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The Preparation of the Jibaro Tsansa

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- 1908 The Excavations at Anasazi, New Mexico in 1907. Papers of the School of American Research, No. 4. (Reprinted from "Cut West".)
- 1909 The Excavations at Anasazi, New Mexico in 1908. Papers of the School of Am. Research no. 5. (Reprinted from Am. Anth. N.S., Vol 11, No. 3, 1909.)
- 1909 Pajaritan Culture. Papers of the School of Am. Research. No. 3 (Reprinted from Journal of Archaeological Institute of America, Vol. 13, No. 3, 1909.)
- 1911 Two Seasons Work in Guatemala. Papers of the School of Am. Research, No. 21, Santa Fe.
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- 1913 The Physiography of the Rio Grande Valley, New Mexico in Relation to Pueblo Culture. (With Henderson and Robbins). Bull. S.E.A.E., Wash.
- 1916 The Proposed "National Park of the Cliff Cities." Papers of School of Am. Res. No. 34
- 1916 Architecture of the Exposition (Panama-California Exposition). Papers of the School of Am. Res. No. 32, Santa Fe.
- 1930 Ancient Life in the American Southwest. Bobbs-Merrill Co. Indianapolis.
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- 1935 The Social Science in a Program of Higher Education. (John Wesley Powell Memorial Lecture, April 29, 1935, at the Southwestern Division of the A.A.A.S.)
- 1936 Ancient Life in Mexico and Central America. Bobbs-Merrill Co., Indianapolis.
- 1937 Chaco Canyon and Its Monuments. U.N.M. Press, Albuquerque

This is only a partial list of Dr. Hewett's publications, as to date he has written 105 items upon anthropological and sociological subjects.

Joe H. Toulouse, III

THE PREPARATION OF THE JIBARO TSANSA

The Jibara, as commonly spoken of, are only one tribe of quite a large group of Jibaro linguistic stock. Constant warfare goes on between the different tribes of this stock, and it is not uncommon to find two villages of the same tribe carrying on a feud.

Though not as savage as they formerly were, they are known best for their practice of preparing 'tsansas' or dried heads.

These heads are not necessarily human heads. Any animal, such as a jaguar, that has committed a crime against an individual or a village may be killed, and the head mounted.

The drying of heads serves three purposes. They may be used as fetishes of success in war or the hunt, as a mere trophy, and at the same time as an insult to the dead and his family and tribe. Therefore, Jibaros seldom take the head of a blood kinsman.

After a head is taken, custom demands that the slayer celebrate a feast in honor of his victory. The feast may take place, however, with only the victor and his immediate family present, especially if he is poor. This is not frowned on by the remainder of the village, although a general air of festivity prevails.

After appropriate ceremonies and propitiation of the gods, the head is prepared the following way. A long cut is made from the top of the scalp down the back. The scalp and skin of the face are then drawn off much in the same manner as a rabbit is skinned. The face presents a problem, as the skin does not peel away, but must be cut free of the flesh. The skull is thrown away. The facial skin and scalp are then boiled for a considerable length of time, then dried in the sun. The incision is then sewed up, the neck being left open.

Hot stones are then introduced and moved about inside to burn away parts of flesh and blood still adhering, and to drive away the soul of the dead man that is supposed to linger in the scalp.

The next step is the use of hot sand. This is heated in a 'hakachi' or broken bit of a clay pot. This is always carried on the war trail, and is used time after time by only one man. It is considered bad luck to use another man's 'hakachi'.

The head is then filled halfway with the sand, and is moved about so that the sand may burn all portions equally. This process is repeated many times, together with frequent scrapings of the interior to remove the excess flesh. The heat tends to shrink the head, and by pinching and moulding the skin, the features are preserved with such fidelity. The completed head is from one fourth to one third the size of the original. After being washed, it is dyed black by charcoal.

H. Meyers

Abstract of PHOTOGRAPHY IN ARCHAEOLOGY

Many scientific fields have found photography a valuable asset, and in archaeology, photography, with its new developments, has proved exceedingly important. It is my contention that photography can be enhanced in its data value if it is produced within the bounds of good composition.

Firmly believing that the miniature camera has solved many of the problems which are constantly arising in field work, I will endeavor to set forth a few of its advantages. In the past, the