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Regulated combat. Example; "makarata" of the Murngin tribe, Australian aborigines. When clan has had member hurt or killed, and sufficient time elapsed for emotions to calm, men send message to enemies that they're ready for a "makarata". Other side usually agrees to enter into this peace-making ceremony though always suspicion of treachery. Injured group always sends invitation, and other group must wait for them to decide. Frequently held after some of totemic ceremonies, since most of clans present. Warriors of injured clan or clans arrive on dueling ground covered with white clay. Dance in singing song descriptive of the water of their totemic well. Other side also painted. Two sides stand a little more than spear throwing distance apart, with mangrove jungle back of it for protection in case becomes a real fight and need cover. Injured clan performs dance connected with its chief totem. The nonsacred form. Dance up to clan which inflicted injury, stops, and walks back. After form ranks, opponents dance toward them, using own dance for this military ritual. Return and form ranks for actual duel.

Men who are supposed to have "pushed" the killers then start running in zigzag manner in middle of field, while face opponents. Accompanied by two close relatives who are also near kin of the other side. Function of the latter runners is to prevent spears from being thrown with too deadly an intent from the aggrieved clan for fear of hitting friends who are running with the foe. They also help knock down spears which might hit the actual runner. Stone heads removed from spears thrown at "pushers." Every member of aggrieved clan throws at least once. Each has turn, advances from the group and moves toward the runners. Continues throwing spears if feels very strongly, till has chased runners into the jungle. This repeated by more indignant members three or four times. When emotions subsided considerably, one of older men says they've had enough, and spear throwing stops. While spearmen still active, injured clan cuses opponents, who cannot reply, for this would add additional insult. Must run and say nothing. After "pushers", the actual killers run. Spear head left in shaft. Throwers continue hurling spears, first as group, then as individuals, till exhaust emotions. During this sequence, old men of both sides walk back and forth from one group to other, telling throwers to be careful, and not kill or hurt anyone. Tell young men of offending clan to be quiet

Hoebel, Adamson,
Man in the Primitive World,
New York , London 1958

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(McGraw - Hill Book Company, Inc.).



EA Hoebel, Man in the Primitive World, "War--the Deadly Issue", McGraw-Hill
New York, 1958, Ch. 29, p. 509-

and not become angry, and not reply to insults or throw spears, since in the wrong. When old men of injured clan feel they've sated anger as a group, call out to stop, and each man then throws individually at killers. May throw as long as he pleases.

When this completed, whole group dances up to other, and one of injured clan jabs a spear through the thigh of the killer. If this happens, it means no further attempt will be made to avenge. Killers can feel free to enter country of enemies and not be injured. If slight wound is made, they know they've not forgiven and that this is only a temporary truce. Sometimes no wound made at all. This acts as direct statement of the intention of the offended clan to wreak vengeance on the other side.

After wound has been made the two sides dance together as one group to prove their feeling of solidarity and express ritually that not warring groups, but one people. Do the usual water dance.

Among early American Indians, similar practices in California and Northern plains. Rearranged fights among Maidu of California, both sides lined up out of arrow range. Women, children, and chiefs of both sides watched from a knoll. First "defendants" advanced and released volley of arrows. All trained as artful dodgers since young, so none hit. Then other side advanced. Finally, hours later, a tired leaper would be hit. This side, defeated, broke and ran. Those caught were pummeled. Then over, and everyone returned to battlefield. Peace feast. Victors paid compensation to losers for wounding their man. Fights on Northern plains more serious, but not more dangerous. In account, no one killed, several injured. Only if one party more numerous scalps obtained.

These not real warfare. "They come closer to William James's "moral equivalents of war." They release aggressions harmlessly; they provide exercise, sport, and amusement without destruction; and only mildly is there any imposition of desires by the one party on the other." p.511

"At the opposite pole are the more common assaults by ambush and assassination. Ruthless guerrilla fighting is known among all the Negritos. Among the Indians of the Northwest Coast, battles were rarely open and aboveboard." 511. Slip into village in early dawn to slaughter warriors in beds and steal wives and children. Head-hunters of South America and more primitive Indonesians prefer to waylay. Manan fighters of Borneo stick enemy with poisoned dart from blowgun "in the hands of an assassin hidden



EA Hoebel, Man in the Primitive World, "War--the Deadly Issue", McGraw-Hill
New York, 1958, Ch. 29, p. 511-

beside the trail. For them, like the tribesmen of modern Iran, 'war consists in pillage; they assassinate, but they do not come to blows.' 511.

Warner took count of Murngin battles in Australia over twenty years. Fifty of seventy assaults from revenge for previous killing. Ten due to women stealing.

Religious and magical notions. head-hunting tied with supernaturalism and belief that dead men's power can be taken with heads. Polynesian wars frequently to obtain sacrificial victims. Ashantis and other West Africans kept prisoners for sacrifice. Aztecs, thousands of war prisoners for human sacrifice. Tupinamba of Brazil fought only for prisoners who cooperatively played out long, grizzly drama ending in ritual slaughter, dismemberment, and roasting for high feast. Status seeking among plains Indians important.

Most war among lower primitives of recent times not fought for economic motivations.

War and Instinct. Man's propensity to war obviously not an instinct because it's an elaborate cultural complex. Both antipathy and sympathy universal characteristics. Forms of pugnacity culturally shaped. Compare pacifistic Shoshones and the violent Comanches. In 1600 were culturally and racially one.

"The hard lesson of psychology and anthropology is that all men have their aggressions, which can be mastered only by superior authority." 521

13 E Adamson Hoebel, *Man in the Primitive World: An Introduction to Anthropology* (2 nd ed, McGraw-Hill Book Company Inc, New York, 1958) pp 448ff. 14 Geoffrey P Miller, "Contracts of Genesis" (1993) 22 *Journal of Legal Studies* 15-45. 15 See for example Jacob's contract with Essau (Genesis 25:27-34) or Jephthah's covenant. @inproceedings{Hoebel1958ManIT, title={Man in the Primitive World: An Introduction to Anthropology (McGraw-Hill Series in Sociology and Anthropology)}, author={E. Adamson Hoebel}, year={1958} }. E. Adamson Hoebel. Published 1958. Save to Library. Create Alert. Fashion designers' decision-making process: The influence of cultural values and personal experience in the creative design process. Ja-young Hwang. *Engineering*. 2013. View 5 excerpts. Cites background. Highly influenced. Mbopo Institution and Music in the Cultivation of Moral Values in Ibibio Society, Nigeria. Johnson Akpakpan, Mary Johnson Akpakpan. *Sociology*. 2018. VIEW 2 EXCERPTS.