

PACIFIC ETHNOLOGY EXHIBIT IS AUGMENTED

Two cases of artifacts, selected from the large collection of ethnological material from islands of the Pacific recently presented to the Museum by Templeton Crocker of San Francisco, are now on exhibition at the south end of Joseph N. Field Hall (Hall A). This material was collected on Mr. Crocker's Pacific Expedition of 1933. In all he has presented to the Museum 854 ethnological objects, and 323 photographs. More of this collection will be placed on exhibition at a later date.

Regarding the work and results of the expedition, Mr. Crocker writes, in part, as follows:

"A six months' cruise was undertaken in my 118-foot power schooner *Zaca*, for the purpose of ethnological study and a medical survey of certain of the Santa Cruz and Solomon Islands, particularly Rennell and Bellona Islands of the Solomons. Twenty places were visited. There was general collecting of birds, insects, plants, shells and fishes.

"Gordon MacGregor, anthropologist of the Bishop Museum at Honolulu, covered the islands Puka Puka, Tucopia, Sikaiana, Guadalcanar, Malaita, Rennell, Bellona, Ugi, Santa Anna, Santa Catalina, Reef, Anuda, and Sydney and Hull of the Phoenix group. Over one hundred anthropometric measurements were made and more than two thousand objects of native craft were collected. Sound records of singing were made at Rennell Island, and ten thousand feet of motion pictures were taken showing native life and particularly dancing at Rennell, Bellona, Santa Catalina, and at Graciosa Bay on Santa Cruz Island.

"Toshio Asaeda, the artist and photographer, took over twelve hundred photographs of ethnological interest, and made over one hundred water color drawings of fishes and marine life.

"Doctor S. M. Lambert, representative of the Rockefeller Foundation and the Western Pacific High Commission at Fiji, joined the cruise at Suva. Among the natives he made tuberculin injections and filaria examinations, yaws injections, took blood specimens and made a general health survey. About four thousand natives were examined."

As the ethnological collection was made largely by Mr. MacGregor, the Bishop Museum at Honolulu had first choice, but because of Field Museum's extensive and interesting exhibits from the Pacific, Mr. Crocker gave the Museum the next choice together with some interesting specimens of his own collecting, including a large ornamented Marquesan wooden bowl.

This collection is especially acceptable and valuable to Field Museum, as the islands most studied by the expedition—Rennell, Bellona, and Anuda—were hitherto entirely unrepresented in the Museum collections.

PRIZE DOMESTIC ANIMALS

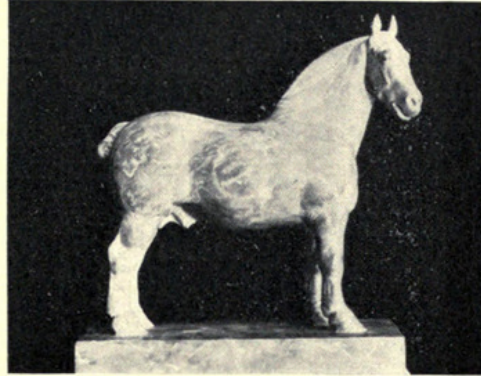
(Continued from page 1)

which are as keen at their swift-moving game as the players who ride them.

Hereford, Aberdeen Angus, and Shorthorn varieties of bull, and a Shorthorn dairy cow, are represented in the series. The Hereford, *Twiford Fairy Boy*, shown in a picture on page 1, is an animal with a dark red coat in contrast to which are a white head, legs and tail. It has hair which is almost as curly as that of a sheep. The Aberdeen Angus is a Scottish breed, black coated,

and without horns. The Shorthorn bull, modeled in red Acajou marble, is *Bridgebank Paymaster*, prize-winner both in England and Scotland for three successive years.

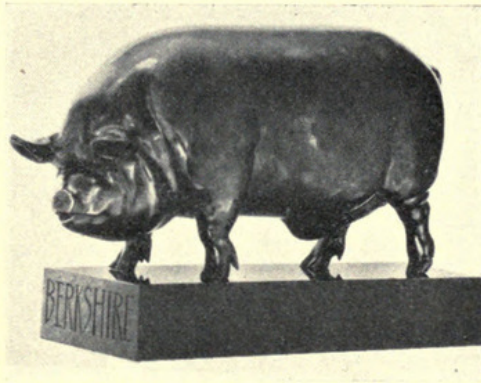
Two Lincoln rams and a Southdown ewe were selected to represent the sheep. The Lincoln is celebrated for its fine and abundant wool; the Southdown is especially esteemed for its delicious meat. The South-



Rhum
Percheron stallion. Bardiglio marble.

down used as a model is the property of King George, and the sculpture of it is shown in one of the accompanying illustrations.

