

"The assumption that warfare is the result of the natural pugnacity of man-kind is made so universally and confidently that it may seem rash to endeavour to approach the study of warfare from any other standpoint."

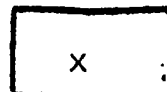
(Not concerned with sporadic examples of personal combat, but with organised conflicts into which the element of personal grievance does not necessarily enter.) McDougall says "the instinct of pugnacity has played a part second to none in the evolution of social organisation....gar from being wholly injurious, has been one of the essential factors in the evolution of the higher forms of social organisation, and, in fact, of those specifically social qualities of man, the higher development of which is an essential condition of the higher social life". Authoritative and representative opinion. McDougall also says, "The races of men certainly differ in respect to the innate strength of this instinct." Perry continues "In other words, the pugnacious instinct of certain peoples has led them to advance in culture, while races less endowed with this instinct have been left behind, and have not developed 'specifically social qualities.'" Relations of savages today, according to Mr. McDougall present the phenomenon of 'the uncomplicated operation of the instinct of pugnacity.'" Also speaks of "perpetual warfare, like the squabbles of a room of quarrelsome children." Perry then cites examples of peaceful peoples, who do not indulge in the "uncomplicated operation of the instinct of pugnacity, or in perpetual warfare". Negrito tribes of Africa live generally on friendly terms with neighbors. Peaceful and useful to neighbors. Watch gardens for neighbors when gifts of food left. Bushmen, who formerly with Ne gritos, occupied vast areas of the continent were peaceful. Lapps squabble but rarely use knives which carry. Eskimos generally ignorant of warfare. Warfare was unknown in Tikopia (Rivers). Also unknown in Lu Chu islands south of Japan. Warlike tendencies of New Guinea tribes vary greatly. Many peoples of coast are cannibals, and exhibit extreme ferocity towards their captives. But expeditions found "intelligent, peaceful, and friendly tribes in the interior", state of arms showed no warlike undertakings in years. Similar examples could be found in Indonesia.

Therefore pacific peoples still exist on earth, and possible that such peoples once occupied regions where only warlike tribes are now found. ie., the history of Africa shows warlike Bantu swarmed over much of Africa, enslaving and exterminating weaker tribes and driving others in front of them.

Perry, W.J.,

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Curious that tracts of the earth least touched by outside influences, central New Guinea, Greenland, etc. should be inhabited by unwarlike peoples. Can be explained by pressure exerted by warlike, but causes a definite question. "How is it that some peoples are warlike, while others are pacific? Why should branches of the same people differ in their pugnacity? Why should Papuans of central New Guinea be peaceful, while their kinsmen of the coast are truculent and ferocious? Easy to say races differ in pugnacity, but variations in pugnacity of different groups of the same race present a difficult problem." p. 2-3.

McDougall discusses variations in pugnacity of different branches of same people in Borneo. Travelling up any of large rivers, meet tribes successively more warlike. In coast region, peaceful communities which fight only in self defence, and then poorly. In central region, extremely warlike tribes, whose raids have been constant source of terror to the tribes in the lower reaches of the rivers. Between these tribes at the center, and the coast are others that serve as a buffer between them, being decidedly more bellicose than latter, but less so than the former. "It might be supposed that the peaceful coastwise people would be found to be superior in moral qualities to their more warlike neighbours; but the contrary is the case." p.3 Houses better built, larger, cleaner; "domestic morality" is superior; physically stronger, braver, and physically and mentally more active, and in general are more trustworthy. "But, above all, their social organisation is firmer and more efficient, because their respect for and obedience to their chiefs, and their loyalty to their community, are much greater..... the moderately warlike tribes occupying the intermediate region stand midway between them and the people of the coast as regards these moral qualities,"³ Yet all tribes, closely allied stocks. Superior moral qualities seem to be direct result of severe group-selection to which innate pugnacity has subjected them for generations. Greater strength of pugnacious habits, which displays self in martial bearing and fiery temper, probably due ultimately to the more bracing climate of the central region, which by favouring a greater bodily activity, has led to more frequent conflicts, and a stricter weeding-out of the more inoffensive and less energetic individuals and groups. (McDougall.) Effects of innate pugnacity have subjected them to the "severe group-selection". p 3.



