

APPENDIX.

A Questionnaire on Artificial Head Deformation.

The following questionnaire¹ is intended to give an idea of the kind of information which it is desirable that we should possess concerning the custom of artificial head deformation. It may be found of service to field workers who may add to the questions those points which have been omitted.

NOTE.—In your introductory notes to the answers to the following questions please give information with regard to these points.

(1) The normal shape of the skull among the peoples with whom you are working; e.g., whether it is dolichocephalic, brachycephalic, etc. If all the heads are deformed, then describe briefly their characteristics and send a photograph of a typical example taken from the following points: Side (*norma lateralis*); Back (*norma occipitalis*); Top (*norma verticalis*).

For photographs taken of the side, the head must be orientated so that the lowest point of the left orbit and the tops of the left and right ear-holes are in a horizontal plane. The camera must also be in the same plane, and care should be taken that the ear-hole is visible and not covered by hair. For photographs taken of the back, the head must be orientated as above and the camera again in the same plane. For photographs of the top the head must be orientated so that the points mentioned above are in the same vertical plane and the camera must be at right angles to this plane. For details as to the taking of measurements see *Notes and Queries on Anthropology*, 5th ed. London: The Royal Anthropological Institute (52, Upper Bedford Place, W.C.1), 1929, pp. 4 ff.

(2) What other mutilations of the body are practised? Among these are included such practices as pressing the nose; pulling the lobe of the ear, the penis or clitoris; attempts at elongating the labia minora or breasts; flattening the breasts, etc.

(3) Are any of the following found: Any form of the dual organization of society; any form of the *couvade*; any form of preservation of the body after death; stone monuments; phallic ceremonies; incest; sun worship; tattooing; terraced irrigation; beliefs concerning the petrification of human beings or animals?

Cranial deformations are of two kinds: accidental or unintentional; and intentional.

¹ L. A. Gosse published a short questionnaire in 1861. See L. A. Gosse, 5.

ACCIDENTAL DEFORMATIONS.

Accidental deformations may be caused by:—

(a) *Fœtal or Maternal Dystocia, which does not concern us.*

(b) *Form of Cradle used:—*

- (1) What form of cradle is used?
- (2) Describe in detail that portion of cradle on, or in which, the child's head rests.
- (3) Is it a flat or rounded surface? Convex or concave?
- (4) What is it made of?
- (5) What is the usual space between the top of the head and the back of the cradle; and between the sides of the head and the sides of the cradle?
- (6) Are any objects such as stones or pieces of wood placed in these spaces if they exist?
- (7) What is the usual position of the child in the cradle?
- (8) Is the child retained in one position by any mechanical device such as bands, straps, ropes, thongs, etc.?
- (9) If these are used how are they fastened to the cradle and how is the child secured by them?
- (10) How often is the child removed from the cradle for the purpose of washing, etc.

(c) *Position in Cradle.*

- (1) Is any attempt made for any reason whatever to cause the child to lie in a particular position in the cradle without restraining influences being applied? If so, state position and any reasons you have gathered for its adoption.

(d) *Position of the Child when carried.*

- (1) Is the child carried in any particular position?
- (2) State any position by which the head of the child is flattened against any surface (*e.g.*, the mother's body) when being carried.

(e) *The Child's Head-Coverings.*

- (1) When does the child begin to wear a head-covering, cap or other object upon its head?
- (2) Describe the head coverings worn by children from the time immediately after birth until puberty.
- (3) Is the head-dress merely a loose covering, or is it tightly fastened to the head?
- (4) If it is tightly fastened is it possible to insert the finger between the head-dress and the head?
- (5) If so, at what point or points can this be done?
- (6) If a tight covering is used, describe in detail its materials, shape and method of use.
- (7) Do all children wear it or only some of them? If so, which?
- (8) Who first puts on the head-dress, and when?
- (9) What happens to it when it is finally discarded?
- (10) If a cap is used which is so tight that it causes cranial deformation

make special inquiries as to the length of time the cap is worn; the effect on the child and the opinion of the natives, remembering that this section refers only to deformation resulting from head-coverings which are worn without any intention artificially to deform the head of the wearer.

INTENTIONAL DEFORMATIONS.

Intentional deformations may be caused by:—

(a) *Moulding the Head of the Infant.*

Although moulding the head of the new-born child is practised in various parts of the world with the intention of altering the shape of the head, it is unlikely that in the great majority of cases the manipulation leaves any permanent impression upon the skull.

- (1) Is the child's body moulded in any way immediately after birth?
- (2) Is the moulding confined to one part of the body such as the limbs or head?
- (3) If the moulding be confined to the head, who performs the operation?
- (4) Is any preparation placed on the hands of the operator or on the child's head preparatory to the operation? If so, what?
- (5) Are the hands of the operator or the head of the child washed or warmed before moulding?
- (6) Describe the method of moulding performed by the operator.
- (7) How long does moulding take place and at what part of the day or night is the operation performed?
- (8) How soon after birth does the operation begin?
- (9) Are any words, sentences or songs pronounced by the operator, mother or anyone else before, during or after the operation? If so, what are they?
- (10) Is the operation performed at certain fixed intervals, or is it done once a day or more than once a day at times arbitrarily selected by the person responsible?
- (11) About how many times is the manipulation continued after the birth of the child?
- (12) What is the purpose given by the natives for the operation?
- (13) Would it appear that the operation has some definite purpose, and if so, what is it?

