? Do the women use different words from the men for any objects? or if they use the same words, do they give them different prefixes or affixes or modify them in any other way? Give examples. Can you explain any such differences between the speech of the men and the speech of the women? 492. When men marry women speaking a different dialect or a different language, what happens? Does

the wife learn her husband's language? or does the husband learn his wife's? Which language do the children speak? 493. Is a special set of words used in speaking to or of chiefs and kings? Must the person and the belongings of chiefs and kings be described by other than the ordinary terms? Give examples. 494. Are special sets of words used by men or women while they are engaged in certain employments, *e.g.* in hunting, fishing, harvesting, or mining? Give examples of any such special terms. 495. Is any secret language used by initiated members of religious or other societies? 496. Is the language spoken with tolerable uniformity over a large area? or is it broken up into a number of local dialects, each spoken in a limited district and each differing widely from its neighbours? 497. Where the languages of two neighbouring tribes are mutually unintelligible, how do the people communicate with each other? by interpreters? or by a gesture language? or how? If they employ a gesture language, give examples. 498. Does the language change rapidly? and if so, can you assign any causes for the change? 499. Is the pronunciation of the language affected by any deformations of the vocal organs, such as piercing the nose, chipping the teeth, or distending the lips? Are the effects of such deformations more noticeable in men than in women or *vice versa*? 500. Is the distinction of gender indicated in the parts of speech? and if so, in which? and how? Give examples. 501. Is the distinction of case indicated in the noun by means of inflections? Give examples. 502. How is the plural number indicated in nouns and verbs? Give examples. Is there a dual number? 503. How is the distinction of person (first, second, and third) indicated in the verb? Give examples. 504. Is the distinction of time, present, past, and future, clearly indicated in the verbs? Give examples.

505. How is the active distinguished from the passive mood in the verbs? Give examples. 506. Are differences of meaning conveyed by intonation, clicks, or in other ways which cannot be represented by our alphabet?

Vocabulary. 507. If the language has not yet been reduced to writing, or if no dictionary of it has been published, you are requested to give the native equivalents for the following: Yes, no, not. 3
 One, two, three, four, five, six, seven, eight, nine, ten, 10
 eleven, twelve, thirteen, fourteen, fifteen, sixteen, 6
 seventeen, eighteen, nineteen, twenty, thirty, forty, 2
 fifty, sixty, seventy, eighty, ninety, a hundred, a 2
 thousand. Man, woman, child, father, mother, 6
 brother, sister, son, daughter (for other terms of 4
 relationship, see No. 45), friend, enemy, chief, king, 4
 sorcerer (medicine-man), priest, head, hair, eye, nose, 6
 mouth, tooth, tongue, ear, neck; body, arm, hand, leg, 7
 foot, shoulder, back, skin, heart, liver, bone, blood, war, 7
 spear, club, bow, arrow, shield, house, boat, food, beast, 9
 bird, fish, fire, water, river, sea, earth, mountain, 8
 stone, tree, forest, sky, sun, moon, star, cloud, wind, 7
 rain, thunder, lightning, day, night, shadow, breath, 7
 soul, spirit, ghost, god, word, thing, part, whole. I, 9
 thou, he, she, it, we, you, they, who, which, this, that. 1
 Large, small, many, few, all, long, short, high, low, 7
 hard, soft, light, heavy, quick, slow, loud, sweet, 8
 bitter, bright, dark, black, white, red, blue, yellow, 8
 green, good, bad, beautiful, ugly, wise, foolish, new, 8
 young, old, true, false. To be, go, come, stand, sit, 8
 lie, walk, run, touch, smell, taste, see, hear, speak, 8
 sing, dance, eat, drink, sleep, dream, be born, marry, 6
 live, die, fight, strike, cut, burn, kill, give, take, do, 6
 make, carry, love, hate, fear, wish, command, tell, 8
 think, believe, know. 8 19
 3 20

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