

## Field Museum of Natural History

Founded by Marshall Field, 1893

Roosevelt Road and Lake Michigan, Chicago

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### FIELD MUSEUM NEWS

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BERTHOLD LAUFER	.....Curator of Anthropology
B. E. DAHLGREN	.....Acting Curator of Botany
O. C. FARRINGTON	.....Curator of Geology
WILFRED H. OSGOOD	.....Curator of Zoology
H. B. HARTE	.....Managing Editor

Field Museum is open every day of the year as follows:

November, December, January	9 A.M. to 4:30 P.M.
February, March, April, October	9 A.M. to 5:00 P.M.
May, June, July, August, September	9 A.M. to 6:00 P.M.

Admission is free to Members on all days. Other adults are admitted free on Thursdays, Saturdays and Sundays; non-members pay 25 cents on other days. Children are admitted free on all days. Students and faculty members of educational institutions are admitted free any day upon presentation of credentials.

The Library of the Museum, containing some 92,000 volumes on natural history subjects, is open for reference daily except Sunday.

Traveling exhibits are circulated in the schools of Chicago by the Museum's Department of the N. W. Harris Public School Extension.

Lecturers for school classrooms and assemblies, and special entertainments and lecture tours for children at the Museum, are provided by the James Nelson and Anna Louise Raymond Public School and Children's Lecture Division.

Announcements of courses of free illustrated lectures on science and travel for the public, and special lectures for Members of the Museum, will appear in FIELD MUSEUM NEWS.

In the Museum is a cafeteria where luncheon is served for visitors. Other rooms are provided for those bringing their lunches.

Members should inform Museum promptly of changes of address.

### RAYMOND DIVISION WORK

As true harbingers of spring and summer as the birds and flowers (which are the subjects of articles in this issue of FIELD MUSEUM NEWS) are the increasingly large groups of children brought to the Museum for the tours of the exhibits conducted by staff lecturers of the James Nelson and Anna Louise Raymond Public School and Children's Lecture Division. Practically any day (except Sunday), and usually several times a day, groups of children will be found parading through the Museum halls, their eyes feasting on the exhibits and their ears alert to catch the words of the guide-lecturers. A typical group is shown in the photograph on page 1 taken in Stanley Field Hall on April 16, when a troop of 121 Girl Scouts toured the Museum, under the guidance of Miss Margaret M. Cornell, Chief of the Raymond Division. Through such tours as this, and the other educational activities conducted by the Raymond Division, such as the series of Saturday motion picture programs, and the extension lectures

provided for classrooms and assembly halls of schools all over the city, more than 250,000 children are being reached annually. It will thus be seen that Chicago owes a great debt to Mrs. James Nelson Raymond for her generous endowment which has made possible the carrying on of this work.

### NEW MAYA COLLECTION

A collection of some 300 ancient Maya objects gathered in Central America has been received at the Museum. Of special interest are a number of oboe-like whistles in the form of human figurines with several holes for producing various notes; button-shaped copper bells used in necklaces, anklets and clothing for ceremonial dancing; pottery stamps by means of which designs were impressed on the body in arnatto dye, producing an effect similar to tattooing; handsome painted pottery, jade beads, fragments of ancient idols, and other artifacts. The material had been concealed for a thousand years in a thick forest which covered the ruins of an ancient city, and was exposed when modern Mayas cleared the ground with ax and fire in order to plant maize. With material previously collected by the Marshall Field Archaeological Expeditions to British Honduras, conducted by J. Eric Thompson, Assistant Curator of Central and South American Archaeology, these will serve to enlarge the Museum's representation of the ancient Mayas.

### Director's Annual Report

The Annual Report of the Director to the Board of Trustees for 1929, a 265-page volume illustrated with twenty photogravure plates, will be sent to all Members of the Museum as rapidly as possible.