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Since this work, McDougall and Hose published work on Pagan Tribes of Borneo, wherein describe a tribe called the Punan who live in central highlands, wandering through basins of all the large rivers. Physical development is among finest of the peoples of Borneo. Likeable person, rich in good qualities, and innocent of vices. Never slays or attacks other tribes wantonly; never seeks or takes heads, not part of custom. Despite lack of pugnacity, will defend self and family pluckily, courage rated highest. Morals good, public opinion and tradition seem to be sole and sufficient sanction of conduct. "arriage for life, though separation by advice of chief, or by desertion of the man to another community occurs. Sexual restraint probably maintained at about same level as among the other peoples, women more strictly chaste after than before marriage. Though in culture, Punan stand far below all settled agricultural tribes, no reason for assuming to be innately inferior to them in any considerable degree, either morally or intellectually.

This account of the Punan shows that these people, though they've had no "severe group selection" yet they're other human qualities are among the finest, and they are pacific unless mistreated. Warlike tribes such as Kayan are superior only in material culture. Punan and Kayan live on friendly terms--so warfare not incessant. If least advanced people is pacific, how did warfare begin?

Nature of warfare in Borneo is head-hunting. Chief form of warfare among many peoples, including those of Himalayan region, Assam, Upper Burma, South-west China, the East Indian Archipelago, Formosa, New Guinea, parts of Oceania. Heads also taken in America, and N. American custom of scalping is akin to head-hunting. Slaves sometimes also brought back from head-hunting expeditions. Method of obtaining heads similar among many tribes.

Small parties of warriors set out and either ambush people, men and women indiscriminately, or rush a village just before dawn. Little open fighting. Leave for home as soon as a few heads taken. Kayan seek heads on death of a chief, and sometimes take revenge at the same time for some injury or insult. Generally leave injury unavenged for years, and wait til necessary to procure heads for ceremonial purposes. Formerly sacrificed slaves. Punan have no hereditary chiefs, do not keep slaves, do not hunt heads. Profound difference in social organisation. Striking fact that only chiefly class of Kayan should need heads and human sacrifices for their funerals.



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Claim to be descended from people from the sky. Also, warriors who die fighting, and women who die in childbirth, along with chiefly class go to the more desirable parts of the land of the dead. One Borneo tribe claims a frog told them to take heads. Frogs important in Indonesian mythology—men have been petrified for laughing at frogs. Therefore, claiming to have been taught head-hunting, it would not necessarily be due to innate pugnacity. Bontoc of Luzon in Philippines, also say they were taught warfare by a being, Lumawig, who came from the sky, and taught many things besides warfare. Bontoc say the ghost of warrior whose head taken, goes to sky and has head of flames; ghosts of all others go to mountains. In tale of first Bontoc man whose head taken, the "children of the sun" did it. In both Bontoc and Kayan, seems the existence of sky-born chieftainship is of importance in relation to headhunting.

Who are "children of the sun"? Traditions of Indonesia tell of coming into various places of people who claim to be descended from the sun. These people produced tremendous cultural upheaval in Indonesia. Knowledge scanty, but facts show the "children of the sun" formed a chiefly class in several places. Social organisation in these places consists of sacred chiefs, nobles who are warriors, commoners and slaves. Chiefs and nobles are descended from the sky, return there at death. Commoners go elsewhere. Invariable belief in Indonesia that descendants of these immigrants go to the sky, and the only commoners who can go to the sky after death are warriors. Prerogative of sky descended people to return to sky after death, and the fact that only warriors share this privilege is suggestive of the relationship between warfare and these immigrants. Can be shown that head-hunting was introduced into Indonesia by these people. This explanation accounts for the pacific nature of the Punan; They've not learned the practice of warfare because they haven't acquired the requisite social organisation.

Cultural influences have moved from Indonesia into Melanesia. Dr. Rivers has given good reason to conclude that migrations (not necessarily of any considerable numbers) have produced profound changes in the cultures of the peoples of Melanesia. "In this region hereditary chiefs and slavery are found in those parts where warfare is constant: the western Solomons, Fiji, and New Caledonia. The social organisation of Fiji consists of sacred



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chiefs, war chiefs, commoners, and slaves. Only those who die a violent death can gain admittance to the land of the dead." Human sacrifices formerly common. In New Caledonia a sacred chief at the head of each tribe. Priest rather than a chief--when dies, is said the "sun has set". p6. Then a warrior aristocracy, then commoners and slaves. In the rest of Melanesia no hereditary chiefs are found, and no aristocracy nor slaves. Rivers has found no record of any serious fighting in Tikopia, although the people have hereditary sacred chiefs. In the Banks Islands no definite warfare seems to be carried on.

"The old communities of Polynesia, New Zealand, Tonga, Samoa, Tahiti, Hawaii, Niue, and so forth, were warlike. At the head of the community was a sacred chief; then came a nobility who governed and fought; then commoners, and sometimes slaves.