Models of three extraordinary swine are included in the series. One is a Berkshire boar, and is pictured with this article. The Berkshires, one of the best known varieties of pigs, are raised in great numbers in the United States as well as Great Britain. The other swine are Middle Whites, a boar and a sow, carved in pink marble. They are descendants of a Chinese breed which was imported into Yorkshire in the eighteenth century. Among their characteristics are a squat turned-up nose and stiff ears.



Highfield Royal Pygmalion
Berkshire boar which belongs to the Duke of Westminster. Chiseled bronze partially plated with gold.

Great Britain has for many years encouraged the raising of fine horses and stock of all kinds, and the animals represented in the Haseltine sculptures were modeled from life, and are worthy examples of the best of their respective breeds. The sculptor made his studies of them in their various moods and postures by visiting them in their stables, their stalls, and their pens.

(Note: The Museum has published a leaflet containing photogravures of all the Haseltine sculptures with brief descriptions and an introductory text. This is on sale at the Museum at 25 cents per copy, plus 3 cents for postage if ordered by mail.)

The Herbarium of Field Museum now contains more than 700,000 plant specimens.

THE LITTLE PIGS OF TIBET AND THE BIG BAD WOLF

BY BERTHOLD LAUFER
Curator, Department of Anthropology

In a case illustrating the art of writing and printing in Tibet, recently placed on exhibition in Hall 32, are displayed two interesting wood-engravings, one showing two fierce wolves, the other a goddess on a chariot drawn by nine pigs. The first of these is a charm to protect the owner of large flocks against depredations of wolves. Wolves are plentiful all over Tibet and Mongolia, and occur in two varieties, a gray and a black one. The wolf is so much dreaded by the shepherds that the proper word for it is timidly avoided in conversation; using it is believed to portend the destruction of flocks. Consequently the wolf is euphemistically referred to as "the wild dog" or "stumpy tail."

The economic structure of Tibetan society is based on a skilful combination of agriculture and cattle-breeding in such a manner that labor is equally divided between two distinct tribal groups. There are a sedentary and a nomadic section of the population, the former living in villages and houses and tilling the fields, the latter roaming on the grassy highlands with their herds of horses, cattle, and sheep. The two classes are strictly segregated and never intermarry, but they depend on each other economically and exchange their products for their mutual benefit. Only the agriculturists rear swine and fowl; the nomads never do, since swine and fowl are sedentary creatures.

In the exhibit will be found the first page of a volume printed in vermilion in the imperial palace of Peking in A.D. 1700. This is one of a hundred large volumes known as the Kanjur, containing the sacred scriptures of Buddhism in the Tibetan language, published by order of the emperor K'ang-hi. It is one of the most beautiful prints ever issued. The page in question is adorned with the miniature of the goddess Marichi, who is celebrated throughout Tibet, Mongolia, and China. She is a creation of India, where she was a personification of light, a goddess of the dawn, an offspring of Brahma and mother of the sun-god. The Chinese still call her the Queen of Heaven. In Tibet she underwent some transformations, and is regarded as being able to incarnate herself in the form of a sow, an ancient emblem of fertility. She is represented as enthroned on a chariot drawn by a sow who is surrounded by eight little pigs. In a case in Hall 32, devoted to the pantheon of Lamaism, may be seen a sculpture in copper of this goddess on her pig chariot. She has three faces, two of which are human, and one the face of a swine. She is the national guardian deity of Tibet, and is worshiped in a special temple on Yamdok Lake.

The temple is ruled by an abbess who is believed to be an incarnation of Marichi and who according to tradition has behind her ear an excrescence resembling a sow's head. The story goes that some two hundred years ago a Mongol prince, who in this case played the role of the big bad wolf, attacked her monastery, shouting insulting challenges to the abbess to come forth and show her sow's head. When the Mongols destroyed the walls and marched into the courtyard, they were amazed to encounter merely a herd of pigs led by a sow. The prince at once halted the pillage, and the pigs became transformed into monks and nuns, the largest sow into the abbess herself. The Mongol prince became converted at the sight of this miracle and enriched the monastery with a generous endowment.



Laufer, Berthold. 1934. "The Little Pigs of Tibet and the Big Bad Wolf." *Field Museum news* 5(7), 3-3.

View This Item Online: <https://www.biodiversitylibrary.org/item/25721>

Permalink: <https://www.biodiversitylibrary.org/partpdf/350875>

Holding Institution

Field Museum of Natural History Library

Sponsored by

University of Illinois Urbana-Champaign

Copyright & Reuse

Copyright Status: In copyright. Digitized with the permission of the Chicago Field Museum.
For information contact dcc@library.uiuc.edu.

Rights Holder: Field Museum of Natural History

This document was created from content at the **Biodiversity Heritage Library**, the world's largest open access digital library for biodiversity literature and archives. Visit BHL at <https://www.biodiversitylibrary.org>.