(b) *The Application of Boards to the Head.*

- (1) Are boards ever applied to the child's head? If so, describe the apparatus, being careful to mention the materials from which it is made, its exact size, shape, method of attachment and of tightening and loosening and any other points which would serve to illustrate its appearance. If possible send a photograph of the apparatus and the same when in use.
- (2) When are the boards applied? Who applies them?
- (3) Is the first or any subsequent application accompanied by any ceremony, songs, words, etc? If so, what is it (are they)?
- (4) How long are they attached to the child?

- (5) At what time of the day or night are they attached?
- (6) Are they kept in position in spite of any obvious signs of suffering that the child may manifest?
- (7) How tightly are they applied? Are the strings or thongs connecting them taut, or are they so tight that they can be "twanged"?
- (8) Does the child appear to suffer under their application? If so, how does it express its suffering?
- (9) Do all children have the boards attached or only some of them? If so, which?
- (10) If only some of the children have the boards, does there appear to be any difference in the intelligence of those who have had them attached and those who have not? If so, what is the difference?
- (11) Who makes the apparatus, and what happens to it when the child no longer needs it?
- (12) Describe the shape of the child's head when the apparatus is finally discarded?
- (13) What happens to the apparatus if the child dies during the period when it is being worn?
- (14) What is the purpose given by the natives for the application of these boards?
- (15) Would it appear that the application of these boards has some definite purpose? If so, what is it?

(c) *The Application of Bandages to the Head.*

- (1) Are bandages ever applied to the child's head? If so, describe them, being careful to mention the material out of which they are made; their exact size, shape and method of attachment. If possible send a photograph showing (a) the bandage or bandages: (b) the bandage or bandages in position from the side, back, front and top: and (c) the position of each bandage if more than one is used during the various stages of attachment.
- (2) When are the bandages applied? Who applies them?
- (3) Is the first or any subsequent application accompanied by any ceremony, songs or words, etc.? If so, what is it (are they)?
- (4) How long are they attached to the child?
- (5) At what time of the day or night are they attached?
- (6) Are they kept in position in spite of any obvious signs of suffering that the child may manifest?
- (7) How tightly are they applied? Can a finger be inserted between the bandage and the head? If so, at what point or points?
- (8) Describe how the bandages are fastened. If by a knot, what kind? If by a fastener, what sort?
- (9) Does the child appear to suffer under the application of the bandages? If so, how does it express its suffering?
- (10) Do all children have bandages applied or only some of them? If so, which?
- (11) Who makes the apparatus and what happens to it when the child no longer needs it?
- (12) Describe the shape of the child's head when the apparatus is finally discarded.

(13) What happens to the apparatus if the child dies during the period when it is being worn?

(14) What is the purpose given by the natives for the application of these bandages?

(15) Would it appear that the application of these bandages has some definite purpose? If so, what is it?

(d) *The Application of Pads to the Head.*

(1) Are pads ever applied to the child's head? If so, describe them.

(2) Do they ever take the form of small bags containing any substance? If so, describe them and their contents in detail.

(3) When are the pads applied? Who applies them?

(4) Is the first or any subsequent application accompanied by any ceremony, songs, words, etc.? If so, what is it (are they)?

(5) How long are they attached to the child?

(6) At what time of the day or night are they attached?

(7) Are they kept in position in spite of any obvious signs of suffering that the child may manifest?

(8) How are they attached to the head? If simply placed on the forehead, how is the child prevented from knocking them off?

(9) Does the child appear to suffer under their application? If so, how does it express its suffering?

(10) Do all children have the pads attached or only some of them? If so, which?

(11) If only some of the children have the pads, does there appear to be any difference in the intelligence of those who have had them attached and those who have not? If so, what is the difference?

(12) Who makes the apparatus? What happens to it when the child no longer needs it?

(13) Describe the shape of the child's head when the apparatus is finally discarded.

(14) What happens to the apparatus if the child dies during the period when it is being worn?

(15) What is the purpose given by the natives for the application of the pads?

(16) Would it appear that the application of these pads has some definite purpose? If so, what is it?

(e) *The Application of Stones to the Head.*

(1) Are stones ever placed on or around the child's head?

(2) Are they used when the child is in its cradle, or when it is out of it?

(3) Describe their exact position in either case.

(4) What size are the stones, and is any particular stone used?

(5) How soon after birth is the use of the stones begun? For how long are they used?

(6) Do all the children have the stones applied? If not, which do?

(7) If only some of the children have the stones applied, does there appear to be any difference in the intelligence of those who have had them applied and those who have not? If so, what is the difference?

(8) Describe the shape of the child's head when the stones are finally discarded.

(9) What is the purpose given by the natives for the application of these stones?

(10) Would it appear that the application of these stones has any definite purpose? If so, what is it?

(f) *Cradles.*

(1) Are cradles used in any way for intentional cranial deformation? If so, describe them. If possible enclose photographs of the cradle taken from above and from any position showing the method of deformation both when the child is in the cradle and when it is empty.

(2) Is some apparatus ever fixed to the cradle for the purpose? If so, describe it, saying whether it is an essential part of the cradle or whether it is an additional attachment.

(3) Is the apparatus found in all cradles? If not, in which?

(4) How long is the apparatus applied to the child and when is it first used?

(5) If the apparatus takes the form of a board over the forehead or (and) under the back of the head is it possible to insert a finger between the surface of the board next to the skin and the skin itself?

(6) Does the child appear to suffer under the application of the apparatus? If so, how does it express its sufferings?

(7) Describe the shape of the child's head when the apparatus is no longer used.

(8) What is the purpose given by the natives for the use of the apparatus?

(9) Would it appear that the apparatus has some definite purpose? If so, what is it?

(10) What happens to the cradle when no longer required?