

Editorial Foreword

FIGHTING WORDS The first three essays explore the deep history of words at war, the constitution in writings of ultimate enemies and ultimate goals.

Bruce Lincoln analyzes Marco Polo's representation of the Ismaili Shi'i leader called the "Old Man of the Mountain," a lurid account of the leader of a small sect within a sect, the Nizari or Hashishim or Assassins. Marco Polo magnifies the Old Man of the Mountain from a heretic, as Sunni Muslims accounted him, into the leader of all the Saracens or Muslims, in a tripartite world conceived to be divided between Christians, Muslims, and Buddhists. "Myth is ideology in narrative form," the author memorably says, and Marco Polo's myth has had reverberations that continue to this day.

Carol Delaney believes that most scholars of Columbus have not taken seriously his religious ideas, treating them as a cover for material motives. But evidence of the diary of the first voyage and a recently discovered *Book of Prophecies* from the end of his life show that Columbus believed the second coming of Christ was to occur in about 150 years, and that he wished to promote the conversion of all peoples and the restoration of Jerusalem to Christendom in preparation for that consummation. The "enterprise of the Indies" would serve the apocalyptic scenario by producing gold with which to support the work of conversion and to mount a military expedition for the recovery of Jerusalem.

Adam Knobler notes that, no sooner was the last remnant of the crusaders deposed (when Napoleon defeated the Knights Hospitaller and Knights of St. John in 1798) then crusading was reinvented by royalists and religious conservatives. The author tracks the surprisingly durable idea of crusades in the modern world, a "portable memory of history," from France to Russia to Ethiopia, and the inversion of the crusading motif by Muslim critics of European imperialism of the nineteenth and twentieth centuries. The portability and persistence of the idea of crusades is the result of many factors, most notably the felt need to romanticize war in an age of disenchantment.

RELATIONS OF KINSHIP Reports of the death of kinship are greatly exaggerated, as the next three articles show.

Robert H. Barnes introduces a major new work on kinship by Maurice Godelier, *Metamorphoses de la parenté*, to the English-speaking world, and assesses its achievements. Godelier's work has had a wide and warm reception in France (having been reviewed in many of the weeklies, for example), unexpected for a book on kinship, the more so for a very long book that examines

kinship in great depth and in all its technicalities. This success has to do with the wide-angle view Godelier takes on the topic, placing the familiar (France) and the exotic (the Baruya of New Guinea, his fieldwork site, for example) in the same field of vision; and its aspiration to contribute to contemporary issues at home, such as same-sex marriage. It is another reminder that kinship study—which languished in Britain and America following the deconstruction of it as a coherent object of study by Rodney Needham, Edmund Leach, and David Schneider and is only now being revived under new management—has all this while remained alive and healthy in France. Barnes, himself a major contributor to kinship study in one of the most difficult of its topics—the Omaha system—gives a probing assessment of this important book.

Peter Parkes contributes another in a series of illuminating studies of fosterage and milk-kinship across Asia and Europe, from medieval times to the present, published in this journal. (See “Alternative Social Structures and Foster Relations in the Hindu Kush: Milk Kinship Allegiance in Former Mountain Kingdoms of Northern Pakistan,” 2001: 4–36; “Fostering Fealty: A Comparative Analysis of Tributary Allegiances of Adoptive Kinship,” 2003: 741–82; and “Fosterage, Kinship, and Legend: When Milk Was Thicker than Blood?” 2004: 587–615). This article examines Celtic and Anglo-Saxon fosterage in the comparative perspective of his previous work and in relation to its role in the formation of feudal states. The author believes that “alliance fosterage”—fosterage to create political alliances of clientage—may be the elementary structure of feudatory state formation.

Francisco Vaz da Silva gives readers of *CSSH* another magical mystery tour of European folklore and folk ideas of kinship. The previous one (“The Madonna and the Cuckoo: An Exploration in European Symbolic Conceptions,” 2004: 273–299) explained why storks bring babies, and where they get them—the Milky Way, of course. This one explains why cuckolds wear horns.

VIOLENT KNOWLEDGE The birth of science in violence and the way toward a (scientific) history of violence are themes of the last two essays.

Andrew Zimmerman examines the work of a collector of anthropological objects in German East Africa for the Leipzig Museum in the course of a deadly colonial insurgency and its fierce suppression, the Maji Maji war of 1905–1907. Discipline, the author argues, produces, as its effects, states, capital, and science, mutually constituting but conceptually separated. Understanding science to be a subject-effect of disciplining, but one whose true nature is obscured by the “retroactive transformation of the effects of discipline into subjects causing discipline,” this study proposes a new way of doing the history of science, one that does not screen out the violent origins of science, in discipline. (On German anthropology and colonialism, see also: H. Glenn Penny, “The Politics of Anthropology in the Age of

Empire: German Colonists, Brazilian Indians, and the Case of Alberto Vojtěch Frič,” 2003: 249–80, and George Steinmetz, “‘The Devil’s Handwriting’: Precolonial Discourse, Ethnographic Acuity, and Cross-Identification in German Colonialism,” 2003: 41–95.)

Jordanna Bailkin considers how one might write a history of violence in British India. She proposes not to document colonial violence in order to expose it to the world, but “to de-familiarize it by rendering these violent acts strange to us, rather than treating them as routine, banal, and ultimately invisible.” Her focus is upon cases of homicide in which Britons kicked their Indian servants to death, crimes for which convictions were so rare as to be virtually non-existent in the nineteenth century. In trial records boots and spleens come into it a lot. If Indian spleens were enlarged and fragile from endemic disease, intent to commit murder is often mitigated; alternatively, medical evidence showing healthy spleens served to show malice in the attacker.