### Gifts to the Museum

Following is a list of some of the principal gifts received by the Museum during the last month:

From the Estate of John Telling—56 specimens native copper and associated minerals; from Dr. Lewis H. Weld—15 gall-insects and 16 insect-galls (paratypes); from Dr. Alfred S. Romer—41 lizards, 1 frog and 1 snake; from General Biological Supply House—4 rare frogs (*Syrnophus marnockii*) and 1 turtle; from School of Forestry, Yale University—87 specimens of plants collected in Colombia; from Henry J. Patten—6 Babylonian clay tablets; from William B. Greenlee—1 ivory opium-pipe, China, 1 gilded Buddha image, Siam, 1 knife, Nepal, 1 pottery lamp, Italy; from J. W. Young—prehistoric coiled cooking pot found in the Chaco Canyon, Washington; anonymous—1 white jade dish in the shape of a lotus leaf, China.

Have you seen the Museum's Neanderthal group?

### BEQUESTS AND ENDOWMENTS

Bequests to Field Museum of Natural History may be made in securities, money, books or collections. They may, if desired, take the form of a memorial to a person or cause, to be named by the giver. For those desirous of making bequests, the following form is suggested:

#### FORM OF BEQUEST

*I do hereby give and bequeath to Field Museum of Natural History of the City of Chicago, State of Illinois,*

Cash contributions made within the taxable year to Field Museum not exceeding 15 per cent of the taxpayer's net income are allowable as deductions in computing net income under Article 251 of Regulation 69 relating to the income tax under the Revenue Act of 1926.

Endowments may be made to the Museum with the provision that an annuity be paid to the patron for life. These annuities are tax-free and are guaranteed against fluctuation in amount.

### RITUAL BULLFIGHTS

By BERTHOLD LAUFER

Curator, Department of Anthropology

Among six cast brass figures from Borneo recently presented to Field Museum by N. M. Heeramanek of New York there is one that represents two fighting bulls with lowered heads, intense with motion, trying to gore each other. Standing behind each is a man, eagerly watching the outcome of the duel.

The bullfights of Mexico and Spain, held for sport and entertainment, are known to everyone, but it is not generally known that the custom of holding public contests between bulls, or bulls and men, dates back to very ancient times, in fact as early as prehistoric times. In its origin this custom was not intended merely to provide excitement for the masses, but was bound up with religious ideas. It formed part of a ritual in connection with a highly developed type of agriculture characterized by the cultivation of cereals, the use of the plow, and the utilization of the ox as a draft animal. The rite of the bullfight was supposed to promote the fertility of the fields or to forecast the crop output. The ox, domesticated chiefly for drawing the plow and thus helping man to secure his daily bread, was regarded as sacred in all ancient civilizations of Asia.

In the art of ancient Crete contests between bulls and young men or women are represented. In ancient Greece "bull-baiting," as it was called, was held in honor of Poseidon, god of the sea. In ancient China the living ox was replaced by an image of earthenware, which personified the spring; this image was beaten with the intention of beating the spring itself to hasten its arrival. The underlying idea was that of a struggle between man and a beast endowed with supernatural powers, the latter being put to death that its vigor might transfuse itself into the growing crops.

Where ritual bullfights take place, the animals are carefully selected and trained. Shortly before the combat their pugnacity is aroused by forcing potent liquors down their throats. After the duel the victor is led in triumphal procession to the accompaniment of drums and chants. He is then sacrificed to the guardian deity of the crops, whose representative he is, by the chief of the tribe in his capacity as priest. No blood is allowed to flow; the animal is either clubbed to death, or a spike is driven into his forehead. His flesh is then divided and solemnly consumed at a ceremonial banquet of the community that usually ends in a wild drinking orgy. Finally the horns of the slain animal are set up on a tall pole in a public place and exalted as cult objects.

This custom is still observed by the aboriginal hill-tribes of southern China and Indo-China, and in Malaysia and Korea. At Memphis in Egypt, bulls bred for the purpose were made to fight one another, the victor being awarded a prize. Bullfights are still common in all Malay states not under British rule. The Malay state of Menangkabau in Sumatra owes its name to a contest of this sort as far back as the fourteenth century, the name Menangk-kabau meaning "Vanquished Karabao" (water-buffalo).

In Madagascar fights between bulls were the favorite sport of the former sovereigns and their courtiers, who availed themselves of such occasions for getting royally drunk.

Museum hours in May: Daily, 9 A.M. to 6 P.M.





Laufer, Berthold. 1930. "Ritual Bullfights." *Field Museum news* 1(5), 2-2.

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